

# The Lutheran.

God's word and Luther's teaching now and never perish.

Twenty-ninth year.  
1872-1873.

**St. Louis, Mo.**

**Printing office of the** Synod of Missouri, Ohio, et al. states.

1873.

Statistics der German Evangelical - Lutheran Synod of Missouri,- Ohio and other states according to the reports of 1873.

	Pastoren		Gemeinden		Gemeindeglieder		Schulen	Schulkinder		Getaufte		Communicirte		Eopulirte Paare		Begrabene		Lehrer	Dazu noch Predigt- pltze und Hltale									
	Stimmberchtigte	Total	zur Synode gehrend	nicht zur Synode gehrend	Seelenzahl	Stimmberchtigte		beitragende	einheimische	fremde	Total	zur allgemeinen Beichte	zur Privat-Beichte	einheimische	fremde	Total	einheimische			fremde	Total							
Westlicher District . . . . .	109	97	206	98	96	194	29130	8953	1048	198	4870	2448	11900	1752	1880	7020	2247	65264	1328	66587	222	380	1484	653	599	2961	130	67
Nrdlicher District . . . . .	74	29	103	78	52	130	20849	6336	411	107	4265	1015	7434	1252	892	2980	1308	25431	7854	40911	166	161	622	463	284	999	65	18
Mittlerer District . . . . .	58	20	78	72	26	98	11184	4586	826	96	3973	446	5227	843	279	1993	926	13979	722	39934	113	45	389	344	80	784	43	11
Ostlicher District . . . . .	50	17	67	58	19	77	16669	4177		71	1561	720	4290	672	768	2321	904	18613	6182	25131	119	188	551	309	155	864	25	13
Total der Allgemeinen Synode	291	163	454	306	193	499	77832	24052	2285	472	13669	4629	28851	4519	3819	14314	5385	125287	16081	172563	620	774	3046	1769	1118	5608	263	109
64 Jahre 84 Jahren berhrt. Durchschnittliche Zahl der Gemeindeglieder nach dem Alter nach der Europischen Methode berechnet, nach dem Alter nach der Europischen Methode berechnet.				84	84	13020	4132		84			28980			594				28980							1008	21	
						90852	28184					16666	6225		3550				201543							6608	130	
						156	48					28	10		6				346							12	1.4	
Wahrscheinlich Total . . . . . 583																			Durchschnittszahl . . . . .									

The pastors have, for the most part, only used the last of the three holy headings, therefore the sum of the first two does not agree with the total; the latter, however, gives the number in question (as a total) quite accurately. The above compilation agrees exactly with the synodal reports of the four districts of 1873.

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Herausgegeben von der Deutschen Evangelischen  
Zeitweilig redigirt von dem Lehr

Year 29.

## Foreword

to the  
**twenty-ninth year of the "Lutheran."**

In the struggle against the true church of Christ the wicked enemy has always used this stratagem, that through his beloved faithful he has first given it an evil, or at least suspicious, name, and then used this name to stamp it into a sect.

Already the first Christians had to experience this. They were called Galileans, Nazarenes, and the like, and when they were called that, they thought they had done enough to warn against them as a bad, evil sect. When Nicodemus once demanded of the chief priests and Pharisees only this righteousness for Christ, that he should not be judged until he had been interrogated, they immediately cried out, "Art thou also a Galilean?" (Joh. 7, 50-52.) By this they meant to say, Do you not know that the followers of JEsu are not true Israelites, but a new sect, who call themselves Galileans? Should you not therefore, as a chief of the Pharisees, be ashamed to defend such infamous people? When Paul, accused by Ananias the high priest and the elders, stood before Felix the governor, they declared, "We have found this man harmful and a leader of the Nazarene sect." (Acts 24:1-5) What do we need, they say, further testimony?

The Arians, who denied Christ's divinity, did not proceed differently in the fourth century. Since they saw themselves overcome by Athanasius, the mighty defender of the deity of Christ, and could do nothing against his teaching, they called those who confessed this teaching Athanasians, by which name they intended nothing else than to make the orthodox Christians into a new sect that had fallen away from the true teaching of Christ, believed in Athanasius instead of in Christ, and had made him their head.

Luther and his fellow confessors experienced the same thing four and a half hundred years ago. When the papists did not refute Luther's doctrine from the Scriptures.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., October 1, 1872,

No. 1.

They helped themselves by, among other things, calling all those who accepted and confessed Luther's pure teaching of the Bible Lutherans. No matter how strongly Luther and his fellow believers protested against this, it did not help them; they should and had to be called Lutherans. It is well known that Luther was already in 1522 under

Among other things, he protested against it as follows: "First of all, I ask that people keep silent about my name and not call themselves Lutheran, but Christians. What is Luther? The doctrine is not mine. So I am crucified for no one. St. Paul, 1 Cor. 3:4, 5, would not suffer Christians to be called Paulish or Petersch, but Christians. How then come I poor stinking maggot-sack, that the children of Christ should be called by my unholy name? Not so, dear friends; let us do away with partial names, and call ourselves Christians, whose doctrine we have. The papists have a right partisan name, because they are not content with Christ's doctrine and name; but if they want to be papists, let them be papists, who are their masters. I am not and will not be a master. I have with the church the one common doctrine of Christ, who alone is our Master, Matt. 23:8." (See Luther's Scripture, Faithful Exhortation to all Christians to beware of sedition and outrage. X, 420. f.) Luther himself thus describes his true disciples: "There are many of you who believe for my sake, but those alone are the righteous who abide in it, even though they hear that I myself (since God is in favor of it) have denied and renounced it. These are they that inquire not how evil, how abominable, how shameful, they hear of me and of ours. For they believe not in Luther, but in Christ himself. The Word has them, and they have the Word: they leave Luther alone, saying he is a jack or a saint. God is able both by Balaam, and by Isaiah, ...by Kaiphah, than by Petrum, yea, by an ass. I also hold with them. For I do not know Luther myself, nor do I want to know him; neither do I preach anything about him, but about Christ. The devil may take him, if he can: but let Christ remain in peace, and we shall be well." (See: Missive to Hartmuth

of Cronberg, of the year 1522. XV, 1988. f.) But, as I have said, all these protestations were in vain with the enemies. They continued none the less to call all who believed like Luther, and professed this belief with him, Lutherans. They knew well why. For every one who heard at that time that there were people who called themselves Lutherans should and must have thought that these were not people who had accepted the old Christian faith, but a new heretical, enthusiastic sect, at the head of which was the Lutheran faith. Luther had raised himself up, therefore it was quite right to persecute such people to the death, and whoever fights against their doctrine does not fight against God's Word, but against a new, highly corrupt human doctrine! Luther himself therefore wrote in 1524 to the severely persecuted Miltenbergers: "I have heard through D. Johann Carlstadt \*), your expelled pastor, and also received thorough instruction in other ways, how the enemies of the Gospel and murderers of souls have acted against you for the sake of the Word of God, which they, with their sacrilegious blasphemous mouths, now call Lutheran doctrine, so that they may appear to be doing God service by pursuing the doctrine of men; as the Jews also did against the apostles when Christ was preached to them." (S. Interpretation of the 120th Psalm, in A Christian Letter of Comfort to the Miltenbergers. V, 1846.) Luther further writes: "Thus we have such a shameful and disgraceful name before the world, as, of course, in a thousand years no one has had. Which one can be called Lutheran or Protestant, when they think they have called him more than ten times devilish; he must then also be worth more than one hell." (S. Luther's writing against the blind and mad condemnation of the 17 Articles, emanating from the wretched and shameful university at Ingolstadt. XXI, 130 \*.) As often as the papists in and after the time of Luther had murdered a witness of truth, in Germany, France, England, Spain, etc., they always thought themselves sufficient to have justified themselves and to be able to boast of their bloody deed, if they could only say that the hin-

\*) This was not the notorious zealot Carlstadt, who, as is well known, did not bear the first name Johann, but Andreas, but a pious preacher who held it with Luther.



had been a Lutheran. Even the Calvinists were often persecuted Doctrine you must confess. So also St. Paul writes to Timothy I, as "Lutherans" at that time. It has happened even in America.<sup>1</sup>, 8: 'Be not ashamed of the testimony of our Lord, nor of me, who During the period of persecution of Calvinists in France in the latter part bound for his sake/ If here Timotheo enough half of the 16th century, many French Calvinists emigrated to had been that he confessed the gospel, Paul had not commanded America and established a settlement on the coast north of Florida, him that he also should not be ashamed of himself; not as of Paul's among other places. This aroused the jealousy of the King of Spain, person, but as being bound for the gospel's sake. Wherefore the fanatically papist Philip the Second. He therefore sent (in 1565) Timothy would have said: I hold not with Paul, nor with Peter, but a squadron of 11 ships, manned with 2600 soldiers, to the North with Christ, and yet knew that Peter and Paul taught Christ, he American coast with the order to destroy the new settlement. This would have denied Christ Himself thereby. For Christ speaketh order was then also punctually executed. Whoever fell into the Match. 10. of them that preach him: 'He that receiveth you receiveth hands of the papist Spaniards had to suffer criminal death. Many more; he that despiseth you despiseth me.' Why is this? Because were hanged from the trees of the nearby forest, and the inscription they thus keep his messengers (who bring his word), therefore it is was pinned on them: "These were not hanged as Frenchmen, but the same as if he himself and his word were thus kept." (S. Luther's as Lutherans. With this they thought they had sufficiently justified Script: Opinion to be taken of both the form of the Sacrament. XX, their murder, for a Lutheran and a man worthy of the most torturous 136. f.) For this reason Margrave George of Brandenburg, the well-death were considered by the Papists to be synonymous. \*)

known intrepid confessor of the truth, once answered at the Diet of Augsburg, when the name Lutheran was intended to insult him, thus: "I was not baptized into Dr. Luther; he is not my God and Saviour; I do not believe in him and am not saved by him: and in such a sense I am not Lutheran. But when I am asked whether I confess with heart and mouth the doctrine which God has restored to me through his salvific instrument, Dr. Luther, I have no hesitation nor shyness to call myself Lutheran; and in this

But now that the enemies have persisted in calling all those I am and always will be a Lutheran."

Lutherans who profess with Luther the old Christian apostolic faith, all professors of this faith have at last had to put up with this name. Yes, it has finally come to such a pass that he who would not admit to being a Lutheran, although he carried the old Christian apostolic faith in his heart, would, by his denial of being a Lutheran, have denied the true faith. Luther himself wrote in 1522: "I see that a good admonition is necessary to those whom Satan is now beginning to persecute; among whom there are some who think that they want to escape danger by saying, 'I do not hold with Luther, nor with anyone, but with the holy Gospel and with the holy Roman Church; so let them be left in peace, and let them not be persecuted.

yet in their hearts they kept my doctrine as evangelical, and remained so. Truly, such a confession does not help them and is as much as denying Christ. Therefore I pray that they will take care. It is true that thou shalt not say in body and soul, I am Lutheran or Papist; for none of these died for thee, nor did thy Master, but Christ alone, and thou shalt confess thyself a Christian. But if thou thinkest that Luther's doctrine is evangelical, and the pope's unevangelical, thou must not so cast Luther down, lest thou cast down his doctrine also, which thou knowest to be the doctrine of Christ. Rather, you must say: Luther is a knave or a saint; I have no interest in him; but his teaching is not his, but Christ's himself. For thou seest that the tyrants do not deal with it, that they only kill Luther, but want the doctrine.

they exterminate; and on account of doctrine they grope thick and fair, and ask thee whether thou art called Lutheran. Here you must certainly not speak in platitudes, but freely confess that Christ was preached by Luther, Claus, or George. The person let go, but the

But what has happened? In the course of time, the name "Lutheran" has finally almost completely ceased to be a dirty word; on the contrary, it has often become a name of honor, as Luther already predicted. He wrote in the above-mentioned letter to the Miltenbergers: "Although I do not like it that one calls the doctrine and people Lutheran, and must suffer from them that they desecrate God's word with my name in this way, they should nevertheless let Luther, the Lutheran doctrine and people remain and come to honor, and in turn they and their doctrine perish and become disgraceful, even if all the world would be sorry and all devils would be displeased. For we know the word that we preach, and shall not take it from us all. Let this be my prophecy, which shall not fail me. God have mercy on them." (V, 1858. f.) But now what will be the consequence of the name Lutheran having changed from a name of opprobrium into a name of honor? This: that the. This: that the enemies of the Lutheran doctrine alone want to be the right Lutherans, but those who really are so, are now called by new party names, e. g.

Old Lutherans, Missourians, and the like, as a newly arisen sect to suspect and brand.

May it be granted us then, in the next number, to speak out once about the new name attached to us and our doctrine by the enemies, "Missourians, Missourian doctrine".

\*) Two years later, of course, the French, in order to avenge that outrage, attacked the forts erected by the murderous Spaniards in the area of the destroyed French settlement, and now hanged these Spaniards, too, but with the following superscription: "These were not hanged as Spaniards and Catholics, but as traitors, thieves and murderers."

It will be found that those who interpret everything most evil in those who are strict about the purity of doctrine, while in those who interpret everything best, have the wrong doctrine.

## A submission about Father Brockhagen's rubble.

No. 3.

The public, to whom I have recommended the Venerable Herr Brockhagen 'as Goliath, will hopefully feel indebted to me. But I also feel strongly indebted to the spiritual gentleman, for with his little book he has relieved me, at least, as I hope, for a time, from a violent attack of deep melancholy, and therefore I want to strike him out still further, even if I cannot do complete justice to his high qualities as an author. That he is not an uncircumcised Philistine in his religion, like his archetype, but still a pure heathen, he himself p. 9. and 10. gives ample evidence. His Christ is nothing but a teacher of virtue; his religion "is founded on virtues." It is quite otherwise with the vicious Luther. "For," as the Father writes, "not even the most blatant Protestant can furnish proof that Luther founded his new religion on virtues, that he held up virtue as the highest aim of man, for a doctrine which rejects good works, and holds them to be of no use, nay, harmful to blessedness, certainly cannot make man virtuous."

Now let us consider more closely the virtues of this new Goliath. His chief virtue, by which he will also commend himself chiefly to his mob, is that he blasphemes the one true God and his word in the most atrocious manner, just as the chief rage of a righteous papist is always directed first against the written word of God, and thus naturally against God himself.

From the first moment that the Lord commanded that his word should be written, or rather that he himself should begin to write it down with the holy ten commandments, he also commanded in the strongest terms that it should be read, learned, and taken to heart. The Jews were to bind the words which he commanded them upon their hands for a sign, "and they shall be a memorial unto thee before thine eyes, and thou shalt write them upon the posts of thy house, and upon the gates." Of course, not as an amulet or a magic charm, but to teach, to learn, to remember. And because, of course, at all times, even in an educated people, there may be some who cannot read, as, for example, the multitude of younger children, not only were the parents most strictly commanded to inculcate the words of the law in the children and to speak of it to them everywhere and at all times, but also, especially for the benefit of this multitude and the little children, it had to be read annually in public to the whole people. Deut. 6 and 31; and the prophets recommended the reading of the scriptures Esa. 34:16, just as the Scriptures were abundantly read publicly in the synagogues. Yes, the reading of the Scriptures was so common among the Jews, that they could write to the Spartans, 1 Macc. 12:9, "Howbeit now we have no need of strange help, and have comfort in the word of God, which we read daily." 2c. The chamberlain of Mohrenland carried his Isaiah with him on his travels, and read him in his chariot. Christ's disciples, indeed, were mostly of what were called the lowest classes of the people, but the reading of the Scriptures was so common a thing, that Christ, in quoting Dan. 9. could say, "He that readeth, let him take heed." Since Paul spoke to the Berean Jews out of the Scriptures, and out of the Scriptures (not out of Jewish



The first time that the tradition, or even the papal tradition, proved that Jesus was the Christ, "they searched the Scriptures daily to see if it was true. The revelation Joh. 1,3. says briefly: "Blessed is he that runneth, and they that hear the prophecy" 2c. The Lord Himself in the days of His flesh earnestly urges that the Scriptures be read, yea, searched. He Himself always appeals to the Scriptures to His friends as well as to His enemies, where the acknowledgment of His Messiahship, His ministry, His work, is concerned; so also the apostles, "How is it written, how readeest thou?" "They have Moses and the prophets, let them hear the same; if they hear not Moses and the prophets, neither will they believe if any rise from the dead." "You shall not think that I will accuse you before the Father. There is one who will accuse you, the Moses in whom you hope. If you believed Mosi, you would believe me, for he wrote of me; but if you do not believe his writings, how will you believe my words?" That which should be self-evident to every sensible man, but which is unfortunately too often thrown to the winds by natural wickedness, namely, that what God Himself has put in writing for us for our salvation, lest we ourselves or others should deceive ourselves to our eternal destruction, should and must also be taught, studied, investigated, is also inculcated in us by God Himself with great earnestness, both in the Old and in the New Testament. And the church of God, both Old and New Testament, has allowed itself to be instructed. The Lectionaries of both the Greek and Roman Churches show how anxious they were that the people should hear the Scriptures, the Scriptures, the Scriptures, and not the legends of the priests about blue ducks or something worse. The old fathers themselves, even Pope Gregory I, constantly and diligently urged that the people themselves should read the Scriptures, and, as is especially the case with Gregory I in his homilies, diligently invalidated the lazy excuses of lazy Bible readers. And thank God, there have still been Catholics to this day, even among the bishops, who, in spite of the restrictions and limitations of the papacy, have seen to it that the Bible is also spread and read among the people in the vernacular, even if not without glosses. And here I want to call attention once again to the difference between the Catholics under the papacy and the papacy itself.

How then does our Goliath deal with the holy and terrible God, before whom the mountains tremble, and the hills melt, and the earth trembles, and the world, and all that dwell therein? Like a ragamuffin with an old dalliance, or a drunken peasant! Hear him yourself. Third and fourth, it is said..:

"The Holy Scriptures are certainly a divine book, but where is the authority that obliges us to read them? (After all, God has nothing to say, and his representative the pope does not want to have it). Where is the authority that tells us and lets us know whether what we read is correctly understood by us or not?

"The Bible itself says nothing about it being necessary to read it for salvation. If all the teachings of Protestantism were contained in the Bible, it would also have to say that no one could be saved without reading it. But it is the article of faith of Protestants that the Bible is the sole source of a Christian's faith. But since, as we have seen (Where?), this

If the first article of faith is not in the Bible, it is a fact that Protestantism is founded in its foundations on purely human statutes. It is because Lacher taught that the Bible alone is the source of faith that Protestants believe it, and teach the same as an article of faith; although it is written in the Bible that Jesus said and did many things which are not recorded in this book. The command to read the Bible, in Protestantism, rests merely on human authority; so also do the explanations of the text." - "The Bible is a lifeless book, which can do nothing if someone misunderstands or misinterprets it. Nor can the Bible interpret itself, precisely because it is a dead book."

(Ebr. 4, 12.: For the word of God is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a judge of the thoughts and intents of the heart, and is no

The creature is invisible before him, but all things are naked and discovered before his eyes; of whom we speak. Jer. 23, 29., 2 Petri 1, 19.)

"Therefore it is necessary that the Bible be assisted by an authority" (namely, a pope, such as John X, XII, XXIII, Alexander VI, who helps the Holy Spirit to his feet, and teaches him to speak clearly), "who has to explain it, who has to watch over its authenticity. 2c.

I have presented this longer passage from the book to the dear rabble, so that they might convince themselves of the blasphemous spirit of their Goliath, as well as of his sausage eloquence, and receive it the more readily into their favor. For what an abominable, cruel, and diabolical mockery and blasphemy is it, which this man is carrying on with the Lord our God and his word: Man is by nature now a child of death and eternal damnation; God puts his only begotten Son, and he his precious blood of God, to it, becomes a curse, even a child of death, in order to redeem the poor lost sinner completely from eternal curse and ruin; God gives his holy, beatifying Word as the essentially only means of grace, through which dead man, entangled in sins, not only certainly and surely recognizes the way of salvation and blessedness, but also God becomes a partaker of it by faith. Without the Word it is impossible to be saved. Apart from the word there is no way to salvation. But the Holy Spirit means the very opposite, namely, ordered by God. What can be clearer than that everyone is directed that marriage is a pure work of the flesh, for which our Lord God to this revealed word of God? What can be more natural than that may use cobblers and tailors, or other common men of the world; no one who has recognized through God's grace how terribly he is but wherewith the pope, bishops, priests, monks, and nuns may not under the curse of God's law in time and eternity can calm himself defile themselves. If it were a holy work, then shoemakers and with his own remembrance, or that of a man or an angel, but must tailors would have to stay away from it, and our Lord God would take hear it from God's mouth itself, What can be more certain than that the spiritual state for it. But in this way secular persons can marry, God, who did not spare his only begotten Son, will also, in the care but we make do with our cooks, or as anyone else can best arrange of his divine compassion for our unspeakable misery, see to it that, it. Therefore, when the Holy Spirit 1 Tim. 4, 1. ff. reckons it among through the illumination of the Holy Spirit, the clear answer from his the doctrines of the devil, if any man forbid to marry, and to shun mouth will be found and given in this word? And how does the Lord, the meat which God hath created to be taken with thanksgiving, to in his divine loving care for our salvation, drive the lost man to his the faithful, and to them that know the truth of it. word with enticements and threats, special judgments, like sailing exhortations! And what does such a pope's servant do in the face of all this? He turns his nose at the Lord our God, turns to his mob, and says something like this:

## (Goliath's speech.)

"See, dear people, with the reading of the Bible, which the heretics always insist on, it is just nothing. The Bible is indeed a divine book, who can and will deny that? but there is nothing behind it; and one does not really know why he had it written, and why it was so wonderfully preserved, even with the expenditure of much prophet's and martyr's blood. He is not at all serious that it should be read, otherwise he would have obliged the people to do so; after all, no one really understands what is written in it. I think he only had it written down for the sake of the nose-wise Lutherans, in order to set out all kinds of ropes and traps for the godless boys, so that they have to go to hell as good devils, and that by right, because what trouble have these rascals not already caused the Holy Father in Rome and us priests and monks! One can hardly be glad of one's life since these godless boys have been in the world. What is it with the Bible? It's a dead lifeless book; keep your ear to it, and see if it tells you anything; read it, and see if you can get some sense out of it. Just look at the sects, the Lutherans at the head, they all have to read the Bible, what do they read out, nothing but horrible heresies against the holy church and the holy father, and nothing but quarrels for themselves! And what does the book say to this? does it say who is right or wrong? can it pluck the ears of him who reads out wrong? I pray you, can a book speak and pluck too? Here things are quite different; we have the living tradition, and it sits quite securely and firmly in the brain-box of our most holy Father in Rome; he is infallible, he knows very well and exactly what the Bible actually wants, while every one who reads the Bible reads out just

the opposite, and must read out from it what the dear God actually meant. I will make this plain to you in a tangible way. When a man reads in the Gospels, or in the Apostle Paul's Epistle to the Corinthians: Our Lord Jesus Christ, on the night that he was betrayed,' 2c. who can know that this means that the Lord offered up the most holy sacrifice of the Mass for the living and the dead? And when he said, Drink ye all of it, that this is so much as to say, Drink ye none of it, if he will not be accursed, as the priest that keepeth the mass? So it is also with

the verse Ebr. 13, 4: Everyone who reads this must think that the married state must be an honest, holy state, pleasing to God, and the Lutheran preachers marry freshly, thinking **they are** doing up the most holy sacrifice of the Mass for the living and the dead? And when he said, Drink ye none of it, if he will not be accursed, as the priest that keepeth the mass? So it is also with

the verse Ebr. 13, 4: Everyone who reads this must think that the married state must be an honest, holy state, pleasing to God, and the Lutheran preachers marry freshly, thinking **they are** doing up the most holy sacrifice of the Mass for the living and the dead? And when he said, Drink ye none of it, if he will not be accursed, as the priest that keepeth the mass? So it is also with

If we recognize this, he means that these are teachings of the Holy Spirit, just as our holy church has always held. Who would have the slightest idea that in the words Luc. 22, 38: "Lord, behold, here are two swords, the whole power of the pope is hidden, as it is quite clear from the living tradition in the brain-box of the most holy Father, for he has the two swords, the spiritual, by which he has unlimited power over the church, and the temporal, which he has indeed given to kings and princes, but in such a way that they may only rule according to his will, otherwise he takes them away again, puts them away, and puts them under ban whenever he wills. Therefore when the Lord says: The worldly kings rule, 2c. but you do not so", he means by this: "But ye also so.

Psalm 8 says: "Thou hast put all things under his feet, sheep and oxen alike. "2c. According to the wording, the apostle Ebr. 1, thou Lord knowest all this." Lord, upon thy one everlasting 8. refers the psalm to the Lord Christ. But he means the pope, and sacrifice, whereby thou hast perfected for ever them that are the right interpretation is this: Thou hast put all things under his sanctified, upon thy substitutionary merit, upon thy righteousness, feet, sheep and oxen, and the wild beasts," that is, "the men that dwell upon the earth. The fishes in the sea' are the souls in purgatory; the birds under heaven are the souls of the blessed, whom the most holy Father has placed among the saints in heaven, and whom we must call upon if we are to obtain grace in any other way. Thus it is throughout the whole Bible; the actual sense and opinion of the Holy Ghost is almost always the opposite of the plain wording, only not in those passages where it is said that the clergy are to be well kept; for which reason it is also a twofold grievous sin, where they are not given what is theirs, as the holy apostle also says, "Do not be deceived; God is not mocked.

holy works and services, by which the holy Church honors God and His dear saints, especially the Most Blessed Virgin, reading and hearing masses, fasting, confession and prayer, pilgrimages, processions, uncovering consecrated lights before the images of the saints, celibacy of priests, the hard life of monks and nuns, etc., etc., etc.? Desperately comfortable life of the Lutherans according to the ten commandments! But later they will start to weep and gnash their teeth, when the Lord asks them for the right good works, and they do not have anything to show for it. It will do them no good to cry out.: "Lord, Lord, we have read nothing at all of this in thy word; neither do we appeal to our works to be saved, though by thy grace we have walked in the way of thy holy ten commandments, in great weakness, it is true, yet in sincerity, as Lord, upon thy one everlasting sacrifice, whereby thou hast perfected for ever them that are sanctified, upon thy substitutionary merit, upon thy righteousness, which is yet alone before God, to this we appeal, to this we have we have relied on in firm faith, on this we have lived, on this we have quietly fallen asleep, oh Lord, let your word now stand before you, of which you yourself have said: The Scripture cannot be broken."" Then the Lord will answer them, ""What do you appeal to Luther. The commandment to read the Bible is based only on a human authority, whereas my souls, with imprisonment, sword and funeral pyres with great earnestness and zeal, in order to dissuade you from the mad delusion that more credence is to be attached to a 'dead book' than to the -living tradition\* which my deputy has so faithfully preserved, and for your salvation has every day brought forth from it new statutes. But it has all been in vain. Now go where your Luther has gone, and receive what your deeds are worth."" What say ye to this? Be warned, let the Bible be the Bible and remain in its dignities, but do not read it, but hang on the living mouth of your priests, who cannot err, for they hang again on the mouth of the most holy Father in Rome, and he is infallible."" So

"Yes, dear people, to what terrible horrors the reading of the Bible without the interpretation of the pope must bring the people,

the Lutherans prove this to us again best, in that they have read out of the Scriptures that the sinner becomes righteous and blessed without works, or merit of works, by faith alone. Our Velten, as you know, has a stubborn mule, and it often occurs to him to strike out at the back and tear the harness, and then he runs quickly to the manger. Does the Velten put a good feed on him there? By no means; he lays the scourge on his back, and lets him starve till he has sent himself properly to work: should the Velten be more clever than our Lord God? But the Lutheran God is more foolish than Velten. No. Faith and works, that is our religion; and if one thing be lacking, it is faith, if only the works be there. Our Lord teaches this plainly in the Gospel of the Good Samaritan. The priest and the Levite both hold faith, but not works; the Samaritan had not faith, but he had works, and of him the Lord says, -Go and do likewise.\* And what then do they know of actual meritorious good works? Nothing, nothing at all. They know of nothing but the holy ten commandments. Well then, who would despise the dear holy Ten Commandments? They are, of course, good enough to keep one from committing gross sins and from being sent to the penitentiary or the gallows, but that is not enough. What do the Ten Commandments know, to mention but a few, about not eating meat during the fast, but only fish instead, and not in butter, but simmered in oil? What do they know at all about all the

(To be continued.)

In memory of our blessed brother, the pastor A. Wüstemann.

Pastor Johannes Nikolaus Adelbert Wüstemann died gently and blessedly in his salvation on August 25. - He was born in Dielsdorf near Weimar on Nov. 21, 1828. In the school of his village nothing but the most horrible unbelief was taught. But God gave him, as he often praised, a good teacher in his grandmother, who faithfully kept to her old hymnal and catechism, and taught him faith and heartfelt prayer. Later, Pastor Siedel in Tharand near Dresden became his spiritual father, to whom he remained devoted in heartfelt love and gratitude until the end of his life, and whose letters always gave him heartfelt joy. After he had been carefully instructed by him for a year, he moved to the mission seminary in Leipzig, where he studied under the direction of Doctors Graul and Besser.

studied for three years. Since his health seemed too weak for missionary work in the East Indies, he went to North America, where he joined the Synod of Missouri on the advice of Blessed Dr. Gaul. For this guidance and for the blessings he enjoyed in this community he often thanked God warmly. About eighteen years he labored in the vineyard of the Lord, two years as pastor in Detroit, three in Roseville, Mich. and six years in Kendallville, Ind. Already in Roseville a chest complaint set in, to which was added a heart trouble, so that he seldom felt quite well, and had to administer his ministry almost always under great weakness. It pleased the Lord to choose this servant of his through many tribulations. Of his children, eight preceded him in death. His increasing weakness at last compelled him to resign his ministry in 1870, which was the heaviest of all afflictions to him, whereupon he removed to Collinsville, Ills. the following year. He often lamented, "Few and evil is the time of my pilgrimage." When he was distressed because of his great bodily weakness, he comforted himself with the verse:

It was so thy nature, O Lord, from of old, That thou  
didst choose for thyself that which was poor, bent,  
and empty, That with bruised sides thou didst thy  
wonders. And with broken staves thou hast subdued  
the enemy.

Since he had several falls of blood at the beginning of this year, he dealt much and seriously with thoughts of death. His family often heard from him the poem which the blessed Dr. Gaul wrote on his deathbed:

My Saviour, I am weary, Take thou thy child to bed,  
And let him rest in peace, As I would so gladly have  
him.

I have trodden many a sour path in my life, My path  
has seldom been level. And rough often my path.

My lord, I am weary. Take thy child to bed, And let him  
rest in peace, As I would so gladly have him;

The body in quietest chamber, The soul in faithful  
bosom, From all earthly lamentation And human  
foolishness free.

But he accepted it as a great blessing from the good hand of his God that he could sit in his garden under the shade of an apple tree on warm summer days and enjoy the fresh air there. From the conversations we often had there, I especially remember with what emphasis he always emphasized that the forgiveness of sins was the core and star of all comfort. Christ, crucified for us, was the Alpha and the Omega of his spiritual life.

Around the middle of August his condition worsened and confined him to bed. In addition to his severe heart and chest ailments, he had a violent attack of dysentery. He understood the hint of his Lord, and now turned his face firmly and manfully toward the heavenly Jerusalem. Once more he received Holy Communion, saying, among other things, "Here comes a poor sinner, who would gladly be blessed by the ransom." For the text of his funeral sermon he chose the saying: "God so loved the world, that he gave his only begotten son to be saved.



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He also said: "The healthy have no need of a physician, but the sick; I am come to call sinners to repentance, and not the righteous", Luc. 5, 31.32. He wanted to sing: "Jerusalem, thou high-built city", and that no praise would be made of him. During the last week of his life his pains increased greatly. He sought and found comfort especially in the sayings that deal with the forgiveness of sins, except John 3:16: "Therefore we hold that a man is justified without works of the law, but only by faith" Rom. 3:28; and "This is certainly true, and a precious word, that Christ Jesus came into the world to save sinners" 1 Tim. 1:15. At times he was able to say the verse with great fervor:

How glad I am that my treasure is the beginning and the end. That my treasure is the Alpha and Omega, The beginning and the end; He will take me up to his prize in the paradeis, I clap my hands. Amen, amen!

Come, thou fair crown of joy, stay not long, I wait for thee with longing.

He also prayed diligently for a blessed end with the words of the song:

Oh Lord, let your dear angel at the last end carry my soul into Abraham's bosom; let the body in its chamber of sleep rest gently, without pain and anguish, until the last day; then awaken me from death. That mine eyes may behold thee, In all joy, O Son of God, My Saviour and throne of grace, O Lord JEsu Christ, Hear me, hear me, I will praise thee forever.

Often he also prayed about it with the verses:

When my strength breaks, my breath runs heavy. And can no longer speak a word: Lord, receive my sighs!

When my heart and thoughts are gone, Like a light that tosseth to and fro. When the flame is gone from it, Then gentle and still, O Lord, let me sleep; According to thy counsel and will, When my hour comes.

Thus he often sighed, "My God, I beseech thee by the blood of Christ, make it good with my end"; but sometimes, because of weakness, he could only say, "My God, I beseech thee". His soul was sometimes afraid for comfort, so that he sighed, "O my Lord Jesus, where art thou?" But after such temptations the light soon dawned on him again, so that he could then joyfully say, "My Father reconciled in Christ!" Otherwise he was satisfied with everything, and very grateful for the least service of love rendered to him.

To the promise: "If God be for us, who can be against us? Who spared not his own Son, but gave him for us all: how shall he not with him give us all things? God also hath given thee all things in Christ, forgiveness of sins, life, and salvation: this hitherto hath been thy consolation." He answered in a firm voice, "And this shall continue to be my consolation." And this also remained his comfort, as his frequent invocations of the Lord

# Der Lutheraner.

Jesus proved. The last night was still very painful and agonizing for him. When the fever broke and the bile entered the blood, the congregation did all they could to show their love for their dear brother himself marveled at this; he said to me dissolution. This prayer was soon answered. At 1 o'clock in the afternoon he passed away gently and blessedly, at the age of 43 so!" The illness had brought him down so much in the first few years and 9 months. He leaves behind a grieving widow and two weeks that one doubted his recovery, but after 6 or 7 weeks there children. The funeral took place the following day. The funeral was hope for his recovery, although he was still very weak. The sermon showed, according to the two texts chosen by him, which most beautiful thing was that in his whole illness no complaint of was the consolation our blessed confrere held on to in his suffering impatience was heard from him; he had completely surrendered to and death, namely: the love of God in Christ and the forgiveness of his God's will. What was difficult for him at times was that he would his sins.

Behold, blessed are they that endure, Jam. 5:11. The LORD too weak. In the last weeks of his life he thought he was at least hath well done all things! H. F. strong enough to bury the bodies in the church. And so it was on the last day, the 23rd of July, that he again had to attend such a

Brief outline of the life of the brother Pastor F. W. Eisenbach, who died blessedly on July 23rd.

The request of the mourning relatives was granted. Although so weak that the congregation had to mourn for him more than for the corpse, he nevertheless spoke with such a strong voice as if he were not ill at all. Coming home alone, he was so exhausted that little son lost his father by death. The mother of the child, later he had to lie down at once. After half an hour, about 5 o'clock in the afternoon, which was the hour he had to take again, he asked his wife to give him some medicine. While she was preparing the medicine and soon came in, she saw to her great horror that her dear husband was already dying. To her cry, "Dear husband, you were like 'a conduct only to the delight of his teachers, as they are dying!" he could only answer, "What is it?" and - he was dead. testimonials still available show. Already in 1842, that is in his 18th year, he became a school teacher's assistant in Agatha. Half a year the midst of suffering into eternal joy, out of work into rest, out of later he accepted a call as second teacher in Wels, where he stayed strife into the triumphant church. His name be praised for all things. for about 9 years to the satisfaction of the community and his.

pastor. In 1852 he married a virgin, Rosine, a Krasberger by birth, On Sunday the 25th his faded remains were laid to rest. As the with whom he lived happily until his death. At the urging of his undersigned, to his great sorrow, could not be present, Pastor Hahn brothers and sisters-in-law, who wanted to emigrate to America, he of Staunton, of the Hon. Missouri Synod, delivered the funeral also took up the walking stick in 1853. Preferring the country life, sermon on the text: "We preach not ourselves, but Christ." - Rev. he bought a house in the state of Missouri. But since there was Drögemüller, of Nokomis, was also present.

neither a church nor a school of his faith in that area, he felt it was The dear brother Pastor Eisenbach leaves behind a grieving his duty to find another place to live. In the end, after 4 years, he widow with five children. His wife bore him 8 children; three children moved to his countrymen in Nauvoo, Illinois. Even here living in (boys) preceded their father. The eldest son, Hermann, 18 years silence as a country man for some years, it happened that the old, is at present studying in St. Louis to become a preacher. Of the congregation there became preacherless. The congregation urged other four daughters, the youngest is only in her third year. - His him to accept the office of preacher; but in his shyness and humility whole age was 46 years and 11 months. That the congregation he believed he had no gifts for it, until he was finally persuaded by loved their pastor dearly is evident from the fact that they not only the persuasion of another preacher to submit a petition for paid the funeral expenses, which amounted to H60.00, but also admission to the old Illinois Synod at its meeting in Quincy. So then, offered with the greatest willingness to let his son study at their with much sacrifice, patience, and faithfulness, he conducted his expense; they also want to give the widow a house. More than ministry there 5 years. Also the dear cross, which the faithful God \$600.00 were already subscribed on the second day after the still laid heavily upon him in the last year of his being there, had to decision and two building lots were donated for this purpose.

serve to promote him inwardly, to strengthen him in the faith and to May the dear congregation then prove their gratitude above all drive him closer to the Lord, so that it came to the benefit of the by following his teaching for their salvation and for the glory of their Zion congregation in Mount Olive, Ills. according to 2 Cor. 1. 4-6, God, by walking worthily in the gospel, and by humbly praising God whose call he followed in the year 1865. For that Rev. Eisenbach for the grace that has come to them through his servant in these labored here in blessing is evidenced by their faithful attachment seven years, so that they may all have a blessed end of their faith. and hearty love for him. Throughout his illness, which began as Yes, Lord, help us pastors also through Christ's blood, and early as Easter Tuesday, and with violent- make our end good. Amen.

I. T. Bötticher.



6

Disrespect for the Holy Communion. We read the following complaint in the "Merry Messenger" of September 17, a paper of the so-called "United Brethren in Christ": "There are people, and unfortunately not excluding preachers, who are sadly indifferent in the matter of the Lord's Supper. There is often a saddening superficiality in the sharing and enjoyment of it. The prefaces of the preachers are often sadly lacking and meaningless, and there is often little difference to be seen in the solemnity, whether one approaches the Lord's table, or whether one wants to take an ordinary meal. It has often pained our souls to see the Holy Communion distributed and enjoyed. It should not be so, my brothers and sisters. Holy reverence should pervade the communion guest, as he stretches out his hands for the sign of the holiest thing his hands can touch in life. Now, unfortunately, it also happens that those who live impudently and in obvious sins, such as drunkards, adulterers, cursers, Sabbath violators, swindlers, evaders, after-criminals, and other obvious sinners, also come to the Lord's Table. The question has often arisen among us: Is not the preacher who distributes Holy Communion also guilty of the consequences of unworthy consumption, if he allows such a person, of whom he is aware, who lives in manifest sin, to partake of the Holy Communion? We think he is. We know that some of our people take the matter much too lightly, both preachers and members. God grant that we may be perfected in all holy and important things." - The dear man who thus writes should consider that if the "United Brethren" believe and teach that in the Holy Supper only the "sign" of Christ's body is present and partaken of, and not that body itself, as yet Christ expressly says, it is no wonder that the Holy Supper is held in such low esteem among them, and so ill treated of it by preachers and sheets.

W. [Walther]

Alsace. In this new so-called German Reichsland, unfortunately, a greater tyranny is now being exercised against the Lutherans than at the time when Alsace was still French. In the town of Wörth, for example, a rationalistic pastor has been forced upon the Lutheran congregation. The churchwardens there, however, are believers who refuse to go to church as long as the rationalist preacher lets them hear his rational wisdom from the pulpit. To these the president of the church directorate in Strasbourg has now sent Kratz a letter in which he threatens them, that if they did not attend church within two months they would be regarded as people who had resigned their office. W. [Walther]

Bavaria. After the preacher Illing in Kitzingen in Bavaria joined the so-called Protestant Association, which no longer wants to know anything of the old Christian teachings, a church visitation was set up there by a royal commissioner, Dean Schiller. But all the members of the church council and the church administration who were present declared to the dean that they were determined to hold steadfastly to the principles of the Protestant Association and that they would always regard the sworn obligation of the preachers to the Lutheran symbols as a danger to the Protestant freedom of faith. When the dean was informed of the

When a priest demanded that he administer Holy Communion in the Lutheran manner rather than in the Uniate manner, the priest insolently declared that this demand was an "abuse of the authority" of the church regime. So one can see that even in Bavaria the unbelieving preachers are now beginning to openly rebel against their church regiment. First they were tolerated, now they want to be the masters. W.

[Walther]

Berlin. We have already reported that, among others, a preacher named Lisco was sued in Berlin for publicly denying Christ's ascension and return, as well as the resurrection of the flesh. The faithful therefore hoped that serious action would be taken by the church authorities against such a denier of the Christian faith. But this did not happen. The highest church authority, to which Lisco had appealed, did indeed rebuke his "imprudence", but expressly declared that he had not acted against his ordination oath with those omissions! Initially, several faithful preachers expressed it that they would leave the national church if such open enemies of Christianity as Lisco were protected in it. This has now really happened; what will those faithful preachers do? W.

[Walther]

My reasons for attending church even on rainy Sundays.

001 Because God hath blessed and sanctified every sabbath day, and hath made no exception with rainy sabbaths.

2. because I expect my preacher there and would be amazed if he stayed home because of the weather.

003 Because, if he should let down his courage, I should have great cause for self-accusation, since I did not support him by my prayer and presence.

004 Because by staying away I miss a sermon which might be very useful to me, and the prayers which bring God's blessing.

005 Because my presence is more necessary on Sundays, when only a few come, than on those when the church is crowded.

(6) Because whatever position I hold in the church, my example has an influence on others, and likewise if I remain at home.

007 Because bad weather would not keep me from any important business; but going to church is more important in the sight of God. Hebr. 10, 25.

(8) Because I see that among those who seek the pleasures of this world, even the worst weather does not keep even the most tender women from balls, parties, concerts, etc.

009 Because, among other blessings, the very weather of this kind sheweth me the foundation of my faith. It must be shown how much I love Christ; true love will never miss an order.

010 Because they that stay away from the service, because it is too hot, or too cold, or too rainy, stay away more often when the weather is fair.

011 Because, though my excuses may satisfy me, yet they must be subjected to God's test, - and they must be well founded if they are to pass it. Luk. 14, 18

012 Because a special promise is made, that where two or three come together in the name of God, He will be in their midst.



013 Because a needless absence from divine service is an infallible proof of spiritual corruption. He who follows the Lord from afar, as Peter did, easily comes to know him no longer.

014 Because my faith shall be made known by a self-denying Christian life, and not by the falling and rising of a weather glass.

(15) Because yielding to such easily surmountable difficulties easily leads us to yield even to imaginary obstacles, as therefore thousands never go to church, and yet think they have good reasons for failing to do so.

016 Because I know not how many Sundays the Lord will let me live; and it would be a poor preparation for my Sabbath in heaven, if my last Sunday on earth were thus lost. (Sunday Messenger.)

### Death notice.

On the 12th of this month Mr. Past. Schumann: Our dear brother, Mr. Past. Alex. Stamm in Kirchhayn, died yesterday of smallpox, blessed in his Lord Jesus. He leaves behind a wife with a child. Last Sunday, a fortnight ago, I buried the teacher Wilde in the same parish. He died on August 23, after being ill for only 2 days.

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### Church News.

Mr. Karl Frincke, after completing the theological course at the theoretical seminary in St. Louis, has accepted a call to the Lutheran congregation at Locust Grove, Long Island, N. I., and was ordained and inducted into his office on the 8th Sunday after Trinity by the undersigned with the assistance of Pastor T. Körner in the said congregation.

May the Lord of the Church also grant to this his steward that he may be found faithful! C. Schmidt.

Address: Bsv. O. k'rinolrs,  
Xe^vto^vn (Docmst 6rov"),  
<ju(!sns 60th, Iceland,  
lorlc.

Mr. Christian Johannes Körner, Candidate of Theology, who had received and accepted a regular call from the Lutheran congregations at Whitewater and Edgerton, Wis., was ordained and inducted on the last Sunday after Trinity by order of the honorable Vice-President of the Northern District, Mr. Pastor Link, by the undersigned, assisted by Mr. Pastor C. Aas of Whitewater, in the midst of his congregation at White-water.

May the Lord grant him faithfulness and make him a blessing to many!

Elkhorn, Sept. 17, 1872. H. P. Duborg.

Address: Rav. O. ,1. Ivoorner,  
'VVis.

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After Mr. Georg Peter Albrecht Schaaf had completed his studies at the theoretical seminary and had accepted a profession from the Lutheran St. Paulus congregation at Clarks Treck, DaviS Co., Kansas, he was ordained and introduced by order of the honorable president of the western district on the 12th Sunday after Trinity, the 18th of August, in the midst of his congregation by the "undersigned" with the assistance of Pastor Lüker.

The Arch Shepherd of His Church, our Lord Jesus Christ, gives His Spirit and divine wisdom to this servant of His, that he may take heed to himself and to the doctrine, and persevere therein, that he may make himself blessed, and that they may hear him.

H. C. Senne.

Address: Bov. (I. ?. Solinal,  
Box 237, dunotion B. O., Buvis Oo., Xansa".

Mr. C. Lauterbach having received and accepted a regular appointment from my former Jilial congregations at Lonaconing and Barlan, Alleghanv Co., Md. was ordained by me by order of the Honorable Presidency of the Eastern District on the Tenth Sunday after Trinity, and was installed in his office.

May the Lord make him a blessing. F. Kiigele.

Address: liov. O. DuntorUnolr,  
BocruooinA, ^lloi^lrun^ 60th, NU.



The second largest city in Missouri, Kansas City, a city of 35,000 to 40,000 inhabitants, situated at the mouth of the Kansas River in the Missouri River and with eight railroads to all parts of heaven, now also has a German Lutheran congregation and its own pastor. The congregation is now small and consists of only six families; but it has a prospect of soon increasing in size, as nearly half the inhabitants of Kansas City are said to be Germans, and there are also a great many Germans living in the vicinity. The pastor appointed is Mr. I. M. Maisch, who began his studies in Allentown, Pa., and completed them in St. Louis at the Lutheran Seminary, where he passed the prescribed candidate examination at the end of June this year. On the 13th Sunday after Trinity, August 1872, the ordination and introduction of Pastor Maisch was performed by the undersigned, who was on a visitation trip to Kansas, in the beautiful English Lutheran Church before quite a number of listeners. For the first six months the English Lutheran congregation has kindly given their church to the Germans for the holding of services.

May the Lord bless the missionary work of his servant and bring back many who were alienated from the church because of lack of public worship, and establish there a large orthodox congregation in grace.

**I. F. Bünger.**

Address: Uov. ck. Ill. Ivluiseir,  
Lox 1401, Luusns lUlo.

On the 28th of July, the 9th Sunday after Trinity, the candidate of theology Max Heyer, up to now a pupil of the theoretical department of the seminary in St. Louis, was ordained by me on behalf of the Honorable President of the Synod of Missouri, Ohio and other St. Western Districts, as assistant preacher for the congregation of Pastor Große here, assisted by Pastors Große and Günther in the St. Johannis Church.

"How sweet upon the mountains are the feet of the messengers, that preach peace, that preach good, that proclaim salvation; that say unto Zion, Thy God is King." Isa. 52:7.

Chicago, Ill. H. Wundcr.

Address: liov. lbl. lls^or,  
Ko. 208 Dirst 8tr., OüiaaZo, III.

On the 13th Sunday after Trinitatis, the 25th of August, ^pastor Wendelin Linsenmann, on behalf of a

Most Rev. Presidii Eastern District, into his new preaching office at Holy Ghost Parish, Rainham, Ontario, Canada, by me. -

After careful consideration and with the help of various appointed counselors, he had recognized the calling of his new congregation as a divine one, and even his old congregation in Wartburg, Ontario, could not help being convinced that their preacher must follow the call of God, which is why they dismissed him, albeit unhappily, just as he was also reluctant to leave.

May the Lord God be his sun and shield, and adorn him with the glory of God.

many blessings! I. v. Brandt.

Address: lissv. Dinsonmunnn,  
DiLÜei-villo D. O., Hulckimoncl Oo., Ontario.

On the 10th Sunday after Trinity, Candidate H. Torney, who had received and accepted a regular call from the congregations of Manistce and Benona to the office of assistant and traveling preacher, was ordained by the undersigned, by order of the honorable Presidency of the Northern District, and was installed in his new office at his congregation in Ladington, Mich. on the following Sunday.

May the faithful Saviour give this dear brother courage and strength for the difficult office of a travelling preacher and make him a blessing for many.

Address: Uev. II. Dornes,  
DaclinAton, Hliolr.

At the same time, the undersigned requests the congregations of Michigans, whose representatives have committed themselves at the Synod in St. Louis to provide for the salary of the traveling preacher, to send contributions for this purpose to the undersigned as soon as possible. W. Denke.

On the 14thcn Sunday after Trinity, Mr. Candidate G.

Wolf, after completing his studies at Concordia College in St. Louis and having passed his theological examination, was ordained and inducted into office in the congregation of the undersigned and by the same under Alsisteuz Pastor WangcrinS (who preached the ordination sermon) by order of the honorable Presidium of the Synod of Illinois and others.

May the Lord bless the shepherd and the flock and bring them safely through this valley of sorrow into the heavenly hall of joy.

Johannes Heiniger.  
Address: Itev. O. JV0I6,  
^ltnrnonr, HillQAÜarQ Oo., III.

On the 15th Sunday after Trinity, September 8, 1872, the candidate for the Our Lord, who has brought us this far and finally given us our own house of sacred office of preaching, Mr. Karl Bd'm eke, educated in our practical God in spite of our poverty and small number. We hope and trust in His grace seminary at St. Louis, was commissioned by the District Praeses J.A. Hügli of that it will continue to build us as His people and His true temple on the the Untere zeichnen under the assistance of the Rev. foundation of the apostles and prophets, since Jesus Christ is the cornerstone, Congregation at Town Danvillc, Blue Earth Co, Minn, solemnly ordained and for a dwelling place of God in the Spirit. installed in office. East Boston, Mass. O. Kolbe.

The joy of the dear congregation is great that God has now heard their sighing and pleading and has given them their own preacher, who is now to feed sheep and lambs on the green pastures of the Word of God and ward off the encroachment of the wolves into the flock. May the Lord Jesus, the arch-shepherd of His sheep, grant this servant of His strength, wisdom, courage and patience!

Address: livv. O. Uoernolco, Llinnesota Dalre, ^aribault Oo., IUinn.

Rev. Ch. Fr. Herrmann, heretofore assistant preacher at Luzerne, Benton Co., Iowa, was solemnly installed in St. John's parish, Minerva Township, Marshall Co., Iowa, on the IOth Sunday after Trinity, August 4, by the undersigned, by order of the Reverend Presidency of the Western District.

The church, which is 'one of the oldest in the area, had been tested many times before. Most recently it had lost its It had lost its school and parsonage, and, having been without a preacher for two years, could only be supplied with crumbs from the table of other congregations in the neighbourhood.

May our Lord therefore give to this his servant an abundant measure of secret wisdom, that he may direct all things well, the overcome many obstacles in and out of him, and serve many to blessedness!

Address: liov. 6K. Herrmann, 8tato 6ontre, HlarsdaU 6o., lo^va.

Pastor C. Schmidt, who, with the approval of his former congregation at New Aork, had followed the call of the Lutheran congregations at Liverpool and Elyria, Ö-, was appointed to his new office by the undersigned on the 13th Sunday after Trinity by order of the Reverend Presidium of the Middle District. have been introduced.

May the Lord crown him with many blessings!

Address: liov. 6. loUrniät, Lox 278th LI^ria, Dorain 6o., O.

The Rev. W. I. B. Lange, the former assistant preacher at Defiance, O., having received and accepted a call from the congregation at Valparaiso, Ind. was installed by the undersigned in the midst of his congregation on the 14th Sunday after Trinity, September 1, 1872.

May the Lord bless the work of the dear brother!

Address: Usv. ^V. 3. L. Dan^o, Lox 470. Valparaiso, Incl.

Church dedications.

On the Tenth Sunday after Trinity, the Salems Lutheran congregation at Big Borbis, Gasconade Co., Mo. had the joy of dedicating their church, built about three years ago, to the service of the Triune God. In the morning Rev. H. Michels preached on John 14:23, and in the afternoon the undersigned preached on Psalm 84:2-6.

Unfortunately, the said congregation, although most of the members came from the Lutheran Church of Germany, had for years allowed themselves to be served in this church, without having been consecrated, by an unrite preacher. But since, as those people say, the number of listeners had become less and less, the unrite preacher had seen himself compelled to give up preaching among them. At the same time the undersigned was asked by a Lutheran living there to preach a few times in his house. Since this happened, and the so-called "evangelicals" also came to this service, the result was that these people were won over to the pure doctrine. Glory to the Lord alone.

May then the good God keep his beatific Word pure and unadulterated and the holy sacraments unadulterated in this place, for the sake of Jesus Christ, for the salvation and blessedness of many!

P. Weseloh.

On the 25th of August we consecrated our new, first, own little church, gothic frame building, 22 Ќ^ 60 feet. In the morning Pastor Hanser preached on Is. 42, 8. in the afternoon Pastor Both from Norwich preached in English on Matth. 28, 19. 20. in the evening Pastor Bieweud preached on Psalm 73, 28. The consecration prayer and the liturgy, which we used completely for the first time that day, fell to me. We thank the

Mission Feast.

On the 12th Sunday after Trinitatis d. I. my dear congregation celebrated a joyful mission festival in community with the congregation of Pastor Biltz, favoured by the most glorious weather. From near and far the guests flocked to praise and thank God in unison and to listen to the holy word of God. In the morning of the first day of the festival, Pastor Bünger preached the sermon on the 117th Psalm, and God the Lord blessed this sermon so that all hearts and hands were opened. In the afternoon Pastor A. Frcse preached on 1 T^m. 2, 15. 16. but on the second feast day Pastor M. Meier of Lcavenworth preached in the forenoon and Pastor Sieving in the afternoon. - The collcete amounted to K124.80, of which Pastor Hilgendorf, our missionary in Omaha, received P50.00, Pastor Maisch, our missionary in Kansas City, H10.00, and finally the Hermannsburg Mission the nest of P34.80. But, not alone with this bodily blessing was the feast crowned, nay, with one much more glorious. The hearts of some parents were so moved by the preaching of the Word that they willingly gave their sons to the service of the church, so that we also have to consider as a blessing of the feast a small group of pupils, three of whom go to the high school in Fort Wayne, but five to the seminary in St. Louis.

May God therefore bless every mission feast, that the multitude of his fighters may be ever greater, and his kingdom ever more extended. To him alone be praise and honor and thanksgiving and glory forever. Concordia, Mo. the 10th of September, 1872. H. Bartens.

Notice.

Candidates for the vacated professorship in Fort Wayne are: 1. from the teaching staff and the supervisory board, as well as three members of the electoral college Mr. Pastor H. W. Diederich, 2. from the ev.-luther. St. Johannesgemcinde zu Port Nichmond Mr. Pastor O. Kolbe. St. Louis, September 25, 1872. T h. Brohm, d. Z. Secretary of the electoral college.

Christmas - Liturgy for the youth on Christmas Eve.

Under this title the undersigned have published a booklet in print. In the Christmas Liturgies published so far, the lack of notes was always a noticeable shortcoming. This deficiency is remedied here. The booklet contains on 9 pages sheet music format (high quarto) voice and organ accompaniment for intonations, responsories and Christmas carols (including the wonderful Christmas chorus from the St. Louis Reader), and on the last page is a complete disposition for the Christmas Eve service. Pastors and teachers, when they purchase this booklet, have nothing more to do than to practice the singing voices with the youth. The price is set as low as the costs of publication allow, so that the booklet can be bought by the children themselves, namely 20 Cts. per piece, S2.00 the dozen. It is available from M. C. Barthel in St. Louis, C. Gross in Buffalo, and Paul Bürger in Washington.

C. Gross, Pastor. P. Th. Bürger, teacher.

The undersigned cannot communicate this announcement without also testifying on his part that the liturgy offered herewith for the blessed Christmas feast, after a truly evangelical Christmas sermon, is the most glorious Christmas gift that can be given to our dear congregations. C. F. W. Walther.

The seventh volume of the Pericopes

has just left the press. It contains the conclusion of the history of the Passion, the pericopes for the third feast days, the feast days of Mary, St. John's Day, St. Michael's Day, and the feast of the consecration of the church. It also contains the part of the Passion History that was missing in the 6th volume after page 75, which is to be inserted at the relevant place in a reprint of the 6th volume.

Where is Margaretha Messerli?

The same traveled about six weeks ago from Staunton, Ills. on the Wabash railroad to East St. Louis, thence on to Centrevillc in St. Clair County to join her friends, but has not arrived there and nothing has been heard of since then

heard more of her. She is about 40 years old, corpulent, of small stature, likes to talk, is not in complete use of her reason, likes to call herself Margaretha Jung and her husband Benz. When she left she was wearing a suit of dark calico and new light shoes without heels, a shawl of a blackish gray color. The distressed man asks all philanthropists who can provide information about the life or death of his wife to do so as soon as possible at the address given below. All possible expenses are to be honestly reimbursed.

"I. L.L. Lulln, Ltuuntvv, ^laeoupiii 60th, Ills.

Conferenz - Ads.

The St. Louis District Pastoral Conference will, God willing, hold its meetings this year at Carlinville, Ill, from Thursday, Oct. 17, to Tuesday, Oct. 22. All who will be present, whether members or guests, are kindly requested not to fail to report in time to the local pastor, Rev. L. Geyer. C. Kleppisch.

The Eastern (2nd) District of the "Mixed" Pastoral Conference in Minnesota will, God willing, hold its first meetings on the 6th and 7th of November at the home of the undersigned. I. Horst.

The Michigan Preachers' and Teachers' Conference will meet, God willing at Saginaw City, Michigan, from the 10th to the 14th of October. Böling, Secretary.

The fall conference of the teachers of St. Louis and vicinity will, God willing be held at the Zion District School House in St. Louis on the 12th of October. For lodging, on arrival, apply to Mr. H. H. Meier, 1326 North Market Street. I. Erck.

The Hon. Pastoral Conference of Northern Illinois will, God willing, hold its next meetings from the 15th to the 17th of October at the home of Rev. Steege in Dundee, Illinois.

G. Traub, Secretary.

The Columbus and Lancaster Conferences of the Ohio Synod, and the Fairfield Special Conference of the Missouri Synod, will meet by resolution, God willing, on the first Tuesday in November, as the 5th, in the forenoon at 9 o'clock, at the church of the Rev. H. G. Crämer, at Zanesville, Ohio, under common officers.

The following questions are available for discussion:

- 1) Should people be admitted to communion who confess Lutheran doctrine but are bound to another communion by their commitment (Confirmation vows)?
- 2) Should children be confirmed against the express prohibition of their parents?
- 3) By what is the marriage contracted and what gives the valid reason to divorce it?
- 4) To what extent is the Mosaic Law abrogated in the New Testament?
- 5) How is the passage 1 Cor. 14, 34. to be understood?

H. Henkel, Secretary of the Columbus Conference.

The Western District of the General M in n e sot a Pastoral Conference will meet, God willing, from the 15th to the 17th of October, at the church of the Rev. C. Damm, in Dryden, Sibley Co, Minn.

The brothers should, if possible, arrive in Henderson early on the 14th, because there will be wagons ready to pick them up.

H. F. Sprengeler.

Mission Festival and Conference - Display.

On the 8th of October, God willing, the annual mission festival will be celebrated in the congregation of the undersigned, to which the neighboring congregations and pastors are hereby cordially invited.

On the two following days a Special Conference will be held there, to which the neighboring pastors and teachers of the Honorable Missouri Synod and the Honorable Illinois Synod are hereby invited.

Keokuk Junction, on Sept. 3, 1872.

C. Meye r.H I

Received in the Western District treasury:

To the synodical treasury: from Teachers Great in Randolph County, Ill, \$2.1X1. From Trinity District in St. Louis, \$11.95. From Jmmanuels District there, \$13.10. From Past. Zimmermann's congregation at RosrHill, Harris Co., Texas, \$12.25. Kindtauf-Collecte by Rev. Zschoche, Paola, Kansas, \$11.00, Of Rev. Sieving's congregation at Lincoln, Benton Co, Mo, \$6.10. Rev. Mertens at Fort Dodge, Iowa, \$2.00, Past. Stephen's Gem. in Ehester, Ill, \$6.95. of Trinity Distr. in Sainl Louis \$13.15. of Past. Sauer at Mobile, Ala. \$5.00. By.

the Jmmanuels-Distr. in St. Louis \$9.55. Of Past. Heinemann's congregation at Neu Gehlenbeck, Ill, \$21.00. Collecte of the congregation of the Rev. Schlechte's congregation at Windsor, Ill. \$8.10. Of Rev. Lücker's Gem. at Aroma, Kansas, \$8.00. Mr. Kantt there \$1.00. Brum and Hansen in Past. Schaf's comm. on Clark Creek, Kansas, \$2.00. Of Jmmanuels comm. at Waterloo, Ill. \$3.01. Jubilee coll. of comm. at Minden and Hoylcton, Ill. \$29.50. Pentecostal coll. in Past. Eirichs Gem. in Minden, Ill., \$11.40.

To the college maintenance fund: from Trinity Distr. in St. Louis \$11.00. Jmmanuels Distr. there \$11.00. from N. N. by Teacher Gotsch there \$1.00. from Trinity Distr. in St. Louis \$11.00. Jmmanuels Distr. there \$11.00.

To the Synodal - Missionary Fund: Collected in missionary hours by Past. Mießler, Palmyra, Mo. \$5.40. mission festivalColl. in Past. Greif's congregation at Independence, Texas, for Australia \$13.25.

For inner mission: from Trinity District, St. Louis, Mo. 95 Cts. Collected in missionary hours by Rev. Mießler, Palmyra, Mo., \$5.40. From the piggy bank of the late little Pilgrim by Rev. Wagner in Chicago \$2.00. From Mrs. K. by the same 25 Cts. From L. Kohtz by the same \$1.00. From Trinity Distr. in velvet Louis 30Cts. From Jmmanuels Distr. there \$3.45. From N. 91st in Addison, Ill, \$1.00.

On the emigrant - mission in New Aork: HochzcitsColl. by Past. Sieviug in Lincoln, Benton Co, Mo, \$14.35. by Past. Mertens, Fort Dodge, Iowa, \$4.00. N. N. in Rev. Pissel's church at Rich, Ill, \$2.60. Collected at I. Albrecht's wedding by Rev. Grupe at Eisleben, Scott Co, Mo, \$3.00.

For Past. Brunn's institution: collected at the mission feast at the parish of the Rev. Burkhardt in Springfield, Ill, \$44.75. From Past. Zimmermann's Gem. at Rose Hill, Harris Co. of Texas, \$12.25. Thanksgiving offering from Past. F. Zschoche's wife, Paola, Kansas, \$5.00. Kindtauf-Coll. -at Hm. Aug. Ude at New Wells, Mo., \$7.00, also at Mr. Rudert's there \$2.00, at Mr. W. Vogel's there \$1.75. From Past. Stephen's parish in Ehester, Ill, \$5.20. Mrs. Eh. Heise by Past. Wagner in Chicago \$5.00. From an unnamed person in St. Louis \$2.00. From N. N. there, for benefactions received, \$10.00.

For the Hermannsburg Mission: Missionssest-Coll. in Past. Burkhard's Gem. in Springfield, Ill, \$25.00. Collected at H. Thölke's wedding, by Past. Bartling in Chicago, \$3.65. Mission festival coll. in Lasayette County, Mo.

For poor students: Wedding coll. at Schaardt by Past. Stephan at Ehester, Ill, \$5.55. by Past. Pissel's Gem. to Rich, Ill, for Walker \$18.55.

For seminary in Addison: wedding coll. with G. Diener by Past. Wagner in Chicago \$13.55. For purchase of a fortepiano at Past. Carpenter's Gem. in Rose Hill, Harris Co., Texas, collected \$5.00.

For the Lutherans in Armeniar From Past. Riedel's congregation in Homewood, Ill, \$19.50.

To the seminary housekeeping fund in St. Louis: from the Young Women's Association in Past. Wagner's congregation in Chicago \$20.00.

E. Roschke, Kassirer.

For the Lutheran orphanage near St. Louis

received undersigned with heartfelt thanks:

From the Trinity District in St. Louis: \$109.50. From Mr. Granacher through Pastor Schaller \$1.00. From Gottl. Gülker and his mother by Mr. Prof. Crämer \$10.00. I. Struve by Mr. Pastor Giesberg in Davenport \$2.50. By Mr. Lehrer Oskar Gotsch \$1.00. Emma Gieselmann 15 Cts. By Mr. W. Waltke at Lowell near St. Louis: by himself \$30.00, H. Schlüter \$1.00, F. Messet \$2.00, L. Waltke \$2.00, I. Spuring \$5.00, C. H. Steinkam \$10.00, Henry Steinkam \$10.00, together \$60.00. By C. W. H. B. at Fort Wayne \$5.00. Wittwe Rector Gönner \$2.1X1. By Mr. Rev. G. Runkel in Aurora, Ind. \$23.00. From N. N. in Minden, Ill. \$50.00. From the school children of Mr. Teacher I. Brase \$14.00. Bell-bag collecte in the parish of Mr. Rev. Harmening \$7.63. From the Hermannsau Women's Association in Michigan \$16.00. From N. N. in Carlinville, Ill, \$5.00. From the Bielefeld congregation in St. Louis County, Mo.: from an unnamed person \$5.00, Chr. Poggemüller \$5.00, E. Hoffmeister \$5.00, H. Kamp \$3.1X1, from the Women's Association there \$6.25, from Mr. Pastor Schwensen \$5.1X1, together \$29.25. from Mr. P. Rückemann \$2.50. from Mr. Doctor G. A. Dobler in Baltimore \$30.50. from Concordia-Distr. in St. Louis rejecting \$57.00. from N. N. in Collinsville \$5.00. from Mr. Krieg in St. Louis \$1.00. from the congregation of Mr. Rev. Heintz at Crown Point, Ind. \$7.50. Karl Seebold by Mr. Past. Holls \$1.1X1. From the congregation of Mr. Past. Sitzmann at Pomeroy, O., \$42.50. By the school children of Mr. Teacher Hermann \$2.50. F. Beck 50 Cts. From the congregation of the Rev. Frederking at Prairietown, Ill, \$16.00. Of the congregation of Mr. Rev. Endeward at Berlin, Wis. \$5.00. By Mr. Past. Sieving: by himself \$1.00, by F. Schnelle \$2.00, L. Schwenk \$1.00. F. Gusthoff \$1.00, H. Schnelle \$1.00, together \$6.00. By Mr. Past. List \$12.50. By Mr. Karl Klie in St. Louis \$5.00. By Mrs. Doctor Hagemann in Pittsburgh, Pa. \$5.00. By the congregation of Mr. Rev. A. Krasst in Florida, O., \$3.70. By his St. John's congregation \$1.95. By the congregation of Mr. Rev. Sauer in Mobile, Alab. of whose Sunday school \$5.00. Of the congregation of Mr. Rev. Fleckenstein at North East, Pa, \$10.00. Of the congregation of Mr. Rev. Barth in Glasgow, Mo., \$17.00. By Mr. Rev. Runkel in Aurora, Ind.: by Mrs. Merz, Fl. Frank, Barbara Schörner, Chr. Busse, G. Drexler, G. Ritter, I. Bär, W. Leive, I. Bauer \$1.00 each, A. Jselhardt \$2.00, Theresie Malzner, Max Jlshöfer, I. Schumacher 50 Cts. each, L. Feuß, C. Männer 25 Cts. each, Mrs. Pastor Runkel and N. N. each \$5.00; belatedly from C. Jlshöfer, Mother Malzner, A. Renner, Mrs. Kreitzer, Mrs. Ch. Bauer, Mrs. G. Siemantel each \$1.00, Mrs. Kreitlrin 50 Cts, I. Steig 75 Cts, Giemeyer 30 Cts, C. Giegold 25 Cts. By Mr. Past. Bernreuther from his parish in Olean \$5.64, in Alleghary \$10.00. From N. N. in Secor, Ill,

41.00. From Mr. Geo. Beckmann's children in St. Louis 70 Cts. From Jmmanuels Distr. in St. Louis ref. 4,112.50. From Mrs. Ziegler there 41.00. N. N. there by Mr. Wilhardt 4,1.00. From several in Concordia Distr. in St. Louis 44.00. From Zions Distr. there 4,253.30. From Mr. Past. C. Böse's congregation in Allen Township, Noble Co, Ind, 47.62. By Mr. Rev. Ptehn from his congregation at Lake Ridge, 44.70, and at Tecumseh, 47.80. Dankopfcr from Mr. Past. Zschoche's wife 41.00. From the Young Women's Association in Rev. Stephans Gem. in Ehester, Ill, 45.05. From Mr. I. Thurow in Chicago 43.00. From L. K. 50 cts. From Ch. Weltstadt 45.00. From Wittwe. Diener 45.00. Thank offering from Mr. Past. Wagner's wife 410.00. By Mr. Rev. G. Lvber's congregation 48.10. From W. Krietemann in Chicago 41.00. By Mr. Rev. Pennekampr Collecte in his parish 418.50, by H. Köhler, I. Wüsterer and N. N. each 41.00, desgl. 45.00. By Mr. Past. Brandt's congregation at Baden, Mo., 418.50. To Mr. Rev. Vetter's parish near Jefferson City, 414.00. To Mr. Mich. Seidel at Humboldt, Kansas, 45.00. From some other members of this congregation 45.00. Mr. Pastor Wunsch 42.50. From some members of the congregation in Cincinnati 464.00. From the piggy bank of the children of Mr. Rev. König 41.50. From Wittwe W. in Cincinnati for the asylum 42.50. From the congregation of Mr. Rev. Kühn in Indianapolis 413.20. Congregation of Mr. Past. Rehwinkel at Town Main, Wis. 44.00. From Mrs. Tyler at Ruessels Grove, Ill. 410.00. Mrs. Klipp there 44.00. Mr. Rev. Knief's congregation at Marysville 433.15. By the same thanksgiving offering for a happy delivery in his congregation 45.00. By Rev. Siek's congregation at Elliotstown, Ill, 48.10, viz: from Past. Siek himself 42.00, H. Schmidt 41.50, C. Lorenz 50 CtS., Ebr. Märtén, I. Woltmann, C. Weltmann, G. Börngen, Vogge, Wittwe Braus, Wittwe Lühsen, Anna Lühsen 25 Cts. each, Haak 10 Cts. From the women's association of the parish of Mr. Past. Trautmann in Adrian, Mich. 410.00. From the congregation of the latter 413.00. From Mr. I. Siekmann in, Mr. Past. E. Niede!l's congregation a synodal printer - Actie donated, werth 425.00. From Bro. Vallowa at Waterloo, Ill., 44.00. By Mr. Past. H. A. Loßner: vo" dessen Singchor 49.00, Joh. Lischeid 43.00, Hrn. Past. Reisinger 42.00, N.N. 42.00, G. de Fries 41.00, R. Jerbeck 41.00, H. Otten 41-00, G. Becker 41.00. I. M. Lstel, Kassirer.

Letters to me should be addressed as follows: ck. H1. blstbl,  
euro 01° L. Ltainns^oi' L 6o.  
8t. Douis, 21c>.

For the Lutherans in Armenia received under the St. Louis post mark 41.00; from Mr. W. Göpfart in Richmond, Virginia, 25 cts.; through Rev. Weyel from himself and several members of his congregation at Darmstadt, Ind. 417.50.

The Collecte for this purpose is now closed.

For poor students: by Rev. Lange at Valparaiso, Ind. the Collecte collected at his initiation 48.00; by Rev. G. Grüber at the infant baptism of Mr. D. ^tamm's 45.20; by Rev. H. Wyneken at Cleveland from his congregation (for Stud. Scheips) 420.00; by the same from Mr. Chr. Meyer (for Stud. Käppel) 47.00. C. F. W. Walther.

For the seminary budget has been received: By Mr. Past. Trautmann from the communion treasury of his congregation 412.00; from the millers Kalbfleisch L Lange here Ä) sack of flour; from the millers Leonhardt L Schuricht here 12 barrels of flour; from the millers Heinicke L Berg here porcelain goods to the value of 425.00; from Mr. Klauenberg from East - St. Louis 5 Bush. Potatoes, H Bush, dried apples, 1 side of bacon, 2 Galt. Peach - Mush; from Mr. Past. C. Zschoche 45.00.

For poor students: By Mr. Pastor P. Bey er from his congregation 412.00 for Gotth. Müller; from the congregation of Mr. Past. Bremer 413.65 for Norden and Pröhl; from the congregation of Mr. Past. Hachenberger 48.90 for A. Meier and 413.20 for Hamann, desgl., collected on Mr. Louis Lcheer's wedding, 46.30 for both. A. Crämer.

418.00, collected at the wedding of Mr. Wilhelm Tiemann, certifies with heartfelt thanks  
St. Louis, Concordia College. G. Rosenwinkel.

Received from my parish for students: From the Virgins' Association 49.95; collected at Fr. Niedermeier's infant baptism 43.00; church collection 420.85; from the Women's Association 4-19.27; collected at I. Bicking's infant baptism 41.50. W. Hattstädt.

## Changed addresses:

Rev. II. .1. Queller,  
esre ol I". Heiclol,  
I^rtlse Orvstnl, Mu6 Lartlc Oo., Nmo.  
I^ouiZ einund-, teacher,  
Oo., Inä.

Hu6iiZ6r, teacher, ^oilcvlllo, ^onäaall  
Oo., Ill, ^V. IZ66-l<, teacher,  
I-n I^\*ort6, Inä.

The "Lutheran" is published twice a month for the annual subscription price of one dollar and fifty cents for the out-of-town clerks, who have to pay the same in advance and pay the postage.- In St. Louis each number is sold for ten cents.

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Herausgegeben von der Deutschen Evangel-  
 Zeitweilig redigirt von dem Ech

Year 29.

## Foreword

to the  
 twenty-ninth year of the "Lutheran."

(Continued and concluded.)

"That is Missourian!" exclaims not a few, both here and in the old fatherland, when they wish to warn others against certain doctrines and institutions. As soon as they have said, "This is Missourian!" they think they have said perfectly enough to be able to reject the thing without further proof. It is only too evident that by calling us not Lutherans, but "the Missourians," they mean to imply that we are a new sect, of which every faithful Lutheran must beware, if he does not wish to be deceived. Some have already had the kindness to call us a sect, or to assert to our face that we are on the straight road to becoming a sect. Missourian doctrine and practice and new false doctrine and practice, a Missourian and a man who causes all mischief in the church, - these many now regard and declare to be almost synonymous things. What the papists meant to say four and a half hundred years ago, when they called Luther's confessors not Christians, but "Lutherans," is about what many mean to say today, when they call us not Lutherans, but "Missourians." Just as they once wanted to banish the so-called Lutherans from the old Christian Church by this name, so now they apparently want to force us so-called Missourians out of the Lutheran Church by this name.

It is therefore obviously high time that we also discuss what a so-called Missourian actually is and wants. May we then be permitted to use the present "preface" for this purpose.

If we are to say briefly and succinctly what a Missourian actually is and wants, it is this: A Missourian is an evangelical Lutheran Christian, nothing else, nothing more, nothing less; and that the old evangelical Lutheran Christianity has been restored.



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No. 2.

be planted and come up, that is what he wants. A Missourian is a man who, by the grace of God, has come to the firm conviction that Luther was the angel or messenger of God foretold in the Holy Scriptures, who, after the Christian Church had been led into extreme ruin by the Papacy, was to fly through the midst of the church heaven with the "eternal," that is, with the pure, unadulterated, divine Gospel. (Rev. 14:6.) A Missourian is a person who, by the grace of God, has come to the firm conviction that the Lutheran Church Reformation was really a true reformation of the Church, that is, a redemption from the tyranny of Antichrist and a restoration of the old, original Christian Church to its first apostolic purity. A Missourian is a man who has therefore also come to the same firm conviction that our Evangelical Lutheran Church is the visible Church resurrected after a thousand years of oppression from the rubble and dust of all kinds of invaded doctrines of men and devils (1 Tim. 4, 1.) is the visible, right-believing church of Jesus Christ on earth, and that its Book of Confessions, the so-called Book of Concord (especially the so-called Augsburg Confession, which is contained therein and was publicly presented to Emperor Carl the Fifth at the Diet of Augsburg in 1530), is in exact agreement with the writings of the apostles and prophets in all points. A Missourian is a person who is also firmly convinced that Luther was a God-awakened, highly enlightened witness of truth sent to all of Christendom in all of the doctrines of faith which he professed until his death, and that this truth was laid down for faithful preservation in Luther's writings, as in a priceless treasury entrusted by God to the Lutheran Church. Of all this a Missourian is so firmly convinced in his conscience that he could only deny it if he fell from God's grace. A Missourian respects the writings of the theologians of our church, who, in the seventeenth century, developed, extended, and applied the doctrine brought forth again by Luther in learned and edifying writings, e. g., the writings of a

J. Gerhard, Aegidius and Nikolaus Hunnius, Caspar Brochmand, Andreas Quenstedt, Heinrich Müller, Christian Scriver and others, and also accepts with great thanks what the later Lutheran theologians have presented and contributed good things from God's Word up to the latest time; but a Missourian does not correct the confessional writings of our church and the doctrine of the Reformation from the later writings, but these from those. A Missourian does not believe, as many newer theologians do, that the Christian church should strive to become more and more enlightened and to investigate new doctrines of faith; rather, he believes that the true church of Jesus Christ has always had the same faith, the same doctrine, that the apostolic church already possessed the whole pure doctrine of the gospel, and that Luther, too, by his Reformation, has not brought forth any new doctrine, but has only sought out and brought to light the doctrine as the apostolic church already had it. \*) A Missourian, therefore, does not want to bring up anything new, but to return with Luther and the whole Lutheran church of the sixteenth century to the church and doctrine of the apostles. What the Christians believed in the time of the apostles and in the time of Luther, that is what a Missou

\*Luther once testified to this in 1545 in his famous sermon in Leipzig: "Is it not a shame that the word of the Lord Christ, even the word of the holy fathers and prophets from the beginning of the world, should be called a new faith among those who call themselves Christians? For we preach nothing else, nor will we preach anything else, but what you yourself read in the Scriptures of the prophets and apostles. Nor shall that be accepted and held for articles of faith, which every insolent monk daily deviseth: but the doctrine of the gospel shall be called a new thing. Why is this? Because they have not preached it nor known it 2t) or 30 years ago; will not know that this is the doctrine and faith which was preached 1500 years ago from the birth of Christ, and before that from the beginning of the world 5000 years ago by the fathers and prophets, and is clearly founded in the holy Scriptures." (XII, 1865.) A few years before (1541), Luther had written in his writing To Duke Henry of Brunswick, "We invent nothing new, but hold and abide by the old word of God, as the old church had it: therefore we are with the same the right old church, as one church, which teaches and believes one word of God. Therefore the papists blaspheme Christ himself, the apostles, and all Christendom, when they call us new men and heretics. For they find nothing among us but the old things of the ancient church." (XVI, 1059.)



The Missourian also wants to believe what those taught and confessed; what those rejected and condemned, that he also wants to reject and condemn; as those lived, so he also wants to live; the way those went, he also wants to go; as those became blessed, so he also wants to become blessed. A Missourian does not want to be stricter or better than the first Christians and than the Christians of the Reformation. A Missourian, in short, wants to be nothing in doctrine and life but a Christian as the apostles described them and as the true Christians really were in their time; and indeed because for four and a half hundred years the old Christianity has been called Lutheranism, the old Christian doctrine Lutheran doctrine, the old church Lutheran church, the right-believing Christians Lutheran Christians or Lutherans, a Missourian wants to be a Lutheran Christian or a Lutheran, and this without falsehood without mischievousness, without reservation, without ulterior motives, in reality, in truth, from the heart.

Now here our opponents will say: If this is really so, if by a Missourian really nothing else is to be understood than a true apostolic, orthodox, Lutheran Christian, then you who are called Missourians are yourselves bad Missourians. To this we first answer the following: When once in the year 1528 Lutherans in the lands of the hostile Duke George of Saxony were called upon by him to say "whether they wished to renounce the Lutheran doctrine," Luther himself advised them to declare: "Luther teaches many things, which Duke George himself praises. Thus Luther himself will not be Lutheran 2c. unless he teaches the Holy Scriptures purely." (XXI, 233. 234.) So also we so-called Missourians declare: that a true Missourian wants to be nothing but a true Lutheran Christian; therefore a Missourian does not want to be Missourian himself, unless he teaches the holy Scriptures purely with Luther and the Lutheran Church, and lives truly Christian according to God's Word. If, however, we are now further intruded upon here, and it is said, "Must not you Missourians yourselves admit that you really only too often reveal yourselves to be people who are in no way such as you yourselves describe a true Missourian, we reply to this, on the other hand, as follows: After Luther testified (in 1530) in his interpretation of the 118th Psalm that it is a miracle before our eyes if someone believes that Christ is the cornerstone, regardless of how sour and difficult it has become for him and still becomes daily that he grasps and keeps this cornerstone, he adds to this, "One may call me Lutheran; but one does me almost sheer injustice, or am ever a lowly, weak Lutheran God strengthen me!" (V, 1802. f.) So must we Missourians now also say, We may be called Missourian; but they do us almost sheer injustice, or we are ever low, weak Missourians.

Here, however, we must say: Would God that we Missourians were really only attacked where we are not truly Missourian! Then we would gladly throw away our weapons and humbly recant. For we really want to be what is called a Missourian in the sincerity of our hearts, but of course we experience every day how far, how far we still are from the goal we have set for ourselves. But what happens? Not the un-Missourian, but precisely what is genuinely Missourian, that is, truly Christian Lutheran, is attacked in us.

The apostolic and Lutheran Church has always maintained that the writings of the prophets and apostles were inspired word for word by the Holy Spirit; - if we now take this seriously and attack the newer theologians who deny the literal divine inspiration of the Holy Scriptures, we are chided as arrogant and ignorant despisers of science.

The apostolic and Lutheran Church has always rejected all ecclesiastical and brotherly fellowship with false believers; - if we now take this seriously and decree church, altar, and pulpit fellowship for false believers, we will be called reprobate half-papists.

The apostolic and Lutheran church has always taught that Christ's true church, that is, the church of promise, apart from which there is no salvation, is the invisible unity of all true believers in Christ, spread over the whole world.

The apostolic and Lutheran Church has never given up one iota of its confession; - if we now take this seriously, and recognize no one as a true Lutheran and Lutheran preacher who rejects this and that of the doctrinal content of the Lutheran symbols, we are called symbolists, even symbol-worshippers.

The apostolic and Lutheran church has always rejected the hope that the church would ever gain dominion over the world and cease to be a kingdom of creed and persecution, that is, chiliasm: Indeed, the Lutheran Church, when chiliasm wanted to penetrate the Church, deposed all chiliastic preachers from their office as dangerous enthusiasts and seducers; - if we now take this seriously, we are called carnal zealots, who wanted to exclude the whole old orthodox Church from the Church, condemn it, and put it under ban.

The apostolic and Lutheran church has always rejected all parochialism and the doctrine that the Christian ministry of preaching is a privileged priesthood, self-perpetuating alongside Christians through ordination, which alone can administer the means of grace validly and powerfully; Rather, it has taught that all truly believing Christians are the priesthood of the New Testament, and that preachers are only their servants, stewards, servants, deputies, who administer the rights of the spiritual priesthood in their place, according to God's own order and appointment in the public office; - if we now take this seriously, we are called despisers of the preaching office.

The apostolic and Lutheran Church has always taught that a preacher has no right to interpret a law to his congregation, or to command or enjoin anything; that the congregation and every Christian is rather free from all the commandments of men, and that nothing can be demanded of him but faith and love; - if we now take this seriously, and reject all priestly rule, we shall be reproached as ecclesiastical democrats, who want to establish mob rule in the Church.

The apostolic and Lutheran Church has always taught that man's free will is nothing in spiritual matters, that therefore man is certainly to blame for his unconversion and damnation through his wilful resistance, but that conversion and his election to blessedness is a pure gift of grace from God, to which man cannot contribute in the least, that therefore blessedness is entirely taken out of man's hands and lies solely in God's hand and free mercy.



If we are serious about this, we are called Calvinistic predestinators, who, like the Calvinists, teach an unconditional predestination to damnation and blessedness.

The apostolic and Lutheran Church has always declared the article of justification by faith in Christ alone through grace for Christ's sake to be the chief article of the whole Christian religion, and has continued to press it as such before all other articles; but if we take it seriously, and press this article before all, we are called despisers of good works and zeal in sanctification. \*)

The apostolic and Lutheran Church has always taught that true justifying and saving faith is only wrought in the heart of the sinner in the horrors of true repentance, and that through it man is born again in the Holy Spirit; but if we take this seriously, and preach repentance, conversion, and regeneration with zeal, we are called pietists, nay, Methodists.

If we bring citations from old, recognized Lutheran teachers as proof that our doctrine is the old Lutheran doctrine, then we are scolded as wretched servants of men who idolized Luther and made the old dogmatics his Bible; but if we once disagree with them in one point, then we are reproached for it as an indelible disgrace and shame for us.

But if we were to end by naming all the things in which we agree with the Apostolic and Lutheran Church, and in which we are now again in earnest, but for which we are scolded as a Missourian new sect? For the sake of beloved brevity, let the above be enough for this time.

What shall we do now? - In God's name, we want to continue on the path we have trodden; where we are convicted of believing, teaching or living in an un-Missourian way, we want to humbly admit it and mend our ways; but the cry, "That is Missourian!" should so little frighten and move us to depart from our good old Christian Lutheran doctrine and practice, as little were the Lutherans once frightened and moved to abandon their doctrine by it, that once an Augsburg bishop, after reading Rom. 3:28. indignantly slammed the New Testament shut, exclaiming, "How? art thou Lutheran too?" W. [Walther]

It is certainly undeniable that our Missouri Synod has found such great acceptance among our dear German Lutheran people and continues to do so, because they realize that in the Missouri Synod they are not being taught a newfangled doctrine, but rather the doctrine that is found in the old, good people's edification writings, and because the gospel of justification by grace alone through faith in Christ is so abundantly preached to the people in the Missouri Synod, through which the people really receive bread for their spiritual hunger and assurance of salvation. May our opponents, therefore, still carry themselves with the sweet hope that the Lutheranism of the Missouri Synod has no future in America, that the Missourians have arisen through something inexplicable, that they will not last long, and that the Lutheranism of the liberal General Synod will finally absorb everything in America: This is a foolish hope; if the Missouri Synod sticks to the old good pure doctrine, if especially in it the sweet doctrine of justification remains the one that drives it on and on, then the Lord will continue to preserve it and make it grow; for there are always hungry souls who do not want to be fed with the straw and dough of human doctrines, but with the bread that has come from heaven.

Augustine, who died in 430, wrote: "He that believeth, though he die, yet shall he live; but if he believe not, though he live, yet is he dead." (Tract. 49 in John)



## A submission about Father Brockhagen's rubble.

(Continued.)

If our Goliath is a blasphemer of God and his holy word of scripture, he especially blasphemes the scriptures of the Old Testament.

When the Saviour,-as after him his apostles,-appeals again and again to the Scriptures, as the one and only source of faith, e. g.: They have Moses and the Prophets 2c.; when he chastises the disciples-that they are fools and slow of heart to believe all that the Scriptures say, and expounds to them Moses and the Prophets, that they might know and believe that he was the Son of God and the promised Saviour of the world, and introduced them to the understanding of the Scriptures, that they might also understand and proclaim to the world his work, and the redemption and blessedness of mankind brought about thereby-this, of course, was the Scriptures of the Old Testament.

When the holy apostle Paul wrote to his beloved Timothy 2 Tim. 3, 15. ff.: "Because you have known the holy Scriptures from childhood, they are able to instruct you unto salvation through faith in Christ Jesus. For all Scripture, inspired of God, is profitable for doctrine, for judgment, for correction, for chastening in righteousness, that a man of God may be perfect, fitted unto all good works." This, of course, is Old Testament Scripture. And to this Scripture of the Old Testament the holy apostle ascribes that it can instruct man to blessedness through faith in Christ JEsu, and at the same time make of him a man of God, perfect also in life, and fitted for 'all good works (in the eyes of our Goliath and his comrades, of course, a great heresy, since the Scriptures, even after the addition of the New Testament, are not sufficient to lead man to blessedness and a holy life, unless the pope extracts his devil's filth from the crockery of his tradition). But what does our venerable Mr. Brockhagen say to this? On page 29, he covets the proposition that the Bible "alone is the one and only source of faith and of religion in general". He now wants to prove that this is a great stupidity. Therefore, among other things, he lets the following blasphemy come out of his unwashed mouth: "Supposing this were really so, every impartial thinker" (for before the mob a Goliath must naturally appear as a "thinker," and in addition as an "impartial" thinker) "must ask himself the question: But where was religion before there was a Bible? The followers of Jesus were called Christians, but had as yet no Bible" (but of course they already had the papist "living tradition"); "at most they could read the Jewish Scriptures" (i.e. the sacred Scriptures of the Old Testament, from the instruction of which a blessed and perfect man of God could emerge) "in the synagogues of the Jews, but there they had no Christianity to find, but in the main doctrines the opposite, e.g. in regard to love of one's neighbor or even love of one's enemies." (!!)) Can an uncircumcised Philistine speak shameful scorn to the God of Israel? For, as has been said, the Venerable Lord is, according to his faith, a pure heathen. The chief doctrine of his religion is not the doctrine of Christ's person, work, and office, but of virtue, especially of the love of one's neighbor, to which, truly heathen, the enemy does not belong; and

So then also the mouth must spew forth heathen blasphemy. TheBrockhagen proclaims it in his,Rubble and Rubble.) "Therefore there Lord and his apostles, who taught nothing but what Moses and themust be a third place where these souls are purified and qualified prophets taught, have therefore taught nothing but the opposite offer admission into heaven; this third place the Catholic (Papist) Christianity. And he is right in his way, for the doctrine of Christ andChurch calls the place of purification." Hell laughs, the salvaged the doctrine of Pabst stand opposite each other like Christianity andpriest's belly draws fresh breath, the rabble cheers, the ale-antichristianity. housekeepers must hurry to pour fresh beer for the regulars after

But heroes have their misfortunes, as we have already seen in the long frightening pause caused by this exciting but now happily the ordination of our learned Lord. Thus it befalls him, as he seizes solved mystery.

his sword for his bread closet, the purgatory, that in his zeal for his It was a fortunate decision under God's guidance that Luther, as belly he forgets what he blasphemed of the "Jewish Scriptures" on a faithful translator of Scripture, found the word in which the actual page 29, namely, that from the Old Testament one can see only thepoint at issue in the whole struggle between the true church and opposite of Christianity and its main doctrines, and yet appeals tothe false ones, especially the papacy, is simply contained and the books of the Maccabees, which Luther rejected, "preciselyclearly expressed. It is the little word "alone" which we read in because in the same (as Goliath says) there is irrefutably clear talkRom. 3:28 in Luther's translation: "Thus we hold that a man shall of a forgiveness of sins after death, and because there the prayingbe justified without works of the law, through faith alone." Luther, and sacrificing for the dead is held before our eyes." as a master of the German language, had it in his power as hardly

Our good Platt Germans have a grainy word when they want to any other before him or after him, as all true connoisseurs of the describe a fool: "De Kerl is so dummm, dat he vorn nich wet, ob he German language and its literature admit. If, as a good and faithful translator, he wished to render the meaning of the Greek text in achter lewet." good, intelligible German, he could not translate otherwise than "by

The Philistine utters the most shameful blasphemies against his Saviour, who bought him with the Blood of God, which he tramples underfoot. Of the so-called unbloody sacrifice in the Mass his chatter can find no end. Of course, where would the belly be without the sacrifice of the Mass and purgatory. Therefore he prattles long and wide about the latter, but so many words so many blasphemies against the bloody sacrifice of his Saviour on the cross, wherewith he invented an eternal redemption. Of this he knows nothing; nothing of the forgiveness of sins in the blood of Christ, but the sins are all still there, and must be expiated by the sinners themselves, whether here or in purgatory. As the heathen knows nothing of the fundamental difference between evil and good, but only of a gradual difference, so it is with our hero and his God. At the last stage good and evil are blurred into one another; therefore he can know nothing of the One Sacrifice which atoned for all sins and reconciled God, nothing of the faith which God the Holy Spirit works in a penitent heart, which takes hold of this One Atonement and is thereby declared righteous before the righteous God according to His justice as well as according to His grace, but which at the same time sanctifies the whole man and renews him to the image of God. Therefore our Goliath, together with his God, is in great perplexity as to what to do with those who are afflicted with "venial or small sins," and there are quite a number of them for the benefit of the priest's belly, "for we all stumble together in many things, Jam. 3:2." "Into heaven, according to the holy Scriptures, go only those who are wholly pure from all sin; into hell, on the other hand, only those who are separated from God, that is, who depart from this life in grievous sins. Now the question is: where then are those who depart from this life with minor or venial sins? The Lord God cannot cast them out to hell (for, as stated above, small sins do not separate a man from God); this would be contrary to justice. Nor can he take them to heaven, this would be contrary to his holiness." (Now how is our Lord God to get Himself out of this fix? Most fatal situation! The pope comes to his aid, he creates purgatory, and the venerable Hm

faith alone". This is precisely what the holy apostle intended to express in his Greek and what he really expressed, as Luther proved in his defense of him. And no honest man, though he believes not a word of Christianity, but knows both languages, will be able nor willing to deny that the apostle, when he speaks of the means by which we become partakers of the salvation purchased by Christ, namely, of his righteousness, the forgiveness of sins, in justification, whereby it becomes our own, excludes works and merit, yea, everything that is in us, and of which we would like to boast, and could before men, and ascribes it to faith alone. Thus all the holy Scriptures of the Old and New Testaments, where they speak of the justification of a poor sinner before God. Thus the true church, that is. the congregation of the saints, from Adam to those whom the last day will meet here on earth, confesses nothing else, but this also with great divine firmness, that the work of our redemption and beatification alone, indeed absolutely and entirely alone, from beginning to end, is to be ascribed to the Lord our God, and for this alone all honor, praise, and worship are due to him; that in the whole life of the most holy Christian there is never a point to be found where he could show up even one little hour that would have somehow contributed to his being justified and blessed before God. "Israel, thou makest thyself miserable: for thy salvation standeth with me alone," Hosea 13:9; that is it. All our salvation flows from the grace of God alone, is founded on the merit of Christ alone, i.e. His obedience in our stead unto death, even death on the cross, is freely given and sealed to us through Word and Sacrament alone, and is grasped through faith alone, which the Holy Spirit works and sustains through Word and Sacrament alone. This is what, according to the Scriptures of the Old and New Testaments, the true Church confesses when she says with the apostle: "We hold therefore that a man is justified without the work of the law, through faith alone." All the rest of the multitude, let them be Gentiles, Turks, present Jews, Papists, false Lutherans, or other false Christians,

they may reject Christ, or outwardly confess him; all that denies this sentence, brings merit of works before God, takes away his glory, degrades and blasphemes the Lord Christ; and if he were an angel from heaven, he would be accursed, according to the saying of the apostle Paul. Where this banner is raised, where this unique and eternal gospel is again brought out clearly, brightly, and in power, then even the infernal mob comes to life, and the natural malice and enmity of God breaks through all the dams, and pours itself out in curses of lies, invectives, and blasphemies against the faithful, who with this confession give glory to God alone, but deprive man of all his own glory, and *nota bene* deprive the lying apostles of their bread of sin, or at least greatly diminish it. What a wonder, if this also puts our Goliath in harness! And it is really delightful to read with what insolent forehead he pours out his blasphemies against Luther, against his better knowledge and conscience. He even carries it to the point of nonsense, that he collects with great circumlocution the passages of Scripture where God demands good works from men, as if there had ever been a controversy about this in the world, at least among the people who somehow still confess a God, and at the same time portrays Luther as the most despicable man, who not only denies that good works benefit salvation, which is true, but forbids them, even "exhorts men not to practice good works; as if any man could believe him, unless he were out of his senses. For all papists know this, that they lie when they bring this upon Luther; nay, our hero's heart, if he had one, would sink into his pants, notwithstanding his impudence, if he read with care one of the many thousand passages where Luther interprets the law and preaches of good works. Yes, where would the knowledge of the holy ten commandments be in Christendom, if Luther had not, by the grace of God, brought them, as well as the gospel, back on the scene? They had been emptied of their actual content, since, in interpreting the Sermon on the Mount, they were made into so-called "evangelical counsels," with which only those striving for perfection, but not the common people, had to do, whom, instead, were again burdened with a thousand and again a thousand statutes, which filled the more serious and upright people with incessant distress of conscience, and the purse of the unscrupulous clergy with stolen pennies and thalers. And is it any different now in the papacy? Certainly not, if our learned producer of naked Protestantism is a specimen of today's clerisy. He knows nothing of the Law, nor of the Gospel. He knows only of the "Infallible Magisterium of the Infallible Church," which, of course, as much as he cares for it, keeps the people seduced by it just as much to the eternal divine truth as the chief priests, Pharisees, and scribes did in their time. Christ cannot and must not be rejected and crucified in any other way than by those who have the office of preaching him. This is to give him the testimony that, even as a blasphemer, he belongs among the first and foremost of the lowly servants whom the papacy prepares and uses to corral and hold together the lowly rabble, while it has others who teach and write the same thing, but in a more decent, refined way for the so-called more noble, educated.

To the ecclesiastical chronicle.

I. America.

The unirt-evangelical synod of the West. There seems to be a ferment in this synod at the present time. Mr. Pastor F. W. A. Riedel, pastor of New Albany, Ind., author of the "Acacia Blossoms" (a good writing against the Freemasons), a member of that synod, has published a "Synodal Sermon" at the request of several members of the Eastern District of his synod, in which he pulls aside the curtain with commendable frankness, and shows how miserable things are in the said unirt-evangelical synod). In a note on page 8, Pastor Riedel already pours out a complaint about the fact that the church has not actually been united by the "Union" unification, but rather divided, that in many respects things are better in the Lutheran and Reformed church than in the united one, in which both are supposed to be united, that there is a sad uniformity of doctrine and that proper church discipline is lacking. He writes the following: "This union, 'which, begun in Prussia and imitated elsewhere, has ecclesiastically united the Lutherans with the Reformed since 1817, has given the whole of German Protestantism an essentially changed form. However, it was not quite a complete union of the separated churches in the true sense of the word. On the contrary, since that union, theologically speaking, there are now three churches instead of the former two, namely: the Lutheran, the Reformed, and the Uniate or Protestant. And it cannot be denied that the latter is still afflicted with many problems of which nothing is known in the first two churches. In particular, there is a deplorable evil in the unchurched church of this country, which already exists here more clearly than in Germany in the initiation and promotion of a certain dogmatic indifferentism (indifference in the doctrine of the faith), and which is becoming more and more apparent, and thus makes us feel more and more painfully every day the lack of a firm and decisive basis of confession and of a healthy church discipline that grows out of it. In the end, an agendum and several synodal statutes with too broad a basis of confession are not firm and reliable means of binding, and where the chain of a clear and decisive confession is missing, the various threads, no matter how beautifully they are spun and twisted together, do not offer a secure hold. I think it is time that this was recognized in our united church, too, and that care should be taken to relegate the so-called principles of union, which now and then go a little too far, to certain firm confessional boundaries. It is not good if one strives to unite too many elements and in doing so takes too little account of confession and ecclesiastical discipline and order, as happens more often here than one would like to admit or be told."- After Pastor Riedel has demonstrated in his sermon how the United Synod has outwardly grown, he adds the following: "All this is without doubt outwardly a rapid progress and testifies to a rapid and luxuriant growth in our Synod. And if one now looks at all these things

\*The title of the sermon is: "Quiet Voices of Ezekiel's Bonefield. A Sermon on Ezekiel 37:1-14. delivered at the opening of the General Conference of the German Protestant Synod of the West, at Quincy, Ills. on the 18th of July, 1872." Price 20 Cts. Louisville, Ky. 1872.

When one perceives such a field, one is easily tempted to exclaim in view of such rapid growth: The Lord has done this! But it not seldom seems to me that in this respect, especially in the ecclesiastical sphere, the name of God is sometimes more or less abused, and that more is ascribed to Him than is in fact true and right. I have sometimes thought about this. I cannot always and everywhere agree with this Christian saying, however beautiful it may sound in and of itself. Nor can I here. For I may not, and I will not, say that the Lord has done all that has been done in and by our Synod since it was 32 years old. If this were the case, if the Lord had really done all this, truly, then things would certainly be far better and far more glorious in our Synod than they are in fact and truth. O, my brethren, we must not conceal this from ourselves. We might deceive ourselves, and if we were to say that the Lord has done all things, the truth would not be in us, and we would deceive ourselves. Oh, it is certain that many things, many things, perhaps most things, were not done by Him, not by the Lord, but were done and thought out and executed by men, and the consequences, especially in the last few years, have taught and testified to us quite sufficiently and clearly that all our human doings and workings and labors, with all our imagined cleverness and with all our human calculations, have and can have no lasting blessing and continuance. The citation of facts and examples is not necessary here. They would only make it more evident that in the end the Lord has done the least that has been done in our Synod. \*) But in spite of the many mistakes and blunders in our own human work, the Lord did not leave Himself entirely unwitnessed in our synod and gave us enough reason and cause to praise and thank Him and to glorify His glorious grace.

\*) For instance, at the General Synod held at Evansville, Ind. in June, 1866, it was resolved to establish a teachers' seminary. This resolution was carried into effect in 1867 by the establishment of "such" a seminary at Cincinnati, O., and the same was continued at rather considerable expense until the meeting of the General Synod at Louisville, Ky., in May, 1870, and then discontinued there after scarcely three years' and comparatively most expensive existence. Thereupon a proseminary was started with full sail at Evansville, Ind., but after barely one year of existence there it was also moved from there again with not insignificant financial losses, and in its place at the beginning of the year 1872 a high school and educational institution for boys was opened or was to be opened under the direction of a young preacher who, although gifted, was still inexperienced in this subject, which, however, despite several hundred dollars spent in vain on it, did not come about at all. In all these various undertakings it was said: "The Lord has done this!" and in the days of the annual synodal meetings one could not boast enough of what "the Lord has done". Now that it has been shown before all the world that all sorts of human and exceedingly costly blunders and blunders have been made in all these matters, now surely it will not occur to any one to say, in view of what has happened, "The Lord has done that!" The Lord does not make such mistakes. What He does has a quite different prestige and character, and a firmer and more blessed permanence. And therefore, I think, we ought to be a little more careful and sparing in using this expression, and to observe and keep more sacredly the commandment which says, "Thou shalt not take the name of the Lord thy God in vain." And where this has since been done by us



What we did remained veins and flesh. At best, skin was drawn over them, but there was still no breath, no spirit in them. The spirit comes down from above; the Lord must give it to us. Good comes from above, there dwells the spring of light; where the morning star praises him, there is eternal light. But we walk here in the dark valley and must ask Him more and more earnestly that S one spirit and breath may come into us and into our whole synod, so that we may come alive again and experience that He is the Lord and we of the Lord. Now this is not the case, and if we would say we live, we would, as I have said, deceive ourselves, and the truth would not be in us." According to Pastor Riedel's description, the unity of the "united" synod is sad enough. He reproaches it with the following words: "I only direct your attention to the last meeting of our Synod, which took place about two years ago, in May 1870, in the Lutheran Church of St. John in Louisville, Ky. It is needful that we remember it again, beloved brethren in Christ. How the waves rose so high in our Synod in the beautiful month of May, and how the waves beat so precariously over and into the little ship of our church! How agitated were the minds at that time! How clearly one noticed a train of partisanship and splintering in our ranks! How much was brotherly love and Christian decency violated among us at that time! In what spirit did one then seek to agitate outside the synodal assemblies in the elections of synodal officials! With what ruthlessness and personal bitterness did they proceed against the erring brother, and in what subterranean ways did the sad discord among some of our synodal members who held responsible positions in one of our synodal institutions reach even the columns of a political journal! How was there a spirit at work which was not good, and which in the end could only be restrained and held down by artificial means, so that it did not come to a full outbreak? And how did the brethren part at that time in Louisville? How were many a heart so severed, and many a hand so torn asunder, and the bond of love and peace loosened, and in many cases loosed and torn asunder. Oh, let us not conceal our sins from ourselves, and let us not try to gloss over our many faults and infirmities, or even to cover them up and forget them. Verily, that would not be good for us. And this we know, and we can know. For we still painfully feel the aftermath of that last General Conference in Louisville, which without doubt forms a dark chapter in the history of our Synod." \*)

\*) At this General Conference, which was held from May 12 to 19, 1870, in the Lutheran Church of St. John in Louisville, Ky, held at St. John's Lutheran Church, Louisville, Ky., from May 19, 1870, the General Conference of the German Lutheran Synod of the West admitted and recognized as a voting member of the Synod, among others, a man who at the same time was a Freemason, a Pythian and other "Knight" 2c. and as such was a member of about ten different (secret societies) Lodges, namely, among others, L. Lodge No. .10 (1 of Free and accepted Masons, Mystic Lodge No. 11 Knights of Pythias, beg Kilwinning Council, Knights Kadosh, No. 1, beg Grand Consistory, S. P. R. S., Union Lodge of Perfection, No. 3, A. and A. S. R., L. Commandery No. 1., Knights Templar, beg King Solomon's Royal Arch Chapter No. 18, &c. As a well known and distinguished member of these various Lodges, he held various Lodge titles, as there are: Royal Arch Mason (Royal

In a note, Pastor Riedel also pours out the following complaint: "First Faith. (2) We hold, on the basis of science, that the universe is of all, the sentence that our Synod stands in its faith on the eternal and infinite, and that all separation of force and matter, of foundation of the Reformation confessions is a sentence that begins spirit and body, is impossible. We therefore reject the doctrine of the to appear more and more to the more serious among us as a very existence of a personal or impersonal God, and the assumption of elastic phrase that basically does not commit us to anything. individual immortality. We recognize in the living organisms of our Furthermore, the fear that has long been harbored from various earth, at the head of which is man, the only known beings capable quarters that our synod is in danger of being administered and of consciousness. We therefore reject any assumption of other governed more bureaucratically than evangelically, has in recent (bodiless or bodily endowed) conscious beings, such as spirits, times gained a stronger and stronger appearance through the fact ghosts, angels, devils, etc. 6. (6) We recognize in nature regularity, that, for example, every now and then the clerical matters are being constant development towards perfection, and an abundance of arranged and handled more by way of business than is right and beauty, which fill us with joy in existence. We therefore reject the proper. That our annual synodal meetings are not much more than opinion that the earth is a pitiful valley, and that nature is to be mere business meetings cannot be denied. The minutes of our feared or despised as the seat, cause, or essence of evil. 7. We synodal proceedings and the latter themselves bear witness to this. recognize that all men, without distinction of nationality, descent, or We should take note of the danger inherent in this phenomenon and sex, have equal duties, and that a truly democratic republic is the not close our eyes to this unfortunate state of affairs. I mean well goal of our political and social aspirations. We therefore fight against when I call attention to it. In this we should take the procedure of all institutions such as the principality, the nobility, the priesthood, other synods as a model and not be afraid to learn. And finally, as the money aristocracy, male privileges, and the like, which create far as the majority of our congregations are concerned, things do class distinctions among men. 12. (12) We consider the path of not look too reassuring there either. In most of our Protestant Peaceful reform to be the most desirable, but we are not afraid to congregations, for example, there is evidently no longer any justify the path of revolution wherever the power of government evangelically correct relationship between preachers and opposes the first. We therefore condemn the weakness of all those congregation members. The pastor, for example, in many cases who, in the face of the ruling power, shy away from demanding the represents no one more than himself in the opinion of the people implementation of these principles." - We still miss some of the main and is often regarded and treated only as a servant of the articles of the doctrine of these do-gooders, such as, for example, congregation and not as a shepherd, teacher and pastor." that man is descended from apes and is therefore only a piece of

May God grant that the unit-evangelical Synod of the West may hear this voice of truth, which has sounded in their own midst, and signify what is for their peace. W. universal remedy for all earthly misery. - These gentlemen, of course, think that these ideas are an achievement of modern science, and that they are the first to have brought these wonderful

Milwaukee. The following is reported in the Wisconsin "Ev. Luth. Gemeindeblatt" of October 1: The free, i.e. unbelieving and God-denying congregation in Milwaukee, under the leadership of its spokesman Biron, an apostate former Roman priest and publisher of the largest disgraceful newspaper "The Freethinker", has written The "Martin Luther - Orphans - Home" in West-Roxbury, which its confession of unbelief and published it in the Milwaukee "Herold" as is known Mr. G. F. Burckhardt founded in Boston by buying the of September 19. In order that our readers may see how far these so-called Brook-Farm and handed over to the German Lutheran reformers of the 19th century go in their ungodly insolence and congregations there, was finally solemnly inaugurated on the 3rd of licentiousness, and what goals they have set for themselves, we will March. Pastor Biewend said the consecration prayer, Pastors let a few articles of their confession follow here: "1. We recognize Kolbe, Holls (Director of the Wartburg Orphanage in Vernon in the the unconditional rule of reason in all spheres of life. We therefore State of New York) and O. Hanser gave German addresses, Dr. W. repudiate every form of religion, but especially the one demanded A. Passavant an English one. This orphanage at present contains 13 children, namely 11 boys and 2 girls. The present head of the foundation is Mr. Senne. W. [Walther]

The Synod has granted far greater rights to the Methodists than can and may be granted to **any preacher of the Synod** according to the statutes of the latter - a circumstance that cannot be described sharply enough as one of the most alarming and unjust evils in our Synod. - In view of such a circumstance in our own Synod, however, a remark in No. 17 of the "Messenger of Peace" of September 1, 1872, at the end of an article on "Methodism and Freemasonry," which reads thus, "We fear that the Methodist Church will one day realize too late what a great mistake it has made," is quite strange. pernicious influence it has given to the secret societies in its midst." One certainly does our evangelical synod of the West are not too much, if they are humbly reminded of the word of the Lord, which is written at Matth. 7,3-5 and at Lucas 6, 41. and 42. and admonishes them in all seriousness to turn first and foremost to their own doors, for "we fear that the evangelical synod of the West will one day realize it too late, and so forth. - Pastor Riedel's comment.

## II. foreign countries.

Saxony. We read the following in the "KirchenBlatt" for the Lutheran congregations in Prussia of August 15: In No. 14 it is reported that in the Saxon Lutheran Church the oath of office of the clergy has been changed into a mere pledge. Many think that this means nothing. But it is already apparent that this change is a bad achievement. Some time ago a Hanoverian clergyman, Schulze in Osnabrück, was called to Chemnitz in Saxony. The same is known

as a man,



whose teachings contradict important truths of Christianity. He have. In addition, the author has put everything, as the title says, refused the call because he did not want to take the oath on the "into dainty rhymes", so that it is a real pleasure to read the report. symbolic books. Now he has again been called to the same place, However, in order to give our readers a sample of what the rhymes and since the oath has been abolished, he has declared himself are like, we will share with them a piece from this report, namely ready to obey the call. Thus it is clear that with the abolition of this what Hans, the groom of Hm. Ehrenvest's horse-servant, has oath the Saxon regional church has really torn down a protective judged on the doctrine that everything arose from a primordial cell, wall against teaching contrary to Scripture and confession. And we and finally that man arose from an ape. According to our little book, fear that this will become more and more evident.

Hans spoke as follows:

Whence came all living things, men and beasts?  
It took its origin from the primordial cell, you claim.  
So then, in place of our Lord God, you put the cell devoid of mind  
and reason, a small, impotent thing, like a needle button so small,  
and think: everything was in it, it devised everything. Therein lies all  
wrapped up, Therefore from it man and all the host of animals have  
developed, Which populate the earth, the air and the sea.

We'll set your little cellular idol now as real. Now I beseech you,  
be so noble and use your skull for once, Which you do not lead  
around merely for show, With which it is your right to think. Think  
also that you are men, and desire to find the truth.

No doubt this makes sense to you: As the cause, so must be the  
effect. Now the cell, as you well know... Neither consciousness nor  
understanding, Neither reason nor spirit, Nor that which is called  
wisdom.

You may ascribe to the cell, for my sake, all the procreative  
power which the deniers of God attribute to it: What can it breed?  
Now leave your monkey-braid for once. What says a human head to  
that? He says, "The stupid cell can by no means" do something  
clever, Much less as a stupid man can make a splendid work of art;  
For unreasonable causes can make nothing reasonable.

O had your cell at will On earth really played its game. Then with  
its power would it have brought forth Such a man. Whom one could  
gaze upon only with horror and grazing.

Then man would have his eyes now In the place where one sits  
on them; - How then would seeing be done With so much  
hindrance! He would have his mouth on his back; That would be  
very bad for drinking. He would have his nose under his left knee;  
Smelling would be a great trouble to him. His ears he would have  
under his feet; - That would also annoy us very much, For if  
someone spoke, to hear him. We'd all have to take off our boots  
first. Our heads would sit on our stomachs, our arms on our knees.  
"Instead of hands we'd have bird's claws, We wouldn't like that  
either. Instead of skin so soft and fair. We'd have a shaggy buffalo  
skin.

Instead of a voice so fair and pure, We could shriek nothing but a  
cuckoo; And to crown it all so gloriously, We'd all run with horses'  
tails. So hideous, so misshapen, Like monsters in horror, So would  
we men look now. If your witless cell did rule...

The Monkey Religion.

A conversation held in Arizona about it, put into  
dainty rhyme by a  
People.  
Manville, Arizona, 1871.

It has long been the wish of the so-called freethinkers here, especially of the local gymnastics societies, to be honored and made happy with the visit of a German learned atheist or denier of God. Therefore, Mr. Karl Vogt, who, as is well known, claims that humans are descended from apes, was first invited to come to America and enlighten the American world through public lectures. From Hm. Vogt's visit came to nothing, since he did not want to do it as cheaply as Mr. Turner, who is so thrifty in such matters, wanted. So they turned to Mr. Louis Büchner. This man has written a book entitled "Kraft und Stoff" ("Force and Substance"), in which he wants to prove that there is nothing in the whole world but force and substance, and that there is no substance without force and no force without substance, hence there is no doubt that there is neither an immortal soul distinct from the substance, nor a God who created the world, but that the world is eternal. \*) At first (in 1870), Mr. Büchner also refused to come over and let his light shine here. Finally, however, he let his heart be softened, and he recently arrived in New York and was received by the gymnasts there with great pomp and jubilation. But since the local freethinkers now have their hands full preparing for the upcoming presidential election, Mr. Büchner does not want to begin his lessons in the monkey religion until after the election war.

But since Mr. Büchner will demand a high entrance fee from all those who want to listen to his lectures, we advise all those who do not have much to spare to purchase the booklet that bears the title given in the title. In this booklet, it is told that two years ago, Mr. Büchner, Mr. Vogt and Mr. Darwin were already once in America, namely in Manville in the territory of Arizona, and there they tried to teach their doctrine to a rich German named Ehrenvest. There the reader learns not only what these gentlemen actually teach, exactly and completely, but also at the same time what the Germans in Arizona thought about it.

\*The bookseller Mr. E. Steiger in New York has been so eager to spread this wisdom of Mr. Büchner in America that he reprinted the book "Kraft und Stoff" last year and promised to deliver it free of charge to those who would order the atheistic journal, the Leipzig "Gartenlaube", from him and pay the subscription price correctly.



And if the cell had furnished the animals: What folly would it have bred! Then, for instance, the hare would have its tail on its nose. The cat would have seven legs, And the dog perhaps none at all. The cows, like the hubs, Instead of the mouth would have a beak, They would float on goose-feet. And instead of milk they'd give us poison. Instead of legs, the steeds would have developed whale fins.

The ears of the goats would be on top of the horns. The eyes of the donkeys would be at the tips of their tails. The sheep would have scales and a fish's mouth, The chickens hooves like a horse.

The snakes, like birds, would soar through the air.

The fish would have bird's wings, The squalls wings like butterflies.

So now there would be only wild, desert, mad animal formations, If the cell had driven everything out of itself with blind will.

It would be the same with the plant world, if its emergence had happened through the cell.

For if she had made it blindly and without understanding, Then the plants would have shot up like wild colossi, And the trees would have grown endlessly into the spaces of heaven, And would have borne many pennies of heavy fruit. And with them slay cattle and men. The cell, of course, cannot know That animals and men must eat; Therefore, without thought, it would have brought forth Nothing edible.

Then there was neither fruit, nor vegetables, nor grain, And no pasture rich in grass, But nothing but thistles, nettles, and thorns, And wild barren heath.

No flower would spice the air with its lovely scent. Noxious plants would only cause mischief and ruin with their poisons.

Nor would the species remain the same. They would always produce something different;

A cucumber would grow from an acorn, And a fir tree from an onion. On a poplar tree soon hickory nuts would grow, Soon giant pumpkins.

Clover seed would soon bring forth caraway, Soon pepper would spring from it. Then beans would grow from wheat, Or camomiles and lemons.

Potatoes would become rape mint, and rye would become spearmint. And since, as I have already told you. The plants lacked all nourishment. So neither man nor woman would farm or garden...

If now the regions of nature showed us such creatures only, Which the barren ignorance invented to mock reason, Then I myself believe in any case: That some mad cell hath raged in this poor world... And hatched such monsters.

But look without monkey-glasses once at the rich abundance of the creatures, How they stand so gloriously before you: It's a pleasure to look at them!

There shows no deformity, and no mad change of manner, That from the one soon this and soon something else has become arbitrary.



Everything is sensibly thought out, and made according to a wise plan. Every being has exactly the most suitable construction for its purpose. Everywhere there is order and law, so that nothing violates the beautiful harmony, And it is easy to discover that everything serves the best purposes: Thus the whole plant and animal life is given to man for use and nourishment.

Look at the human form and you will soon see that nothing can be devised or invented to improve it. For were you to alter the least, You would injure the beauty of the whole. So wisely is everything thought of here, And made according to the most perfect plan.

To what does the understanding mind, That ordered nature, now point? Not from your cell, which lacks all understanding, but from an infinite master builder, the great creator of all spirits, who, as mighty as he is wise and prudent, has written such a marvellous book of nature.

But you cannot notice from the creation works The wisdom of the creator, So know that you thereby only prove this: You lack all reason and spirit; As the wilfully blind you will not find The clearest truth, And understand of the whole book of nature Not even the slightest trace. Therefore every sensible man hath a right to look upon you as the most mad fools.

The dear reader will hopefully see from this sample that the booklet is certainly worth its 20 cents among brothers. For this price it can be obtained from our agent, Mr. M. C. Barthel, as well as from Mr. L. Volkening, bookseller in St. Louis, Mo. All friends of true enlightenment should do everything they can to distribute this valuable and, as I said, most amusing booklet as much as possible.

W.

[Walther]

## Church News.

Already since its existence, the congregation in Bloomers Settlement near Council Bluffs, Iowa, had been misled in their faith partly by double-believing, partly by half-believing, partly by obviously unbelieving preachers. Finally, tired of such priests, she turned to Pastor Hilgendorf, our missionary in Omaha, Nebraska, with the request that he help her to obtain a proper preacher. With his assistance she issued a legal and valid call to Pastor Ph. S. Estel in Baden, St. Louis Co., Mo., which he accepted with the consent of his congregation.

On the eighth Sunday after Trinity the undersigned, by order of the honorable Presidium of the Western District, inaugurated the appointee into his new office.

May the Lord be his sun and shield!

C. W. Baumhöfener.

Address: Rov. kU. 8. Lstol,

(üouucül Llutls, Iowa.

It is already known to the dear readers of the "Lutheraner" that Professor Lange, at his urgent request, has received an honorable dismissal from his teaching position at the Concordia College here, with the approval of the Reverend General President. It was only with the greatest regret that one could see the worthy professor leave an office in which he had worked for years with great self-denial, excellent faithfulness and visible success; but the supervisory authority could not resist his urgent desire to be allowed to serve the Lord again in the holy office of preaching, and it had to allow the dear brother to respond to the call of a congregation. This call came from our dear sister church in Defiance, Ohio, which had belonged to Pastor Detzer's parish for many years. With the consent of their faithful pastor, they called Professor Lange. He accepted the call with joy and was appointed by me according to the order of the presidium of the Mitt-.

I preached on this occasion before a large congregation on 1 Cor. 4:1. On this occasion I preached to a large congregation on 1 Cor. 4:1. The men's choir of my congregation heightened our festive mood with well-chosen and bravely performed songs.

May the Lord make our dear brother a blessing to many in his new field of work and give him victory after victory!

Fort Wayne, Ind. the 10th of September, 1872.

Rsv. R. Darrte,  
W. S. Stubnatzy. Address:  
Vellanee, Olrio.

The congregation of the Holy Cross at Saginaw City, Mich., which has become vacant through the removal of the Rev. M. Guenther, has again received a pastor in the person of the Rev. Joseph Schmidt, hitherto pastor at Dallas and St. Johns, Mich., and he has been installed in his new office by order of the Presidency of the Northern District by the undersigned, assisted by the Rev. H. Partenfelder, on the 17th Sunday after Trinity, the 22nd of September of this year.

May the Lord bless this servant of His from on high, and make him a blessing to many, that he may bear much fruit, and that his fruit may remain unto life eternal.

F. A. Ahner.  
Address: liov. Tossxlr Lelimickt,

After Mr. Rev. B. I. Zahn, from the Canada Synod, had received and accepted a regular appointment from the Lutheran congregation in Portage City, Wis., he was, after passing the colloquium, installed into his new office on the 17th Sunday after Trinity by order of the High Presidency of the Northern District by Pastor I. H. Werfelmann, assisted by the undersigned, in the midst of his congregation.

The Arch Shepherd JEsus Christ make this His servant ready in all good works to do His will, and create in him that which is pleasing in His sight, and make him a blessing to many!

F. Wesemann. Address:  
üev. IT T.  
Oitv, 6olurndia 6o.,

Pastor I. Heiniger of the Lutheran congregation at Hannibal, Missouri, having received and accepted a regular appointment, was, by order of the honorable President of the Illinois Synod, solemnly installed by the undersigned, assisted by Pastor Nütze! of the Missouri Synod, on the 18th Sunday after Trinity.

S. Liese.  
Address: Rsv. ck. LsiiriAor,  
Ilrrrnilm1, ^lo.

Rev. W. Dahlke, who had hitherto served a congregation near Houston, Teras, having received and accepted a regular call from the congregation at Sigel, Shelby Co, Ill, was installed in office by the undersigned in the midst of his congregation on the 17th Sunday after Trinity.

The great Archpastor and Bishop of our souls be with him and and his congregation!

A. P. Foddersen.  
Address: liev. FV. DnllUcs,  
8i\$e1, 8üvl6^ Oo., III.

Since the undersigned had to serve four preaching places in addition to his main congregation near Dwkght, Illinois, and could not serve the latter as required, the Reverend President Bünger recognized the necessity of assigning me a faithful assistant. But the question of how such an assistant would have to carry out his duties in the respective congregations met with great difficulties. I would have gladly left three preaching places, which I had served up to now, to such a person; but there was no apartment for a pastor to be found, and in general there was a lack of the most necessary maintenance of the holy preaching ministry. I saw myself compelled by this circumstance to ask my principal congregation at Dwight to dismiss me in peace. Finally, after a strong protest, the congregation gave its consent and appointed Pastor Wunsch as its pastor in my place at Frankenkirch near Dwight, and so, after he had accepted this appointment with the approval of his congregation in and near Pierceville, Ill., he was solemnly installed by me on the 18th Sunday after Trinity, September 29, 1872, by order of the High Presidency of the Western District.

God grant him much wisdom and grace, that the conduct of his holy office may be a blessed one!

C. H. G. Schlkepsiek. Address:  
Rsv. O.  
DvlZüt, IU.

Church consecration and introduction.

On the 16th Sunday after Trinity, the Lutheran congregation of St. John's near Farley, Platte County, Missouri, had the joy of dedicating their newly built church to the service of the Triune God. May it be and remain a true tabernacle of God with the people!

At the same time, on this day, the Rev. C. L. Janzow, formerly of Westen, Missouri, was installed in his new office by the undersigned, as the duly called pastor of the same congregation, by order of the Reverend Presidency of the Western District. May the Lord be his scythe and shield!

Leaveueworth, Kansas, Sept. 16, 1872, M. Meyer.

Address: Rev. 6th D. TunMv,  
Box 1135. Donvenrvortk, Lansas.

Missionary Festival in Baltimore.

For years we have been discussing in our "Eastern" District Synod whether we could not also hold a mission festival as our western brethren have done for a long time: whether we could not also hold a mission festival, as our western brethren have done for a long time; but there are many difficulties to overcome; for our rural congregations are mostly small and scattered, and in the large cities the need for fellowship with fellow believers is pretty much satisfied by living close together and by the school festivals; in addition, our congregation members cannot get away on a weekday as well as the farmers. Finally, however, we wanted to make at least one attempt in this direction here in Baltimore, so we inquired with the various railroad and steamboat administrations, but heard with regret that we could not make an excursion this way for less than 200 dollars; so we finally hit upon the idea of using our magnificent city Druid Hill Park for this purpose; and since the captain of the park willingly placed four beautiful groves at our disposal, it was decided to go out on the 12th of September this year, God willing, God willing, to go out; but if it should rain, we would hold the feast in our three churches here. The week of the festival came and with it fog and rain; still in the night before the 12th of September it rained so that all the streets swam, and the morning showed a sky that seemed ready at any moment to pour down new torrents. What was to be done? We were not together to be able to deliberate together, and so each one had to make his own decision on the off chance; hence it came about that some went on pilgrimage to the church, others to the park, and that it was almost noon before we had so many people together outside that the service could begin. After singing and Pastor Lochner had said a prayer and read the lection, Pastor Stürkrn preached a sermon on 2 Cor. 5:19.From this he showed that Christ did not die for us Christians alone, but for the whole world, that not only our sin, but that of all the world was atoned for through him, and that it is therefore also our holy duty to tell all men this joyful message and to proclaim the word of reconciliation, so that they also with us may recognize Christ as the Saviour prepared by God, believe in him and be saved through him. Prayer and benediction by Pastor Brand, together with singing, closed this service; and now a break of an hour was taken, during which some emptied their dinner baskets, and others, our guests, among whom were some of the best known families of Washington and the surrounding country communities, were entertained at an improvised table with a frugal meal. Amidst all kinds of friendly speeches and greetings, the time passed quickly; more and more people came, and when we gathered again around the portable Nedner stage at two o'clock, it became apparent that considerably more people had come than could have been expected under the prevailing circumstances. Magnificent and uplifting resounded the song: Break forth and become light 2c. through the forest, and in the thought of the poor heathens who still wander about in their forests, strangers to the citizenship of God, this prayer had to ascend all the more surely to God, the more fervently we thanked Him at the same time that He has already made us citizens with His household members out of pure grace. Pastor Dreyer then read the lection Is. 60, 1-6. The undersigned spoke a prayer and then the song: O, that I had a thousand tongues 2c. was sung. Already during this song the clouds had gathered more and more, it became darker and darker and began to thunder and lightning, every moment one had to fear that a thunderstorm would pour down, which would have drenched us to the skin within five minutes. It is true that anxious glances were exchanged, that they were thrown here and there, but to the credit of the dear people, especially our women, it must be said that no one withdrew, no one left the place, everyone was ready to share the fate of all, no one wanted to deprive himself of the blessing to be hoped for from the sermon. So here it was quite different from the sacrifice of Julian the apostate.

# Der Lutheraner

Of course, when the rain poured down for almost two hours, fortunately not as heavily as one should have feared (for the dear Lord knew that we wanted to do His work), one finally became almost afraid whether the festival would not finally "dissolve" into rain. The audience crowded around the speaker's platform like shy little chicks, more and more umbrellas were put up, only the speaker was still uncovered, everyone was afraid to disturb him or to diminish the glory of his steadfastness, until at last a compassionate soul, overcoming all misgivings, gave him her protection. In spite of the rain, the speaker, Pastor Frincke, Sr., could be understood quite well, and all followed him with great devotion and attention; for he spoke, under the guidance of Psalm 126:6, about external missions, and showed under what difficulties the missionaries had to carry out their work, but what a delicious work it was that they carried the noble seed of the divine word among the heathen, and finally, what rich blessings God had graciously bestowed on their toil and work until now. After another song, Pastor Sommer finally took the speaker's stand and told some beautiful and edifying stories of converted heathens, making applications of them to us Christians in general and showing that above all we must not forget the mission itself. Since in the meantime almost two hours had passed and the continuing rain made it seem desirable to speed up the end, we left out the further lectures, e.g. a speech in English by Pastor Bischofs or Pastor Kügele, also the one about inner mission for this time, and therefore collected the collects during the next song, whereupon Pastor Grätzel said the prayer and the blessing and then continued with the song: Now thank you all God 2c. the celebration was closed. There were twelve of our pastors present, in addition to those mentioned, Pastors Schröder and Rademacher. Shortly after the close of the last service the weather became more favorable again, it stopped raining, and so we remained together for almost an hour in pleasant conversation, until at last the congregation began to disperse gradually, and returned to the city with the firm resolution, God willing, to hold another service next year.

It was the first time that a missionary feast was celebrated, for everyone was convinced that if the rain had not kept so many away, the feast could have been quite beautiful and lovely. In the meantime, God is to be thanked for the blessing that he nevertheless gave. The collection, which amounts to 4126.75, was distributed in the following manner: for the institution in Steeden 450.00, for the mission in Hermannsburg 425.00, for the mission in Leipzig 425.00, for the inner mission fund of our synod 426.75.

Baltimore, September, 1872.	
On behalf of the Committee	Hugo Hanser.

### Notice.

In response to the invitation in No. 22 of the "Lutheran" to the congregations entitled to vote to send in their votes within eight weeks either confirming or rejecting the elections that have taken place, some congregations have expressly given their consent, the great majority have tacitly consented, and not a single one has protested against it.

- Thus
- the Rev. G. Schalter as professor at the theological seminary in St. Louis
  - pastor O. Hanser as professor and director A. mr. rector G. Schick as rector
  - the Rev. I. A. Bishop as Conrector at the High School in Fort Wayne.
  - Mr. vi- H. Dümpling has been duly elected professor at the school teachers' seminary in Addison.

- By Mr. Rev. F. Sievers, as a member of the electoral college, is presented as a candidate for the vacated professorship at Fort Wayne
- Mr. Pastor A. Crull
  - Mr. Pastor H. W. Diederich.

From the Lutheran congregation in Collinsville the following candidate is nominated for the same professorship

Teacher Wilh. Alb ach.

I hereby remind the members of the electoral college that they must send in their votes without delay.

Th. Brohm, currently secretary of the electoral college.

### Conferenz - Ads.

The Buffalo Sperialconference will meet, God willing, on the 12th and 13th of November, at the residence of the Uitterzeichneden. A. Ch. Grossbergcr.

The Baltimore Districts Conference will meet, God willing, at Philadelphia on the 12th, 13th, and 14th of November, at the house of Rev. O. Schroeder. L. Lochner, Secretary.

The Eastern (2tr) District of the "mixed" Pastoral Conference in Minnesota will, God willing, hold its first meetings on the 6th and 7thNovember at the home of the undersigned. I. Horst.

The pastors of the Fort Wayne Preachers' and Teachers' Conference will meet, God willing, in Fort Wayne the second week of November (8 days later than scheduled) from Tuesday, November 12, in the morning, until Thursday, November 14, at noon.

On behalf of the Governing Board

Ad. Krafft, Secretary.

The Columbus and Lancaster Conferences of the Ohio Synod, and the Fairfield Specialconference of the Missouri Synod, by resolution, God willing, will meet on the first Tuesday in November, as the 5th, forenoon, at 9 o'clock, at the church of the Rev. H. G. Crämer, at Zanesville, Ohio, under common officers.

- The following questions are available for discussion:
- Should people be admitted to communion who confess Lutheran doctrine but are bound to another communion by their commitment (Confirmation vows)?
  - Should children be confirmed against the express prohibition of their parents?
  - By what is the marriage contracted and what gives the valid reason to divorce it?
  - To what extent is the Mosaic Law abrogated in the New Testament?
  - How is the passage 1 Cor. 14, 34. to be understood?
- H. Henkel, Secretary of the Columbus Conference.

### Received in the Eastern District treasury:

To the synodical treasury: from the parish at College Point \$11.00. parish at Williamsburg \$10.75. parish at Olean \$7.17. parish at Alleghany \$4.59. parish at Wolcottsville \$6.50. parish at Paterson \$7.03. Trinity parish at Buffalo \$21.25. parish at Tonawanda \$4.53. parish at Narrowsburg \$4.33. from Rev. Weisel 'sen. \$2.00. By Rev. S. Keyl \$2.00, G. Körber \$5.00. By Rev. Ernst in Canada \$5.58. By Rev. Walker \$5.00.

Concerning the college maintenance fund: of the municipality of New York \$14.50, \$11.05, \$10.50.

On the widow's fund: From Past. Keyl \$4.00.

Concerning college construction in Fort Wayne: ConfirmationfestCollecte in the parish of the Rev. Weisel Sr. \$50.00., Of the congregation at Providence \$9.75.

For the Lutherans in Armenia: ByHellmuth \$1.00. N. N. \$1.00. By Past. Ernst in Canada \$17.24. By G. Körber \$2.00.

On the emigrant - mission in Basitim>rc: From the church in North-East \$1.69.

To the Hospital in St. Louis: Collecte on Dr. Pollay's Wedding \$3.00.

For Past. Brunn's institution: By Past. Ernst in Canada \$6.69.

For the Castle - Garden - Missions - Local: By Past. Ernst in Canada \$3.32.

On the building of the church in Leland: By Past. Ernst in Canada \$14.65.

For the heathen mission: From Mrs. D. 50 Cts. Eva Stoehr 50 Cts. Recke 50 Cts. G. Körber \$5.00. By Pastor Ernst in Canada \$2.24. From the congregation in Richmond: by little Ed. Krause, saved for the Gentiles during protracted illness, \$10.00.

For poor students: Kindtauf - Collecte at Jakob Klink for Gottl. Ernst \$1.15.

From the congregation in Port Richmond for A. Bechthold \$12.50. Kindtauf-Collecte at Kraatz for Aug. Rehwald \$1.37. From the congregation in Wolcottsville for the same \$3.23. Gem. In Wolcottsburg for the same \$4.16.

From the Woman's Association in New York by Mrs. Pastor Föhlinger for Maaensen \$30.00. From the same Association for Fort Wayne \$29.50. From Trinity Parish in Buffalo \$9.56.

Corrections:

From Past. Seuel for the widow's fund \$4.00. For the synodal fund from the same \$1.00. From the women's association in its congregation for the synodal fund \$5.00.

New Jork, August 1, 1872.

I. Birkner, Kassirer.

**For the Preachers' and Teachers' Widows' and Orphans' Funds**  
(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions:

- contributions: From Pastor Mertens and Teachers Roschke and Erck \$4.00 each.
- gifts: Collecte from the congregation of the Rev. Busztn in Secor, Ill., \$7.16; Collecte from the congregation of the Rev. G. Grüber in Van Wert, O., \$5.70.

! St. Louis in September 1872.

Oskar Gotsch.

For the college - budget and for poor students, the following other gifts of love have been received to date:

By Rev. Frincke in Baltimore from the Women's Association in his congregation for poor pupils \$10.00; by Rev. Bever's congregation in Pittsburg for A. TheiB, board money, \$12.00; for the same as travel money \$8.00; for Gotth. Müller from the Young Dew Association there as travel money \$12.00; from Past. JorGemeinde in Logansvort for F. Bergh \$28.00; from Past. Zagel's parish from Wittwe Gerke for F. Zagel \$12.00; from Wittwe Drebert for G. Rabus \$5.00; from Marie Kaufmann of Hanover for household \$1.00.

Fort Wayne, Sept. 12, 1872.

Ch. Hengerrr.



For poor students received from Rev. S. Liese in Quincy, Ill, 85.00; from W.F. in E. 85.00; on Mr. Theodos. Estels at Wittenberg, Mo., wedding collected 89.30.

For the Lutherans in Armenia from N. N. in N. 3rd Al.00; from N. N. in St. L. 82.00; from Mr. Herm. Tiarks in Monticello, Iowa, 81.00; from Rev. Partenfelder HZ.00.

For Pastor Ruhland's congregation in Saxony from Mr. H- Darks, Monticello, Iowa, 81.50; from Pastor Partenfelder.

The undersigned takes the liberty of pointing out in this receipt that if our communicating love wants to be directed to an urgent need before others, it will find such a need here. 2 Cor. 8,13.14. C. F. W. Walther.

Acknowledging herewith in the name of his congregation in Brunswick, Missouri, to have received the Collecte raised on the occasion of the wedding of Mr. Pastor H. Niemann and Julie Walther in the amount of 850.00 for our church building.

F. G. Walther, Pastor.

To have received 81.00 from an unknown person, certifies with heartfelt thanks

St. Louis, Concordia College,

A. Meyer.

Having received from the Rev. E. G. C. Markworth, 85.00, and by the same, collected at the baptismal service of his son, 83.15, and further by the Rev. Bro. Leyhe, collected in his congregations at Town Grant and Town Sigel, 83.34, certifies with thanks

St. Louis, Concordia College,

T. Schilling.

From the laudable women's association in Mr. Past. Stock's parish 811.80, certifies most sincerely thanking

Fort Wayne, Concordia College,

H. Weseloh.

To have received from the congregation of the Rev. P. Karrer, at MapleS, Ind. 85.00, certifies with hearty thanks

St. Louis, Concordia College,

I. G. RabuS.

I have the following gifts of love received for our church building in Leland and Good Harbor: By PastorWagner 85.00; from Pastor Mennicke'S congregation 86.00; from Pastor Lehmann's congregation 822.00; from Pastor Riedel's congregation 816.14; from A. Miller in Manist" 85.00; from Rev. Horn's congregation 815.50; from Wittwe Reih by Pastor Schlesselmann 85.00.

Many thanks to the dear donors! God reward such love temporally and eternally! M. Töwe.

With thanks, the undersigned certify to have received, through the Rev. Br. Mießler, from the worthy Virgins' Association of the parish at Palmyra, Mo., 89.75, the former 85.00, the latter 84.75.

God's blessings to the givers!

Concordia College, St. Louis.

Alb. Willner.

W. Brand.

**For the "Lutheran" have paid:**

The 25th year:

Messrs. Revs: A. C. Bauer, G. Horn.

The 26th year:

Messrs. Pastors: A. C. Bauer 810.50, G. Horn 83.00.

The 27th year:

Messrs. Pastors: A. C. Bauer 84.50, G. Horn 86.90. Further: Mr. J. I. List.

The 28th year:

Messrs. Revs: F. Gensike, G. Streckfuß 815.00, I. Bond, H. O. Schmidt 815.00, I. Trautmann 82.40, L. Treffe! 75 CtS., A. Krafft, W. Hattstädt 817.50, M. Stephan 81 IM G. Horn 86.00, F. W. HuSmann 812.00, P. A. Jenseit, A. T. Geißenhainer, A. Schüßler 813.50, I. Horst 8 i9.50, R. BaartS, W. Bock 810.50, E. Sitzmann 825.50, F. Nuff 89.00, I. Landgraf 86.00, W. Günsch, F. W. Brüggemann 85.00, I. I. Kern 83.50,

Further: F. Pohlsdörfer, W. Schneider 850.00, I. I. Walker, P. Kirsch 83.00, H. Lohrmann, G. Bartelt 812.00, Ph. Groß, G. Grupe 813.50, L. Ahrberg, W. Wennholz 824.00, I. DA- mar, I. Lauterbach 818.00, F. Fischer 849.50, A. Bohn 8103.00, H. Schnabelius 87.00, H. Schnelle, W. Schneider 851.00, S. I Riedel 821.00.

! The 29th vintage:

Pastors: F. S. Eggert, O. ASperheim, A. T. Geissenhainer, E. I. Fleckenstein 810.50, T. Schoch 815.01), I. G'öhringer, C. Wünsch, E. Hartmann 87.50, Schoeneberg 858.50.

Also: H. Jakobs, F. Auch, I. Bredehöft, Z. ObenhauS, N. Petersen, I. M. Schmidt 84.50, C. Börneke 84.50, F. Döll- fcldc, W. Wegencr, C. Heischmann, C. Meier 82.22, Fanny Schmidt. M. C. Barthel.

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**Changed addresses:**

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Hieliarä OersttzulitzrAsr, teacher,

Rtzcl Huä, Rauäolxli Oo., III.

The "Lutheran" is published twice a month for the annual subscription price of one dollar and fifty cents for the out-of-town subscribers, who have to pay the same and pay the postage. - In St. Louis each number is sold for ten cents. Only letters containing information for "da" Blatt are to be sent to the editorial office, all others, however, which contain business. Orders, cancellations, money 2c. are to be sent to the address: LI. 6th Lurtüvl, Ooruer ok 7td and Lata^ett" 8tre "ts, 8t. I-ouis, Llo., to be sent here. - In Germany this paper can be obtained through Zuftus Naumann's Buchhandlung in Leipzig and Dresden.

**Printing office of the synod of Missouri. Ohio et al. St .**



**Herausgegeben von der Deutschen Evangelisch**  
*Zeitweilig redigirt von dem Lehrer:*

Year 29.

### **Persecutions of the Lutherans in Silesia in the 17th and 18th centuries.**

The Reformation had swept through Silesia like wildfire, and only in a few places did the bishops, priests, and monks succeed in resisting the mighty power of the Word. There were many regions where no Catholic church could be found; in others the Lutheran population had become the overwhelming majority.

Although Ferdinand I had issued very strict decrees against the Protestants, he soon became convinced that nothing could be done with physical weapons in the field of faith, and after the religious peace at Augsburg in 1555 he even declared that everything that had been established in the religious peace should especially benefit his subjects. His son, Maximilian II, put both religious parties on an equal footing at the time of his homage. The Lutheran Silesians were able to establish their religious services in peace, and the Reformation spread almost throughout the entire province.

This, however, was not to the liking of the Jesuits, who, from the time of their creation, directed their sole attention to the destruction of the Lutheran Church and religion. When Rudolph II ascended the throne, they knew how to ensnare him with their intrigues and intrigues in such a way that, although he had solemnly confirmed the rights of the Silesian estates, he ordered the expulsion of all Lutheran clergy in the county of Glatz already in the beginning of his reign. He praised the Bishop of Breslau for having expelled the Protestant preachers and installed Roman ones in their place. One example may suffice to show how all justice was mocked.

The Bishop of Olomouc ordered the city of Troppau to employ a Roman chaplain at the hospital there. His demand rejected, he accused them to the emperor that they held suspicious meetings and started all kinds of innovations. Without further investigation, the emperor ordered the Lutheran preachers to be expelled, under threat of the eight. The city sent two deputies to the emperor to make representations against this arbitrariness. They were



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., November 1, 1872.

No. 3.

thrown into the dungeon. An imperial commissioner appeared in Troppau and declared that the city had forfeited its rights by its rebelliousness, and must throw itself on the mercy of the emperor. The council obeyed; the churches were sealed, and the preachers dismissed. A dull stupor lay upon the citizens. They gathered in the streets and public places, and sang spiritual songs here. They could not long endure this state. When once the bells of the churches rang out, they burst open the doors, and again held their service in the consecrated house. The emperor now declared the city to be in the eight. Again the latter sent to him six deputies, in order to be able to make him alleviate their misery. Two of them were captured, and had to languish in prison for two years. To the others the emperor declared that the city had been disobedient to him and the church, but promised mercy if they would apostatize from the Lutheran faith. They pledged allegiance to him with good and blood; but in regard to the faith they asked him to leave them in their rights. Men of war appeared in Troppau to execute the eight. The churches were closed for the second time, the citizens were disarmed, and some were imprisoned. Many remained steadfast, and were put to the torture. To escape the tyranny, some emigrated. In the main church all signs of Lutheran worship were destroyed, even the gravestones of the Lutheran preachers buried there were smashed. The preachers themselves were ordered to vacate the city before sunset, Silesia within six weeks. One church after another was consecrated Roman, and Roman priests employed at them. When the citizens resisted this, some of the town councillors were put in irons; many citizens were imprisoned, others banished from the city, and Michael Pruste beheaded.

But not only in Troppau, but everywhere where the emperor was able to do something, he made it his business to eradicate the Protestant religion. In many places, no one was to gain citizenship who did not take communion under one form. The children of Lutherans were not allowed to join any guilds, were not allowed to buy any land. Everyone was to be condemned, on pain of a 50-guilder fine...

procession. If they visited other churches, they would be imprisoned, and so on.

When Rudolph was pressed by his brother Matthias, he felt compelled, despite his aversion to the Lutherans, to grant them some rights. Thus he gave the Bohemian, then also the Silesian estates the so-called Majestätsbrief, which was to be binding for all his successors. By virtue of it, the Lutherans enjoyed full religious freedom, were to be protected in the possession of their churches and church property, and had the authority to establish new churches and schools as needed. Thus the Silesians believed that they could now make the necessary arrangements to hold their church services in a dignified manner. The good people had no idea that on the Roman side it was thought that one need not be loyal to the "heretics. They did not know the principle: the end justifies the means, according to which the Jesuits may use everything: breach of word, persecution, cruelty, in order to lead back the apostates to the so-called only beatifying Church. Even Rudolph did not think in the least of keeping his promise. When, for example, the citizens of Ratibor had called for a house of worship and a preacher, an imperial order directed that the authors should be thrown into prison. Four persons had to remain in prison without any interrogation and for 35 weeks. The church equipment was taken away, and the pastor was expelled from the city. In spite of the majesty's letter, all Lutherans were to attend mass under penalty of 10 marks. Six citizens were banished for eternity because they did not want to become Catholics. In the guilds everyone had to confess that he was Catholic; against the others one proceeded with severe punishments.

After Nudolph's death, Emperor Matthias violated the Letter of Majesty even more, and persecuted the Protestants wherever he could. When he died, the Silesian estates decided not to rest until the bad conditions were remedied and the Lutherans were given full equality with the Catholics. Of course, one looked with great trepidation to Ferdinand, the brother of Matthias, who aspired to the crown of Bohemia, of which Silesia was a tributary. He was, after all, such a docile Jesuit boy,



that, for example, before swearing to the Bohemians their rights, he had taken a vow in the sacristy not to do anything detrimental to the Catholic religion. Unfortunately, the Silesians now followed the example of the Bohemians, and elected Frederick V of the Palatinate as their king. Now the Lutheran citizens were allowed to receive civil rights; no difficulties stood in the way of the building of churches and schools.

However unfavourable the situation was for Ferdinand, he was nevertheless victorious. The battle of the White Mountain near Prague, on November 8, 1620, was decisive for Ferdinand, and now the Catholic religion was reestablished in Bohemia by all arms of the Estates was still unweakened. Through the mediation of the Elector of Saxony, the Emperor concluded a treaty with them, which is called the Saxon Accord. According to it, everything was to be forgiven and forgotten; a remedy against all religious grievances was promised, and, in particular, the letter of majesty was solemnly invoked.

However, the Emperor's own brother, Bishop Charles of Breslau, soon showed what was to be thought of the imperial motto. After the conclusion of the Saxon agreement, he came to Neisse in which city there were only 420 Catholics, including the clergy and the bishop's court. The bishop immediately ordered the expulsion of the Lutheran preachers and teachers, declaring that their appointment by the citizens was an act of disobedience and sedition. The members of all guilds were to attend the Feast of Frodnleichnams. The churches, which belonged to the Lutherans by contract, were handed over to the Jesuits. When, after these and many other oppressions, 363 Lutheran citizens were still in the city they were ordered either to become Catholic within a certain period of time, or to sell their property and leave the principality.

The city of Glaz had been handed over to the Count of Lichtenstein under the condition that the Lutherans should retain free religious practice and their churches. But already on the day after his entry he had all the town councillors of Glaz and many noblemen taken prisoner. Soon an order arrived from the emperor that all the churches of the city and of 11 surrounding towns were to be taken away, and among these were many which the Lutherans themselves had built. 60 preachers had to flee. In 1625 four imperial commissioners appeared to hold court because of the uprising which consisted in the fact that the citizens did not want to become papists, but good Christians. Council and citizens were put on trial; seven were sentenced to life imprisonment, ten to temporary imprisonment. These, and 23 others, were deprived of all their possessions, 54 of part of them, 28 judges were fined, and all inhabitants were given a permanent tax, the so-called Rebellion Groschen. The value of the confiscations amounted to over one million Thaler. The churches were blasted with holy water and consecrated Roman. But since the majority remained steadfast, the people were forced by soldiers to participate in the Roman service. The Lutherans were not allowed to hold office, their legacies were declared invalid, and all Bibles and books of edification were taken away and burned. The commission also visited the other towns of the county. In Habelschwert, 12 respected citizens were led to Glaz in prison, and the others were forcibly driven into the Catholic mass on Easter. There

But if this did not help, four to six soldiers were put into their houses, and they continued to torment them until they became Catholics or emigrated. Thus 30, then 20 citizens at a time left the city, apart from individuals and smaller companies. Those who remained were tired, and became Catholic.

On April 26, 1628, the emperor ordered the Oberlandes-Hauptmann, Duke Georg Rudolph von Liegnitz, to take the parish church from the Lutherans in Oberglogau and to hand it over to the Catholics. The latter refused the order, as it was contrary to the majesty's letter, and the citizens sent a petition to the emperor. In it, they pointed out that the Lutherans formed the overwhelming majority in the city, but that the few Catholics still had 10 churches at their disposal. The Emperor took no notice of this, and forbade the Silesian estates any and all use. The Lichtenstein dragoon regiment, which was notorious for its many atrocities, advanced against the city under Count von Dohna. Through the treachery of the Catholic inhabitants they invaded, and the defenceless citizens were exposed to their unbridled cruelty. They not only quartered themselves with them at will and demanded the best food with wild impetuosity, but also maltreated them in an inhuman manner. With brandished sabers they ran from house to house, did not let the unfortunates sleep many nights, and dragged them to mass by the hair. Others whipped them with rods until their flesh fell from their bodies, dragged them under the gallows as if to hang them, or put cocked pistols on their chests. All these tortures had the purpose of forcing the tortured to get a confession slip from the Jesuits, and thus to declare themselves Roman Catholics. Many wanted to leave their possessions behind and go away; but this was not admitted, and the gates were locked. The two deacons had to put up 100 Thaler each, and were then forced to emigrate. The priest Preibisius was thrown into prison, and a sword and a crucifix were presented to him to choose between, that is, whether he wanted to become Roman or die. He chose the sword, but was finally released from prison after paying 200 guilders, and was taken out of the city at night.

With the parish church, in addition to the money just available in cash, the altar and pulpit decorations, the Lutherans were deprived of a sum of 33,000 florins, collected only by them. Until November 1, the entire dragoon regiment remained in the city, from then until January 3, 1629, in part, and cost it 31,000 florins. The withdrawing troops went into the surrounding towns and villages to take away the churches in the same way, to drive out the preachers, and to force the citizens to apostatize.

On November 1, a company of the Lichtensteins moved into Grünberg. Twenty men were quartered with the pastor and the deacon. They said to the latter: "We want to test with you whether you are really serious when you sing:

Take our body, our goods, our honour, our child and our wife, let them go there! 2c. 2c.

The preachers had to leave the city the following day. But the people of Gruenberg did not want to spend the church that they had bought with their money. The dragoons therefore continued their violence. They plundered the city, and dragged the citizens

bound for the town hall. Many were wounded, five killed.

In all the towns visited by the Lichtensteins, they forced the inhabitants to sign reverses in which they had to declare that they had converted to the Roman Church of their own free will.

In Frankenstein, on February 3, 1629, the council was summoned before Captain Warmeier of the Lichtenstein regiment, and in the presence of the Jesuits, under the harshest threats, approached him to confess. When he asked for time to think it over, the latter presumed highly and expensively that he would visit house after house in the evening, and whoever would not then produce a confession slip from the Jesuits should be tortured and maltreated with 10, 20, 30 soldiers. The council made this known to the citizens, and unfortunately many hurried to the Jesuit Hölzel with such imprisonment that the stone staircase collapsed in the crush. They had to swear the following oath: "I, N. N., confess before God, the holy. I confess before God, the Blessed Virgin Mary, and all the saints, that I have freely, impetuously, and voluntarily come from the bottom of my heart to the only beatific, ancient Roman Catholic religion, vow, swear, and promise, even with upraised finger, to remain steadfast in it until my last end, so help me God, and the Blessed Virgin Mary and all the saints! Virgin Mary and all the saints!" Thereupon they received a confession slip to the following effect: "This citizen has confessed and communicated, and shall be rid of the quartering." The soldiers then left the house to take up quarters with such as had no confession slips. On the 9th of February the church, which had been renewed and beautified by the Lutherans, was consecrated Roman, and confession and communion held in it. A lapel was forced upon the city that it, "through the enlightenment of the Holy Trinity, is all free. Trinity, they had all voluntarily" become Catholic, that henceforth no Lutheran citizen or inhabitant should be tolerated in it. The council, as might be expected from men who had denied their faith for the sake of their office, had shown themselves inclined to sign the lapel; but not many of the citizens, who had remained steadfast. Then, in order to obtain their signatures, the following ruse was devised. One by one they were taken to the town clerk at night and persuaded to issue a bond of 100 thalers. But since they refused to sign, he took the seals out of their hands and sealed the still blank sheet with them. Later, when they learned that the above reverse had been written on it, they lodged a formal protest with the council. The council, however, called them rebels and wanted to force them repeatedly to the Roman confession. On Sundays he had the city gates closed to prevent them from attending the sermon in the village churches. He forbade the singing of sacred songs at funerals, and therefore had several persons thrown into prison for eight days. And yet all these troubles had so little success that, according to a petition of October 20, 1635, there were only 12 resident Catholics in the city besides the council and its officials.

So-called royal judges were appointed to watch that the citizens did not secretly attend the Lutheran church service or practice in their houses. If someone wanted to escape the coercion by fleeing, he was pursued most eagerly. The extorted or obtained reverses were made more severe, so that whoever did not want to become Catholic had to sell everything within six weeks and emigrate. For those concerned this was

a loss all the greater, since with the large number of estates that had been sold as a result of these measures, they had to lose almost all of their value. In addition, a deduction of ten percent was demanded from them, and their children, if the daughters had not yet reached their twelfth year, the sons not yet their eighteenth, had to stay behind.

When the Swedes or their allied troops came into the country, - (we are now in the time of the Thirty Years' War), - the Lutherans revived. They could again establish their worship, and call back the exiled preachers. But when the imperial soldiers came, who should have protected the emperor's subjects above all things, the outrage rose to a sky-scraping excess. We cannot get involved in this, since it outrages the moral feeling to relate how the brutes assaulted young and old, spared no sex, and committed atrocities against men and women of which we would at most consider Turks and cannibals capable. We cannot be surprised that in this way the Catholic Church came to dominate many places where previously there had hardly been a Catholic Church.

Meanwhile, the Elector of Saxony, unfortunately leaving aside all his confederates, had entered into the so-called Präger Nebenreceß (1635) with the Emperor, in which the Letter of Majesty was tacitly revoked and the inhabitants of the hereditary principalities (of whom the Emperor himself had to confess that they had faithfully adhered to him as a whole) were declared to have lost all ecclesiastical rights. The Silesians were now protected against their own sovereign by the Swedes, who occupied the greater part of the country until the Peace of Westphalia. Until the peace, not only all churches in the principalities of Liegnitz, Wohlau, Brieg and Oels, but also the majority in Troppau, Teschen and Jägerndorf, and in the other hereditary principalities and estates, almost without exception, the country churches were in the hands of the Lutherans.

The Peace of Westphalia, which brought the Thirty Years' War to an end, brought Silesia external peace, but in terms of religion it suffered the greatest damage. The emperor reserved for himself in his lands the so-called right of reformation, which meant nothing else than that the prince secured legal recognition for his religion in his state. But the bishops saw that if there were full equality between Protestants and Catholics, the Catholic religion would soon have disappeared from all Germany, and so the Catholic princes extended this right to make their religion the only one by coercive measures. It is true that the Silesians had the Letter of Majesty, which could not be broken by any emperor, since it was to be binding on all of Rudolph's descendants; they had the Saxon Accord, but we have so often seen how admirably the Jesuits knew how to soothe the consciences of the princes. Especially in Silesia did the Emperor wish to carry into execution the unrestricted right of reformation. For this reason he knew how to keep the delegates of the Silesian estates away from the peace congress, so that they could not report the true state of affairs.

As long as the Swedes remained in Silesia, everything was left as it was. No sooner had they departed than the Emperor, in a letter to the governor of the Principality of Glogau, declared his resolute opposition to the Swedes.

The intention was to expel the Lutheran preachers. In the former owner, Baron von Malzan, procured a special principality of Troppau, all country churches that had remained confirmation of his rights from Emperor Matthias. When, however, Lutheran until then were taken away in 1654. Their preachers and the Bishop Karl of Breslau made claims, he concluded a contract teachers were expelled, and the inhabitants were hard pressed to with him, according to which he paid him 3000 Thlr, but the latter force them to apostatize. No Lutheran was allowed to hold a public irrevocably and forever renounced all claims. Finally, he had office, nor to be admitted to marriage, nor to a solemn burial, nor to receive an imperial letter of grace, according to which "he and his civil and peasant rights. No Lutheran journeyman or teacher was successors, his councillors, servants, officials and subjects should allowed to be accepted; attendance at foreign churches, as well as remain subject to complete religious freedom, and should be Bible reading and singing of sacred songs, was strictly forbidden. protected in the future without the slightest restriction in the freedom Lutheran orphans were handed over to Catholic guardians; if they of consistory, church, school and hospital, and in view of the were sent out of the country, they had to be brought back, and were secondary recourse of all the advantages contained therein should handed over to Catholic educators, especially Jesuits. Although be respected equally with the other Lutheran princes in Silesia and many inhabitants of Troppau, after having tried their utmost to find the city of Breslau. Since he had now done nothing by which the favor with the Emperor, emigrated, and others succumbed to the letter of grace could have been invalidated, one would think that he oppressions, 5000 Lutheran citizens still survived.

This was done everywhere in the province. In spite of all this, commissars also appeared in Militsch. Although the bedridden lord, there are examples of the most persevering steadfastness. The whose son was in the service of the Emperor in the Netherlands, peasants in Rösnitz had to travel twelve German miles to Hungary made the strongest representations, they could not be dissuaded if they wanted to attend a public Lutheran service. For such from their intention, since they knew that their acts of violence could attendance they were to be fined 100 ducats. They were not to be not be opposed. When Superintendent Haupt, who was present, married, and their bodies were to be buried outside the village, not asked them to leave at least one of the three churches to his poor even in their gardens. For seven years no marriage ceremony was congregation, they replied: "We should only take away one church, held among them. Yet they remained steadfastly true to their faith, but are there any more? Superintendent Haupt remained until the and secretly preserved a church fund until better times. funeral of his patron, who died on June 3, 1654, whereupon he too,

Imperial commissioners were appointed, who went through the as the other preachers and teachers had had to leave before, left whole province from town to town, from village to village, in order the dominion.

to take the churches away from the Lutherans and to hand them Thus, at the instigation and encouragement of the Jesuits, the over to the Catholics. When the inhabitants wanted to defend their Churches were gradually established without any right, in spite of most precious and sacred things, soldiers appeared who enforced the assurances of Ferdinand I, in spite of the equality of rights and this unlawful procedure with their weapons. Often, as they freedom of religion recognized by Maximilian II, in spite of the Letter themselves say, the commissioners had to go back and forth for a of Majesty issued for all future times by Rudolph, confirmed by long time before they found a Catholic priest, and often had to hand Matthias, Ferdinand II, and in part also by Ferdinand III, and in spite over five or six churches to one priest. of the provisions which the Peace Treaty of Westphalia made the

When the Commission wanted to seize the goods of the city of general norm for the entire German Empire, and partially confirmed Breslau, the latter addressed a petition to the Emperor to leave by Ferdinand III, in spite of the Saxon Accord, and in spite of the them in their rights. But they received the answer that no weight provisions which the Peace of Westphalia had established as a was to be attached to the provisions of the peace treaty, since general norm for the entire German Empire, the Protestants were everything depended on the urgent declaration by the Emperor. deprived of all their churches throughout the province. There were The commissioners appeared in Breslau on February 21, 1654, no less than 1347 churches.

expelled the pastors, and took all the churches, even those built by The intercessions of foreign states to maintain the Westphalian the Lutherans themselves. The following morning, in spite of all peace had not been heeded. Again it was Sweden which gave the protests, mass was held in them. The situation was different in Halit Lutherans of Silesia some rest from their oppressors. King Charles Großburg, a small country belonging to Brandenburg. Here, too, all XII of Sweden had come to Silesia in his war with Poland. As he churches had been transferred to the Catholics by means of passed over the Oder on his march through at Steinau, a gray-coercive measures. When, however, the amicable efforts of the headed shoemaker pressed up to him, and would not let go the Elector did not help, he now sent his dragoons, which brought the reins of his horse until he had given him the assurance by a Catholic priest, who had already been appointed, across the border handshake, "to think of us poor, wretched people and the without further ado. oppressed in this land." Charles relieved individual complaints as

Let us cite just one more example of how unquestioningly all he marched through, and his emphatic representations compelled treaties were violated in order to suppress the Protestant religion. the Emperor to make a treaty that everything that had happened in Silesia since the Peace of Westphalia, contrary to its contents, In the dominion of Militsch, the Reformation was joyfully welcomed. should be immediately investigated, and restored to its former condition. The Emperor wished to make a detour; but the King With the liveliest and most active participation of the people, a new declared that he would remain in Silesia until his demands had been parish church, a completely new church for the Polish service, and met. When now England and Holland also vigorously advocated this, the Emperor had to enter into the treaty which is called the a church of the Bcgräbniß in Mttitsch were built. In the year 1611 Altrannstadt Convention. Now some churches were returned, but by no means all. The Swedish envoy wanted to return all the churches to the Lutherans.

But this was refused under all kinds of absurd pretexts. Then the The first to speak is a preacher from the city of Bergen. He justifies estates had the idea of obtaining some other compensation for his request for non-assurance as follows: "It is undoubtedly the what they had been denied. They therefore petitioned the emperor case that every ship that serves human traffic is just as much under to permit them to build several churches and schools, and in return God's protection as a missionary ship, and therefore insurance they offered a voluntary grant of money. The Emperor was in need would be just as necessary for the latter as for any other. But of money, and on February 8, 1709, he allowed them to build the supposing the ship did sink, what would be the use of insurance? so-called churches of grace in Freistadt, Sagan, Hirschberg, There would always be a loss, if not for the missionary society, Landshut, Mikitsch and Teschen. Hirschberg voluntarily gave 3000 then at least for the insurance company. Yes, even for the ducats, Landshut 12,000 florins, the other towns 10,000 florins missionary society there would always be a loss, for it would not each. In addition, Hirschberg paid 100,000, Sagan 50,000, be the ship itself that could be reimbursed, but only its value. Who Landshut and Freistadt 80,000 florins each. Thus, with their good should now bear this loss? the missionary friends or the insurance money, the Lutherans had finally obtained the permission that the company? This raises the question of conscience, which is Turkish Sultan also grants to his subjects of other faiths. heightened by the many difficulties of underwriting, the obvious

But even now the oppressions and torments did not stop. There temptation to act against one's conscience with sea declarations, was no talk at all of equal rights with the Catholics. Especially under etc., in order not to lose the ship. Emperor Charles VI the oppressions again reached a high degree. to give up the whole of the compensation for the loss. Of course, It was not until Prussia took possession under Frederick the Great this is not to say anything against the insurance companies, as that the Lutherans in Silesia were granted full religious freedom, such, which prove to be thoroughly useful institutions. Nor, as until finally, in this century, Prussia, in order to introduce the Union, noted at the outset, does it matter whether the ship is a missionary first began to suppress and persecute the Lutheran Church in or a merchant vessel." Silesia, and finally, with the exception of small separate groups This remark, however, had already struck a small, stocky, deprived of their rights, completely exterminated it. broad-shouldered man in the middle of the church, a mechanic by the name of O. von Drontheim, like a bee sting, so that he now rose with a speed that was certainly unusual for him. He thinks, in contrast to the previous speaker, that a missionary ship is by no means to be put on an equal footing with any other. For many more prayers go up to heaven for a missionary ship than for any other vessel, and for this very reason the praying missionary friends form the best insurance company among themselves. If the brig should still sink, it is easy to raise money for a new ship. If missionaries can be sent out without insurance, one may also dare to do so with the ark that takes them in. If the ship is not insured, there remains the consolation, in case it should be lost, that one can then say to the Lord, "You have taken the ship, but we have money to build a

Whether or not Misstons ships should be insured.

A traveler recently attended a missionary festival in the rich new one"; this could not be said so confidently if one had insured Häring city of Bergen, Norway, and what he saw and heard of the it. - That consolation seems religious life of the country is reported in the "Zeitstimmen aus der apparently make sense to a large part of those present. Some schweizerischen Kirche" as follows. The mission festival of the approving nodding of the head becomes noticeable. It is in vain year had just been held; a beautiful, stately brig, which the mission that Provost S. of Stavanger admonishes the assembly that one society had had built, was standing in the harbor ready to take on should follow the old sailor's custom and use existing means of cargo and missionaries and to sail to a distant mission station, and security, since God's mercy towards all ships is the same. He is in the meeting of the mission friends, which was held in the "New even opposed by a director of a marine insurance company, who states outright that all these companies are there less for the Church", when I went there at noon, the discussion had just begun insured than for their own interest, and that therefore, instead of on the question of whether the mission ship should be assecrated paying the large insurance premium for 19,000 specie (H23,000) or not. The church, a very modern building of somewhat hazy style, annually, which is in the ship, it would be even more beneficial to and the higher merchant class formed the main body of the simply insure the ship with our Lord. This opinion is audience. Among the older members of the clergy, who were very Finally, a school adjunct from Stavanger County joins in; only a numerously represented, I recognized only the venerable, in age few gloomy clouds on his forehead show that he still has some still youthful reservations to contend with. Yes, faith must keep its right, he strong figure of the Bishop of Christianssand, this young man in assures those present. As the individual must irrefutably have his silver hair, whose clear eye and friendly mien betrayed so right not to insure, since there is no express divine command completely the healthy Norman nature, frugality of character, wide about insurance, and since no one can intend to leave it entirely gaze, energy of will. to the Lord whether he will take the ship or not, so a society must

The President, Pastor Bmn, a tall figure with striking facial have the same right. But even if the same right belongs to the features, stood up and briefly presented the insurance question to company-" the assembly, declaring the mission friends to be entitled to make a final decision on the matter, although it had already been expressly stated in the call for the collection for the mission ship that they intended to take advantage of the insurance. It is now to be hoped that, with a view to a definitive settlement, all sides will speak out for or against the insurance. The first to take the



If the faith of the individual is the same as that of the community, the speaker must admit that there is a special difficulty in the fact that it is a whole society that has to act. For since society consists of a multitude of individuals, it cannot well be supposed that the same confidence of faith is found in all. The measure of faith is, after all, variable. The man of strong faith might therefore be tempted to abandon his principle and give way for the sake of the weak. The speaker would like to vote for non-insurance, if he were not urged to the opposite by fearful consciences, especially on the basis of the hints given from the economic point of view. - After other speakers had spoken, the assembly finally decided not to insure. (Reformirte Kirchenzeitung.)

(Sent in by Past. Citizen.) Something of Anselm, archbishop of Canterbury, died 1109.

Dr. Martin Chemnitz shares in his *Locis* \*) a wonderful confession of repentance and prayer by the famous Anselm, which is well worth sharing here in a translation.

Chemnitz writes: Anselm was an excellent man; for although he has his stubble according to the doctrine of those times, which was corrupted by monastic superstition, he nevertheless presented and explained many doctrines quite correctly, such as that of free will, of original sin, and further, that the nature of Holy Communion does not depend on whether it is administered with unleavened or leavened bread. He also treated the doctrine of the benefits of the Son of God in a little book, "Why did God become man? So he has beautifully expounded the doctrines of justification and of repentance in meditations, from which I will share one of them for the reader's love. Anselm says:

"My life frightens me, for 'if I examine it diligently, my whole life appears to me both sinful and unfruitful, and what seems to be fruit in it is either such hypocrisy, or imperfection, or somehow corrupt, that it either cannot please God, or must displease him. Surely my life is altogether either sinful and damnable, or unfruitful and worthy of contempt. But why do I separate the unfruitful from the damnable, since, if unfruitful, it is damnable? For every tree that bringeth not forth good fruit is hewn down, and cast into the fire. My soul is disgusted with my life, I am ashamed to live, I am afraid to die. What, then, is left for thee, O sinner, but to weep for thy whole life? But even in this the sinner is a miserable wretch, because he does not grieve for as much as he knows himself, but is carelessly idle, like one who does not know what he lacks. O dry and useless wood, worthy of eternal flames! What wilt thou answer in that day, when thou shalt be called to account for all the time of life allotted to thee, as it hath been used by thee, to this very moment? O dreadful situation! from this side will be accusing sins, from thence a terrifying justice, from below the dreadful opened maw of hell, from above the enraged Judge, in thee

\*) I, toi. 226 of Leyser's edition in the locus of original sin.



a gnawing conscience, besides thee a burning world. Hardly will the righteous be preserved. Where will the sinner, so suddenly assailed, hide himself? To hide himself will be impossible, to come forth, intolerable. Where will I get counsel? Where do I get salvation? Who is he that is called the angel of great counsel? It is Jesus himself, he the judge, under whose hands I tremble. Revive, O sinner, and despair not! hope in Him whom thou fearest; flee to Him from whom thou hast fled; call hastily to Him whom thou hast proudly challenged: JESU Christe, for this Thy name's sake deal with me according to this Thy name; forget the proud challenger, and mark him as a wretch who calls upon Thee. Sweet name! Restoring name of blessed hope! So, O JESU, be to me a JESUS for Thy name's sake! Have mercy on me when it is time to have mercy! Condemn me not in the time of judgment! When Thou shalt have received me into the great and wide bosom of Thy mercy, it shall not be narrower for my sake, O LORD! Therefore admit me among the number of Thy elect, that I may praise Thee with them, and enjoy Thee, and glorify Thee among all who love Thy name. If it was my work that I was Thy debtor, could I then make myself that I was not Thy creature? If I have robbed myself of my innocence, have I also destroyed Thy mercy? Let not, O Lord, let not my evil be so seen, that thou forget thy good. Think not of wrath against the guilty, but be mindful of mercy toward the wretched. It is true that I am aware that this deserves condemnation, and my penance is not sufficient to do enough for it, but it is certain that Thy mercy surpasses all offenses."

Where does it come from that in the Holy Scriptures man is so often called upon to convert, since he cannot convert himself?

To this the old Wittenberg theologian I. Andr. Quenstedt, among others, gives the following answer: "God often commands something that he wants to work in us, and so his commands are not only commanding what is to happen, but at the same time working, and an effective means of God, through which God works what he commands. A man who is bound is not commanded to run in vain, if by that very command his bonds are loosed. It is not in vain that a blind man is commanded to see, when his blind eyes are opened by the very words by which he is commanded. For the words of God work in us what they command us to do. God commands what he wills, but he also gives what he commands. And it is the custom of Scripture to say that what God does through us is done by us. For with his word he connects the efficacy of the Holy Spirit. God often commands that which He will work in us, and crowns and repays in us His own works. Deut. 10:16, God says: "Circumcise your heart," but Deut. 30:6 declares whoever does this: "The Lord your God will circumcise your heart. 18, 31. it says indeed: -make you a new heart and a new spiritJ but lest anyone think that this is in our free will, God says in the same prophet Cap. 36, 26.: -I will give you a new heart and a new spirit within you/ To those who are dead is from

Christ and Petro were not told to rise in vain, because the power to (p. 50); but what *Amicus* puts into the mouth of our Synod, we can rise was imparted to them at the same time. Such exhortations, nowhere find as the actual opinion of the same. We think, however, exhortations, and invitations are therefore not in vain, because they that what is spoken in the words last cited by us, no one who is a are the effective instrument and, as it were, the awakening means Lutheran will deny; but what *Amicus* condemns, we Missourians of the Holy Spirit, by which he breathes into man dead in sins and also condemn. To be sure, the words of *Amicus* were found in the communicates to him new powers, and wants to work conversion in original minutes (see page 54); but when the Synod's attention was him by his grace, if only he does not himself stiff-neckedly resist and called to the misapprehension which these words might produce, shift bars to the effect of the same." (Illeolo'ia lillaotreo-polvin. I, the sentence quoted from page 50 was adopted as the only correct expression of the Synod's opinion, and thus the suspicious sentence was changed and improved, but the matter was reported in good Lutheran honesty without concealment. - The question, incidentally, as to how intimate the "friendship" of the writer against our Synod must be, if he publicly makes a serious reproach against it by citing its alleged words with speech marks, without even taking the trouble to see whether these were really its recorded words, we

How highly the means of grace ordered by God are to be esteemed, Luther testifies in his famous writing "Of Conciliis and Churches" will leave this question open. At any rate, *Amicus* and Mr. Pastor (XVI., 2813. f.), among others, with the following words: "Summa, if Brobst, who, as usual, received the accusation with pleasure, have God were to give thee a straw to pick up, or a feather to pluck up, greatly damaged the good name of our Synod. For all the enemies with such a command, order, and promise, that thereby thou of the same here and in Germany will now with great pleasure shouldest have forgiveness of all sin, his grace, and eternal life: spread it further that the Missouri Synod fanatically asserts that shouldest thou not accept, love, and praise this with all joy and there can be no question of a Lutheran Church in Germany; and if gratitude, and therefore hold the same straw and feather higher in now even the "Zeitschrift" recants it, it will not help much with the salvation, and let it be dearer to thee that neither heaven nor earth disposition of our enemies, according to the proverb: *Semper* is? For however small the straw or feather, yet by it thou getest such a liquid haeret, that is: Something always sticks. *Amicus* says at the good as neither heaven nor earth, nor even all angels, can give end: "Here the wish suggests itself to be a little more careful and thee. Why are we such shameful people that we do not consider correct in publishing doctrinal treatises about such momentous the baptismal water, bread, and wine, that is, Christ's body and puncte." We think that if *Amicus* had first judged himself according blood, the oral word, and the laying on of a man's hands for to this rule of his, he would probably have refrained from writing. forgiveness, to be as much a sign of salvation as we would consider W. [Walther] the straw or feather, when in them, as we hear and know, God himself wants to work, and his water, word, hand, bread, and wine should be, so that he may sanctify you and make you blessed in Christ, who has purchased such things for us and given us the Holy Spirit from the Father for such a work?

Again, if thou hadst gone to St. Jacob's in a state of armor, or hadst allowed thyself to be murdered by the Carthusians and the Barefoot preachers, by so severe a life, that thou mightest be saved, and God had not sanctioned such a thing, nor ordained it, what good would it do thee? He knows nothing of it, but the devil and thou hast devised it, as a special sacrament or priestly estate. And if thou couldst bear heaven and earth, that thou mightest be saved, yet all is lost; and he that lifteth up the straw (where it is commanded) doeth more than thou, even if thou couldst bear ten worlds. Why is that? Because God would have us obey his word, and use his sacraments, and honour his churches; and he will make it more gracious and gentle, and more merciful, and more temperate, than we could desire. For it is said (Ex. 2, 3.): I am thy God, thou Thou shalt have no other gods; saith also, This is the one ye shall hear (Matth. 17, 5.), and no other."

Friendly inquiry.

In the Lutheran Magazine of October 19, we read that the Missouri Synod asserted, "Because in Germany the Scriptures are not acknowledged word for word to be the Word of God, there can be no question of a Lutheran Church in Germany." We call upon the writer, who calls himself "*amicus*," that is, a "friend," to show us where the Missouri Synod made this assertion as its conclusive opinion, or, if he cannot show this, to retract his charge. In the 15th Synodical Report of our Synod we read, I suppose, "Where the doctrine is held to be

To the ecclesiastical chronicle

I. America.

Rom. 7. - From the "Christian Messenger" of October 16, we see that the Methodist "Apologist" (who does not change with us) of September 30, also confesses that Rom. 7, 21-24. does not deal with the unconverted man or the man in the process of conversion, but with the Christian who has already been converted; only that the "Apologist" defends the abolition of the condition described in that passage through the attainment of perfect sanctification. The "ambassador" is naturally "astonished" at the former, and appeals first to 1 John 1:9, but here it is evidently spoken of the cleansing from all iniquity by forgiveness; further to Romans 6:22. But here it is evidently spoken of such freedom from sin as consists in deliverance from its dominion; finally, to 1 John 3:9, but this is evidently to be understood in a reduplicative sense, that is, that the man who is born again, only so far and so far as he is born again, cannot sin. The latter, however, the "Christian Messenger" must admit, even according to his own principles, since, according to the same, not every convert and born-again is perfectly sanctified and sinless. W. [Walther]

Temperance Zealotry. From a local paper we see that the Congregational Church- Association, which is at present holding its



The good people seem to have Lyncurgic ideas of virtue, since theAfter working there for many years, he decided in May of this year pagan Lyncurgus famously banned gold and silver from Sparta into give up his school work and take up another profession. But even order to ban greed at the same time. The good people seem toin this he did not find any substantial improvement, although he have Lyncurgic notions of virtue, since, as is well known, the paganalways carried the hope of recovery, because he longed to work Lyncurgus banished gold and silver from Sparta, in order at the sameamong the children again. Still filled with this hope, on Monday, time to banish avarice. We believe, of course, that those Mr.September 9, he made a recuperative trip here to Milwaukee to visit Temperance zealots, inclined as they are to prohibit viticulture forhis relatives, was somewhat better during the first two days, and the eradication of drunkenness, are by no means willing, withhad already set Friday as the day of his return. But behold, on Lyncurgus, to help consequently also to eradicate gold and silverWednesday noon, September 10th, his condition suddenly took an money for the eradication of avarice. W. alarming turn. Convinced that the Lord had decided to hurry out of the world with him, he asked me for Holy Communion. As strong as [Walther]

A new saint. We read the following in the "Christian Messenger"the hope of recovery had been a few hours ago, so great was now of October 16: Nev. Albert Nast, son of Dr. W. Nast, receivedthe desire to die. Only one cheap wish for this life filled his soul. It sanctification at the Urbana camp meeting. Before he received it, was the wish that God might hold out the fleeing life until the he wrote down what he would be willing to do if God would grant elegraphically summoned wife would come. But he devotedly him this blessing. These vows are published in the Advocate of renounced the fulfillment of this wish when I visited him again after Holiness. So number two reads: "Willing to be used just where the evening service, prayed with him, and blessed him. Barely an hour after my departure he had fallen asleep like a child in the Jesus wants me, even if it be for life among the Germans of this country". Rev. Albert Nast must look at the evening. So the wife, arriving early in the morning, met only the Germans in a peculiar light, that he considers it a particularly disembodied shell.

II. foreign countries.

Young Germany. The following is reported from Koblenz: In aOn the 13th of September we carried it to the grave with numerous attendants. Among those who rendered him this last neighboring town, potatoes had been stolen from a landowner. One service of love were also two of his friends and colleagues from day a boy met him and asked him: "Have potatoes been stolen from Chicago, the teachers Bnger and Ntzet, as well as some of the day you? Answer: Yes. Do you know who stole them? Answer: No. I did leaders of the congregation there. At his coffin I spoke on the words of it, the boy continued. I cannot be punished; I am not yet twelve of Jerem. 31:3: "I have ever loved thee, therefore out of my goodness have I drawn thee unto me." years old! he said, and ran away. - It would seem that the Prussian Our departed young brother was an Israelite without falsity, a great friend of the children entrusted to him, a quiet, unpretentious penal code is more lenient with regard to youth than our laws here worker, active in fraternal unity with like-minded colleagues, who in America. For here such a little rascal would not be sent to prison, faithfully grew with the little penny entrusted to him. The Lord, to whom he was faithful above all else and who called him to rest and but to the reform school. W. wages after a short period of work, comforted the bereaved with his manifold consolations, but especially the lonely young widow. [Walther]

F. Lochner.

Mr. Pastor Hartmann at Atchison, Kansas, died October 13, 1872, in the afternoon between four and five o'clock. That is all we have been able to learn about this unexpected and saddening case, and what we can tell our readers for the time being.

C.

Death news.

According to his inscrutable counsel, it has pleased the master of the vineyard to call away again one of the younger laborers. This is Mr. Johann Friedrich Hoffmann, until last spring a teacher in one of the schools of the Jmmanuels congregation in Chicago, Illinois. Born in Monroe, Mich., July 24, 1845, he entered the school teachers' seminary in Addison in his nineteenth year, encouraged by his younger brother Wilhelm, who had already devoted himself to the school ministry at an early age, as well as by his teacher Simon. When he had graduated from the seminary after a two-year course, God assigned him to his first field of work in the congregation of Schaumburg, Ills. Three months later God brought him a partner from a Christian family in my church. It was a happy marriage under premature cross; even the only little plant of it had to be offered to the Lord again after a short time. After one and a half years of work in Schaumburg, he followed the call to the mission field in Chicago; but a growing lung disease forced him to leave after barely four years.

Church news.

After Pastor I. L. Daib had accepted the call to Oshkosh with the approval of his previous congregations, he was introduced into his new field of work by the undersigned on the 16th Sunday after Trinity. The quick change of office this time by no means counts Pastor Daib among those pastors "who find no rest anywhere, change every year, wander from place to place, etc.," as they are described in the last synodal report, p. 84. For it was only after the call had been repeated and some of his fellow ministers had urgently advised him to accept it, that he could decide, urged by his conscience, to accept the call. May the Lord of the Church give the now orphaned congregations a faithful pastor quite soon, but build up the much-moved congregation at Oshkosh in peace through its new shepherd! Lebanon, the 7th Place. 1872. G. Link.



Mr. Candidate Joh. Mich. Hieber, of our Seminary at St. Louis, has accepted a call from two congregations in Williams County, Ohio, and was ordained and installed in his office by me in the congregation near Edgerton, on the 8th of September, by order of the Most Reverend Presidency of the Middle District. God the Lord bless his work! A. Detzer.

Address: Ilov. Hisdsr,

LcZgsrton, ^Villiums 60th, Oüio.

Serr Pastor E. I. Fleckenstein, who had received an appointment from the Lutheran congregation in Providence, R. I., and had accepted the same with the consent of his former congregation in North East, Pennsylvania, was inaugurated into his new office by the undersigned on the 19th Sunday after Trinity, by order of the Reverend President of the "Eastern" District.

May the Lord give him victory after victory, that it may be seen that the right God is in Zion. Wm. A. Frey.

Address: licv. L. l'lsclcsQstoin,

22

8tr. krovicksnev, R. I.

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## Church dedications.

On the 15th Sunday after Trinity, the Lutheran congregation in Kankakee, Illinois, was able to dedicate their newly built church with thanksgiving to God, whereby they were pleased by the visit of many guests from neighboring congregations. Favored by fine weather, this day became a richly blessed festival of rejoicing to the congregation, through the glorious sermons, which were accompanied by sweet choral songs. After the undersigned had laid Psalm 103:1-3. to the heart of the congregation in the old church, opened the new church with Psalm 24:7-10. and said the dedicatory prayer, Pastor Wunder from Chicago preached on Psalm 26:5-8. and showed r Why do Christians love their houses of worship so much? In the afternoon Pastor Nohe from Joliet preached in English and explained, based on John 5:39, "What is Evangelical Lutheran? In the evening, Pastor Köhler from Pilot preached the final sermon on Marc. 13, 37, in which he earnestly exhorted the congregation to be vigilant so that they do not lose the treasures given with this church.

May the Lord make this blessing of the feast a lasting one for us, His threatened poor little company, and fulfill His promise: "In the place where I will make a memorial of My name, there will I come unto thee, and bless thee." Ex. 20:24.

The church is a frame building with pointed-arched windows, has a tower 103 feet high, and with the projection of the tower is 84 feet long, 36 feet wide, 33 feet high. Under the church, at ground level, there is room for two schools and a teacher's dwelling. Inside, the church is nicely decorated with a tasteful pulpit to the left of the altar, with an oil painting in the altar niche depicting Christ on the cross, which really does honor to its master, Mr. W. Wehle in St. Louis, and with a new, ten-stop organ, whose tones greatly increased our church joy. The singing society and the women in the congregation had also beautifully decorated the church with beautiful chandeliers. Thanks be to the Lord, our God, for everything!

Because this poor congregation has made such great sacrifices, because the city itself is a missionary village, and because we have had to build not only for ourselves but also for many foreign churchgoers, our neighboring congregations have kindly given us the following gifts. We received: From Pastor E. Riedel's congregation H115.00, from Pastor G. Traub's congregation K63.75, from Pastor H. Rohr's congregation P16.65, from Pastor R. Köhler's congregation P10.75, from Pastor Hartmann's congregation P5.00. Wishing all givers God's rich blessing, thanks and acknowledges in the name of the congregationG . A. Müller, Pastor.

On the 19th Sunday after Trinity, the Immanuel District of St. John's Parish in and around New London, Wisconsin, had the great joy of dedicating its newly built little church, a tasteful frame building 36 feet wide and 42 feet long. Rev. Steinbach had come from "Indian" and had the goodness to preach the dedicatory sermon. The undersigned pastor of the congregation said the dedicatory prayer, and in the afternoon preached on Psalm 87 to a very mixed audience. The festival passed off in the most delightful manner.

May the Lord keep us firmly established on His holy mountains! Joh. Lauritzen, Pastor.

The Trinity Lutheran congregation at Town Bremen, Cook County, Illinois, 14 years ago, when they numbered only eleven members, built themselves a house 20 feet wide and 30 F. Length, and fitted up the upper room for a church and school, and the lower for the pastor's residence. But now that the congregation had grown to 50 families, the space for worship was not only very small, but there was also danger of overcrowding.

In June of this year the congregation therefore unanimously began to build a new church and consecrated it on September 8.



The undersigned first preached a few words of farewell in the old house of God on "May God bless our going out and our coming in" and then preached the sermon on Psalm 75:2. Pastor Ernst of Blue Island preached in the afternoon on John 14:23.

^The church, situated from the highest point in the area and built at a cost of about 4000 dollars, is 36 feet wide, 50 feet long; the height inside with organ choir and galleries measures 26 feet. The 10 feet in the Gevierte holding, 80 feet high and with 4 Eckthürmchen decorated Thurm, with a 1300 Pound heavy bell provided, is far visible. The heartfelt joy of the congregation over their beautifully built and decorated house of worship was heightened on the day of the dedication by the numerous guests from near and far, as well as by the performances of the music choir from Pastor Körner's congregation in Chicago and the singing group from Pastor Ernst's congregation in Blue Island, to whom the warmest thanks are hereby expressed on behalf of the congregation.

May the Triune God fill every listener in this His house with abundant blessings for His glory and our blessedness!

I. C. H. Martin.

On the 16th Sunday after Trinity, a newly built church was dedicated in the name of the Triune God in my branch parish at Hickory Grove, Edford Township, Henry County, Illinois. This is a frame building 30 feet wide and 50 feet long, with a steeple, the top of which is adorned with a cross. The Rev. Winter, of Hampton, accepted our invitation, and preached the sermon in the forenoon, and in the afternoon the undersigned delivered the word of God to the large number of the congregation.

May God the Lord make this little church, according to his great mercy, a true place of peace!

Geneseo, October 1, 1872.

F. Horn.

On June 15 of this year, the "Lutheran" published the announcement of the laying of the cornerstone for the new church of the Lutheran St. Paul congregation in Chicago, which took place under extraordinary circumstances. That advertisement concluded: Every reader should humbly and joyfully offer a sincere thanks to the faithful God, connected with the request: "Lord, grant us success."

Praise be to God, he has made it a success! This magnificent church, more beautiful and holding more people than the old one, which was almost new, has already been solemnly and upliftingly consecrated as a monument of God's great grace to the glory of his name. This happened on the memorable 9th of October, the anniversary of that terrible fire in this town. What a change! - A year ago unspeakable sorrow, especially in this community, and now almost indescribable joy, even if with trembling! -

Friends from near and far attended, among them many pastors, to witness how God can graciously restore when He has chasteningly humbled.

The dear congregation had since then held their Sunday services, two sermons and Christian instruction, in two schoolhouses erected soon after the fire - one close to the church and the other considerably further away. In the latter, on the morning of the dedication day, they celebrated a short farewell service, led by their beloved pastor, and then marched in a "mighty procession" to the new church, without music, as was certainly considered appropriate on that day. In front of the gates of the new church and in the open street, the whole song was sung with instruments of the congregation choir and many living tongues: "Praise the Lord, the mighty King of Glory 2c."; then, as usual, the doors were opened, and the crowd went in until there was no room for anyone to stand. And this happened - read with care - exactly at the same hour when, a year ago, the beautiful church, tower and all, fell into ruins! One would like to say: This circumstance was already a silent and yet eloquent sermon. - It may also be mentioned too kindly to the readers that, as far as I know, this is the first church on the five-mile-long burnt area of this town that has been completed and consecrated in a completely new way. - The new organ, masterfully played, and three united male choirs of local congregations opened the service with the mighty psalm, "Macht hoch die Thür" 2c. Ma's opening and dedicatory prayer by the pastor of the congregation was moving. But writer this shall not describe too long. - Three times, morning, afternoon and evening, services were held. That the church was filled each time, and was addressed by Messrs. Prof. Selle, Rev. Beyer of Pittsburgh, and Past. Lochner of Milwaukee, as well as sung by the congregation and various singing choirs of joyful spirit, hardly needs mention.

Praise, glory and thanks be to God! May he rule over this house of his with his almighty protection and shield, and dwell in his church with his grace and truth! Amen.

Chicago, October, 1872.

A. Wagner.

Mission Festivals.

Also this year, on the 14th Sunday after Trinity, my congregation and that of Pastor Brackhage were able to celebrate their mission festival with the participation of the congregations of Pastors Zur Mühlen and Peter, this time in the midst of Pastor Brackhage's congregation, who had prepared the outdoor festival area and the temporary pulpit very tastefully and comfortably for the audience. A large crowd had gathered to hear God's word, and God had given us the kindest weather for it. Pastor Sauer preached the morning sermon on Match. 28, 18-20, and the afternoon sermon was preached by Pastor Zur Mühlen on 1 Timothy 5, 8. 5, 8. The collected collection was .D71.11.

May the gracious God grant that every hearer of His word may let faith and love work in him through the Holy Spirit, so that prayer and work for His kingdom may be done and please Him.

Th. Wich mann.

After the Southwest-Indiana Conference held its meetings from September 5 to 7, in which the two invited neighboring brothers from the Ohio Synod, Pastors Wams and Bauermeister, also participated, we celebrated this year's mission festival on September 8, the 15th Sunday after Trinity. The guests came not only from our three congregations in Evansville, Vincennes and Lineville, but also many others, some from a distance of more than 40 miles, in far greater numbers than we had expected because of the many feverish illnesses.

Pastor Detzer preached the mission sermon on Matth. 28,18-20; Pastor Brüggemann took care of the liturgical altar service. After the main service was completed with communion of the ten preachers present, the church emptied out, because it was only able to hold about a third of the festive guests present, and Pastor Schmidt gave a remarkable lecture on the mission among the Chinese by the dear missionary Gützlaff in the open air under shade trees and foliage canopies. After this, the hospitality of friendly housemothers from our three congregations was availed of and a frugal midday meal was held.

In the afternoon Pastor Mohr preached on 2 Cor. 5, 19. Afterwards Pastor Warns gave a lecture on Is. 66, 18-20. When the physical needs had been satisfied once again, the undersigned spoke a short closing word, and with "Now give thanks to God" the joyful celebration ended, to which the singing choir from Evansville contributed considerably through repeated presentations. The mission collection amounted to D 116.25, of which one third was sent to Pastor Harms in Hermannsburg for the heathen mission, and two thirds to Pastor Brunn in Nassau for our proseminary in Strben.

With Psalm 90:16,17 greetings to our dear friends of the feast and to all missionary friends.

Darmstadt, Ind. the 24th of Sept. 1872 Rev. A. Weyel.

On the 13th Sunday after Trinity, August 25, 1872, the Bethlehem Lutheran congregation in Independence, Texas, held its first mission festival. With thanksgiving to God that He does such great deeds for us children of men through His Word, we gathered with our guests, the congregation of Pastor Klindworth, as well as Pastors Zimmermann, Pallmer and Klindworth, in our Bethlehem church, in order to be encouraged to zeal in the Christian duty of preaching the Gospel to all creatures. Pastor Zimmermann preached in the morning on Romans 10:13-18, and Pastor Klindworth in the afternoon on Acts 4:20. 4, 20. The service of confession connected with the celebration of the Lord's Supper was conducted by Pastor Pallmer.

May God give us in Texas many more mission festivals, but also missionaries, who gather the scattered Christians into congregations in the wide, large country!

On the 16th day of September, 1872A . D. Griffin.

On the 17th Sunday after Trinity, September 22nd, the Zion congregation at Mount Pulaski, Illinois, celebrated their annual mission festival, to which the congregation of Pastor Burkhardt in Springfield and the congregation of the undersigned (in Lincoln) were also invited. Although it looked very rainy in the morning, yet the Lord gave us the kindest weather, that it neither rained nor the sun burned hot. From Lincoln several wagons, densely packed with guests, drove behind each other, and an extra train brought many guests from Springfield, so that the festively decorated church could not hold them all.

After a hymn was presented by the Springfield Singing Choir and a song was sung by the congregation, Pastor Erdmann delivered the altar service. The 23rd Psalm was then recited by the choir; and while a hymn was then sung, Rev. Erdmann entered the pulpit and preached a powerful sermon on 2 Sam. 6:6, 7. First the words of this

The text of the mission feast from the history of the Old Testament, which was somewhat striking, was explained and then applied to us. After a few more verses were sung, a song was sung by the choir, and the blessing was given, we rested for a few hours so that our bodies might also be refreshed by food and drink.

In the afternoon we assembled in Cap's garden, a lovely place near the city, where we were refreshed anew under the beautiful trees by lovely choir songs and God's word. First, Rev. Burkhardt, of Springfield, preached a delicious sermon on John 9:4, pointing out that we were here celebrating a mission feast, and answering the questions, 1. Why can we do missions? 2. why should we do mission? 3. why do we want to do mission?

After Pastor Burkhardt had closed and a few verses had been sung, Pastor Eggert from Minonk told us a few more things about his experiences during his 19-year stay among the Hottentots in South Africa, whereby the laughter muscles of the listeners were often set in motion. The singing choir then sang a few more songs, the whole congregation sang the song "Nun danket alle Gott" with strong voices, and the celebration was concluded with prayer and blessing. I would especially like to mention that the Springfield Singing Choir contributed significantly to the edification. The collection amounted to 86 dollars.

It was a pleasure to see how the members of these different congregations, who have had and still have to endure difficult struggles with the Lodge system, encouraged each other and exhorted each other to hold fast to the recognized truth, and everyone went home with the wish: "Oh, if only we could soon celebrate such a festival together again, that is a foretaste of heaven!

But praise and thanks be to the Lord for all the good things He has done for us that day.

H. Meyer.

Testimony and request.

In response to several letters of inquiry to me, I hereby testify that Mr. Dörfler, a teacher in Frazer, Michigan, was a standing member of our Synod until he was forced to resign his office a few weeks ago due to persistent sickness. Since he has not been able to accumulate any earthly riches in the service of our Evangelical Lutheran Church, and since he has fallen quite into debt with the physicians this summer through illness and is now out of office with a strong family, a small support on the part of our congregations should not be badly applied.

Detroit, October 1872.

I. A. Hügli.

As a result of a serious and persistent illness and other sad circumstances, the teacher Fr. Dörfler has not only become completely impoverished, but has also (through no fault of his own) fallen deeply into debt. Dear brothers, please help! The Lord will reward you.

Brother's address is:  
1?ru2or, Tlacoml) (.'ountv, ückivlnALu.  
Otherwise, the gifts can also be sent to the address:  
Mr. Teacher 3. 8. Simon,  
Monroo, huGhioiAan  
be sent off.  
Addison, Oct. 15, 1872.

C. C. W. Lindemann.  
C. F. W. Walther.

Book Ad.

"Are Methodism and Lutheranism one and the same? A proof of the doctrines contending against the truth and contained in the booklet: 'The Articles of Faith and General Rules of the Methodist Episcopal Church.' For the encouragement of every Christian who loves the Lord JEsu and his Word, not to be deceived by the sheep's clothing of the Methodists." - Compiled by Ed. Multanowski, Lutheran pastor.

to Waterford, Racine County, Wisconsin.

The reason for writing this booklet is the often made bad experience that the Methodists, when they enter Lutheran congregations, not seldom leave with the bold claim that there is no difference between their teaching and the teaching of the Lutheran church, but the Lutheran pastors are spiritually dead people who are not able to offer the children of God any spiritual food; whereas in the Methodist Church there is the true Christian life which the Lord Jesus and also Luther wanted to establish among men. - The purpose of this booklet is to prove the falsity of this Methodist assertion, using a confession of the Methodist Episcopal Church.

The booklet can be highly recommended, especially for distribution in such congregations that are challenged by Methodist fanatics. It can be obtained from Mr. Volkening, bookseller in St. Louis, the copy at 15 cents.

Conferenz - Ads.

The Buffalo Specialconference will meet, God willing, at the residence of the undersigned on the 12th and 13th of November. A. Ch. Grossberger.

The Baltimore Districts Conference will meet, God willing, at Philadelphia on the 12th, 13th, and 14th of November, at the house of Rev. O. Schroeder. L. Lochner, Secretary.

The pastors of the Fort Wayne Preachers' and Teachers' Conference will meet, God willing, the second week of November (that is, 8 days later than arranged), from Tuesday, November 12, in the morning, until Thursday, November 14, at noon, in Fort Wayne.

On behalf of the Governing Board Ad. Krafft, Secretary.

The Concordia - Conference of the Ohio and Missouri Synods will meet, God willing, from Tuesday, the 19th of November, at noon, to Thursday, the 21st, at noon, at the residence of Rev. P. Beyer, in Pittsburg, Pa. I. G. Butz, Secretary.

The Grand Rapids Specialconference will assemble, God willing, for its next meetings on the third and fourth of December, at the residence of the Rev. Crull, in Grand Rapids, Michigan.

As those who are obliged to come, but are prevented from doing so by valid circumstances, excuse themselves by letter to the conference, so all those who are willing to come will kindly inform the local priest in advance.

The work expected of the members of the Conference who have not been given a special task is: a disposition on the Gospel and Epistle pericopes of the Holy Christmas.

Rev. Ramelow has to preach on Rom. 12, verse 11: "Send ye in time." F. W. Spindler, Secretary.

Received at the Middle District Treasurer's Office:

To the synodical treasury: collected at ScharbuS>wedding at Fort Wayne 86.50. From Past. Stock's congregation at Fort Wayne \$17.51, from himself 81.00. Past. Krafft's Gem. in Florida \$1.40, in Defiance County 81.30. Past. Knief's Gem. at New Dettelsau 810.35. Past. Zagel's Gem. at Fort Wayne 86.15. By Past. Dulitz in Napoleon 85.00. Past. Bauer's St. John's parish 86.20. Past. Jox's Gem. in Logansport 817.00. By Past. Heintz in Crown Point 82.50. By Past. Schoeneberg's Gem. in Lafayette 815.75. by Past. Husmann's congreg. in Euclid 810.00. Past. Hild's comm. in Mishawaka 87.55. Whose comm. in Woodland 85.00. Past. Sitzmann's parish in Pomeroy 85.50. Past. Nützel's congregation in Columbus 81.00. Past. Horst's branch parish 84.45. Past. Bode's parish at Fort Wayne 833.00. Past. Jäbker's Gem. in Adams County 815.00. Rev. Bundenthal's Gem. in Marion Township 812.50. Rev. Buehl in Masillvn 81.00. Past. Horn's St. John's Gem. 82.69, whose St. Paul's - Gem. 81.94. Past. Sitzmann's parish in Pomeroy 85.25. Past. Detzer's congregation in Holland 83.25, in New Boston 81.75. Past. Schmidt's parish in Terre Haute 817.00. Rev. Jox's parish in Logansport 813.40. Rev. Strieter's parish in Peru 87.70. Rev. Hvchstetter's parish in Indianapolis 8100.61. Past. Jäbker's Gem. in Adams County 821.00.

To the building fund: from Jakob Lipv in Pittsburg 81.00. Ebr. Hengerer in Fort Wayne 81.00. Past. Karrer's congregation in Bielefeld 83.35. Past. Schumms Gem. in Willshire 89.50. From an unnamed person in Allen County 85.00. By Rev. Stubnatzy of N. N. 81.50. From Rev. Husmann's Gem. in Euclid 85.00. Past. Evers' Gem. in Root 840.00. From the Eastern District 864.55. Past. Bundenthal's congreg. in Marion Township 820.00. Past. Schumms Gem. in Willshire 822.50. Past. Knief's comm. in Marysville 815.00.

To the widow's fund: from Past. Lehner in New Haven 82.00. Chr. Hengerer in Fort Wayne 81.00. teacher Rolf das. 84.00. Past. Bühl in Masillon 81.00. Kindtauf-Collecte with F. Haserodt in Liverpool 82 10.

To the Hospital in St. Louis: From Jakob Lipp in Pittsburg 82.00. Chr. Hengerer in Fort Wayne 81.00. From Wittwe Schuster by Past. Sieger 81.00.

To the orphanage near St. Louis: From Jakob Lipp in Pittsburg 82.00. Ehr. Hengerer in Fort Wayne 81.00. Pastor Jüngel's parish near Jonesville 812.85. From G. Vornhalt there 85.00. Wittwe Brockmann there 81.50. From Past. 810.00. Past. Nützels Gem. in Columbus 89.63. By Past. Lange in Valparaiso 81.65. By Past. Horst 82.00. By Past. Stock at Fort Wayne 81.00, from whose congregation 813.56. Past. Karrer's congregation at Bielefeld 810.40. Mr. W Geye at Fort Wavne 82.00. Past. Jäbker's parish 850.00. From a member in his parish 84.00. Wedding collecte at Leininger's in Defiance 85.00. From I. Schatz jun. easelbst 82.00. F. Heiermann in Masillon 81.00. Past. Lvthmann's parish in Aeconr 820.00. Past. Schumms parish in Willshire 820.00. Kindtauf coll. be" H. Schulz in Darmstadt 82.00. Hochzcits coll. at H. Rodenbeck by Past. Stock 818.00. By Past. Leh- ners Gem. in New Haven 811.16. Past. Bundenthal's congregation 815.00. By several members of Past. Stubnatzy's congreg. in Fort Wayne 850.00. From I. Threiß in Pomeroy 83.00. Rev. Detzer's congreg. in Holland 82.50. Bro. Meyer there 25 Cts. Bro. Otte there 25 cts. I. Meyer there 25 Cts.

On the emigrant mission in New York: By Chr. Hengerer in Fort Wayne 81.00. A part of the MissionSfest-Coll.

m Kendallville 821.00. From Past. Bundenthal's Gem. in Marion Township 87.25. past. Wyneken's Gem. in Cleveland 840.75. past. Kuechle's Gem. in Laporte 813.40. From the missionary treasury of the Gem. of the Rev. Stubnatzy in Fort Wayne 815.62. From Past. Gruber's Gem. in Van Wert 86.35. C. Brand's in Columbia City 81.00.

On the Emigrant - Mission in Baltimore: Total812 38 Mission Hours in the Country School of the Past. Stubnatzy

For the Heathen Mission: By Elisabeth Griebel and Sophie Mayer in Fort Wayne collected 82.78. From Pastor Schöneberg's congregation in Lafayette 810.00. Mrs. Schneider in La Porte 50 Cts. Past. Jüngel's Gem. at Jonesville 814.30. Rev. Bundenthal's Gem. in Marion Township 85.70.

For teacher salaries: From Past. Tramms parish in Vincennes 818.80. Past. Bauers St. Johannis-Gem. 87.70.

For Past. Brunn's institution: A part of the mission festival coll. in Kendallville 82! .00. From Past. Jüngel's congregation at Jonesville 817.00. From Mr. Hermann dnrch Past. Zaget 82.00. From an unnamed person in Allen County 85.00. Collected by Rev. Horst at Ring's baptism of children 82.10. Collected at Buck's wedding in Root 812.00. From C. Brand in Columbia City 81.50.

For poor students in Fort Wayne: Collected at Meyer's wedding in Jonesville for Strohe 86.25. From an unnamed person in Allen County 85.00. From the Women's Association in Pastor Bauer's congregation for A. Schmidt 85.00. For Jben, Krüger and Eißenbeiß: From F. B. in Cleveland 810.00; from Mrs. W. as a thank offering for happy delivery, 85.00; collected at G. Seh's wedding 81.30. For H. Jüngel collected at Biehl's wedding in Jonesville 85.15. For F. Zaget: collected at Mr. Settelmeyer's wedding 814.70; from Wittwe Meyer 85.00.

To the Leipzig Mission: A part of the Mission Festival Loll. at Kendallville 814.00.

For the inner mission: From Past. Bundenthal's congregation 810.00 and 86.00. C. Brand in Columbia City 81.00. Collected in missionary hours at La Porte 813.00. From Mrs. Krüger by Rev. Bauer 85.00.

To the Seminary household in Addisonr From Rev. Maack and his congregation in Sugar Grove 812.50. Rev. Frank and his congregation in Lancaster 88.45.

ToCollege household at FortWayne: From an unnamed person in Allen County 85.00. C. Brand in Columbia City 85.00.

To Seminary - Household in St. Louis: From an unnamed person in Allen County 85.00. P. Wendt in Waymansville 81.00.

For poor students in St. Louis: From an unnamed person in Allen County 85.00. Past. Buehl's congreg. in Masillon 817.00. L. Bay in Liverpool 81.00. Past. Schlesselmann's parish in Arcadia 89 35.

For the congregation in Dresden: From Mr. Schulthes in Fort Wayne 81.00.

For the Hermannsburg Mission: A third part of the Mission Festival Collect in Darmstadt 838.75. From C. Brand in Columbia City 81.50.

For the Lutherans in Armenia: From a member of Dr. Sihler's Gem. 82.00. For the parish in Leland: From F. Vollmer through Past. Steger 82.00. Mrs. Schneider in La Porte 81.00. M. Mohrhast in Pomeroy 81.00.

For poor seminarians in Addison^Collected by Teacher Hafner at Buck's wedding 89.00.

For the community in Big Rapids, Mich: From 822^00 from Past. Stubnatzy's congregation at Fort Wayne Fort Wayne, the 20th place. 1872. c. G.r ahl, Cassirer.

Received for the Castle - Garden - Misfion:

By H. Holtke 41 Cts. Past. O. L. Berner 25 Cts. By H. Schorn 81.00- Fr.Kasch 81.00- By Past. Hügli 82.00- By H. Sallmann 70 Cts. A. Volk 50 Cts. L. Virchow 10 Cts. Rev. Siebe. 83.80- From the congregation of the Rev. Pisse! 829.00. from Th. Will 85.00. past. R. Koehler's congregation at Union Hill 86.00. C. Schwaar 81.00. Rev. E. Jonas 81.00. Lid. Pe- nat 81.00. Karl Messerli 65 Cts. Mrs. Schott 81.80. I. H. Matthäi 81.00. veal 81.00. C. Drewe 50 Cts. By Past. G.Markworth 81.00. by I. Holstein 81.50. by G. Brauns 82.00. past. TH.Mießler's congregation 83.00. C. Beinbauer 75 Cts. Peter Clausen 81.60. I. F. Kautt 81.00. H. Dommer 50 Cts. Aug. Mueller 50 Cts. Fahrenholz 81.00. N. N. 820.00. North-East congregation 83.00. Geo. Körber 85.00. S. Riede. 81'-00. by Past. Multanowski 50 cts. Congregation at Ellicottsville 82.50. Congregation at Ashford 81.00. By Past. Dellringer 86.59. By Past. Kleinert 83.15. by Krückmeyer 81.00. by Mrs. Past. SieverS 85.00. b. Koch 81.00. past. RupprechtS congregation 88.45. Joh. Eichmann 95 cts. H Dohrmann 81.00. F W Kastner 81.00. N N 25 Cts. W Riecke 82.00. H. Muhley 50 Cts. By Past. Ahner 81.0!X By C. Felgenhauer 82.50. H. W. Wehrs 81-00. C. Lehmeier 81-50. Past. Meisers Berggemeinde 87.00. A. Thias 82.00. I. Kanot 50 Cts. Teacher Messerli 84.00. By Mr. Kassirer Grah! of the Middle District 8222.24. New York, Sept. 1, 1872. I. Birkner, Cashier.

For our church building we have received the following gifts of love: From Thomas Vogel of Springfield, Ill, 85.00, from Louis Lange in St. Louis 85.00, from Rev. Matuschka's congregation 857.00, from Rev. Biltz's congregation 82.75, from Rev. Baumgart's parish 811.00, from Rev. W. Lange 85.00, from Adam Hei- singer of the undersigned's parish 83.00. On behalf of Trinity Lutheran Parish, Jefferson City, Mo. 21 Sept. 1872.

T. Thurow, Rev. John Meisel. John Friedrich. August Steffen.



FurPastorRuhland at Dresden received through Pastor Oster- Hus of S. in Dubuque \$5.00; from Perry County,' Mo., \$5.00; from Pastor Storm \$10.00; from Pastor Bünger \$3.00; from Past. M. Eirich's at Minden, Ills, congregation \$2.00; by Rev. Flachsbart at his branch at Mr. F. Peetz's wedding collected \$4.50; from Rev. Kleppisch's ZionS congregation at Belleville, Ill, \$10.25; from Rev. Kleppisch himself \$2.00.

For Brunn's Proseminar in St erden received through Pastor Martin, on Hrn. F. Abbe's Kindtaufe collected, \$3.00.

For poor students received a Thanksgiving - Collecte from the parish of Rev. Wolbrechts near Okawville, Ill, \$21.00.

C. F. W. Walther.

Received for the seminary household: From Gottfr. Mertz from Mr. Past. A. Lehmann's parish 3 bushels of apples, 12 bush. Peaches; from the Bremen Women's Association about 40 gallons of apple butter; from Mr. I. F. Brockschmidt L Co. 6 barrels of flour; from Mr. W. Steinseld 1 barrel of flour; by Mr. Pastor Gräbner of his parish \$10.00; from Mr. Gardener Frerck of my parish 3 Bush. Sweet potatoes, 1 Bush. Potatoes and 36 cabbages^ from Mr. Gardener Schubart of my parish about 500 iLtück pickled cucumbers; from the parish of Baden: from Mr. Kobert 1 Bush. Beans, 1 bush, yellow turnips, 1 bush. Potatoes, 1 bush, red beets; from Mr. Heinz, 1 barrel of cabbage, 1 sack of apples, 2 gall. Wine; from Mich. Friedrich from Mr. Past. Reich- manns Filial \$5.00; by Mr. Past. Matthias Harvest Festival Collecte of his parish \$7.00; from Pleasant Ridge by F. Ilseman 100 lbs. flour, 1 gall. fat, 1 peck of onions, 1 bag of hops, 1 side of bacon; from Grocuemeier 100 lbs. of flour, from W. Grocuemeier 100 lbs. of flour, from F. Diepholz \$1.00, from Hausmeier 200 lbs. of flour, 75 cabbage heads, 3 gall. Fat, 1 side of bacon, 1 peck of apple slices, from H. Sepmerer 200 lbs. of flour, 4 p. of car- toffels, 1 gall. Fat, j barrel of apple slices, dry beans, pickled cucumbers, from Rapp 6 Bush. Potatoes, by F. Wille 3 Bsh. Potatoes, from H. Hicht 3 Bush. Potatoes, 1 gall. Fat, of Lomgreder 3 Bush. Potatoes, of W. Blas iz Bush. Potatoes, by H. Frese 12 Bush. Potatoes, of B. Albers 3 bush. Potatoes, 1 bacon side, ofPW. Taake 1 gall. Fat, 1 side of bacon, from Warensing 1 side of bacon, from E. Witte 6 Bush. Grain, from C. Witte 3 bush. Oats, 2 bus. Grain, from Chr. Gerling 100 lbs. flour, from C. Gerling 100 lbs. flour, from Strotmann 100 lbs. flour, from Lange ssu. 10 S. Apples, 12 bush. Corn; half of the Harvest Festival Collecte in Mr. Past. Demetro's parish \$10.00; by Mr. Rev. E. Lehmann Harvest Festival Collec. in his congregation \$7.50; by Mr. Rev. Flachsbart communion coll. of his Scotia branch \$4.20; by Mr. P. Rasmussen, a Norwegian, 140 cabbages; by Mr. Past. Both \$10.00.

For poor students: From the Women's Society at Centreville, 12 bust shirts, 7 pairs of woolen socks; from the Women's Society of St. Peter's parish of the Rev. Dormann \$10.00; from the Women's Club at Staunton 2 bust shirts, 2 sheets, 2 pillow cases, 2 pairs of stockings, 4 sackcloths, 2 towels; by Mr. Rev. Bergt from Mrs. Mießler \$1.1X1; by Mr. Pastor Gräbner harvest festival collection of his parish \$12.60 for Cordes; by Mr. Past. Trautmann of the women's club of his parish \$20.00 for A. Trautmann. A, CrLm er.

With heartfelt thanks we certify that we have received 76 guilders from the Lutheran congregation of St. Paul's in Baltimore, Md. through their pastor H. Hanser for the building of our church.

May God in His grace richly reward the congregation for this love shown to us in time and eternity!

Niederplanitz in the Kingdom of Saxony, September 15, 1872^

The Lutheran ^t. Johannes-Gemeinde daselbst.

In their name and on their behalf:

F. C. Th. Ruhland, Rev. Ernst Wilhelm Moritz

Petzger, ) Wilhelm August Schneider, >

**Vorsteher.**

Christian Heinrich Singer, )

With hearty thanks against God and the bountiful givers, undersigned received as support for his congregation through Rev. W. Vomhof at Mount Carroll \$22.10.

In the name and on behalf of the community

Davcnport, Iowa,

E. Gieseke, Pastor.

To have received from Mr. Pastor Coßmann in Nova Scotia \$30.84 in gold for the synod treasury is hereby certified.

John F. Schuricht.

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### Changed addresses:

Director Otto Dniuser, Ooireorclin OoIlkAe, Dortluck.

liouv. Dr. DoeuiA,

602 Delst 9t6 8tr ^orlL Oit^, 1^.

Dev. D. Hurmevio^, Ilunionto^vv, Dorr^ Oo., No.

Dov. D. ^V. Oesteriue^er,

8t. .loUnsbur^U, I^iuAnra Oo., Is.

D. Druinsio^, teacher,

561 Issortli^vo

OdienAO. III.

The "Lutheran" is published twice every month for the jabrlichen Sut- scriptiondprei" of one dollar and fifty Lenk" for the out-of-town signers. who have to carry the same "oraurzudezahlen and dar Pokgeld. - In St. Louis each number is sold for zedn lent".

Only letters containing information for "da" newspaper are to be sent to the editors, all others, however, which contain "business". Orders. Cancellations, money 2c. under the address: Li. O. LurtNel, Oom^r vl 7tN una 8:reet8, 8b. I.louiß, lilo., anberzusenden. - In Germany this" sheet can be obtained through Znftns Naumann'- Buchhandlung in Leipzig.



**Herausgegeben von der Deutschen Evangelische**  
*Zeitweilig redigirt von dem Lehrer.*

Year 29.

### **Youthful years of the Jewish missionary Stephan Schultz.**

The most important missionary to the Jews in our Lutheran Church is probably Stephan Schultz. But God also educated and strengthened him for his difficult profession on particularly rough paths from childhood on. His father, Erdmann Schultz, was head master of the shoemakers' guild in Flatow, then a Polish town in what is now West Prussia, when he was born February 6, 1714. His mother intended him for the clerical state already at his birth and gave him the name Stephan, "so that he might do what Stephan once did, and even if he should take on the sufferings of Stephani."

Little Stephen was a strange child. When he hungered or thirsted, he asked for nothing, but stood at the table and prayed, "Fear Sott (God), dear Tind (child), Sott know all Dint (thing). Amen." Then he sat down quietly under the table, and when the parents asked him what was wrong, he answered, I am hungry. The preacher of the place saw the little one on such an occasion; the whole manner of him seized him, and he 'uttered against the mother, "Mrs. Schultzen, the child must study; for he relies on God's care from an early age." He knew nothing of the mother's vow; the more seriously was she touched by his words. The external circumstances, of course, spoke against the fulfilment of her wish; but she answered in living faith, "With God no thing is impossible." This remained her watchword even in the hardest struggles of her soul. From her the Son appropriated it.

War and fire drove the parents from Flatow; they moved to Wirzisk and later to Stolpe. In Wirzisk the boy and his brother enjoyed their first lessons in reading and writing German with their own mother, and in Polish with a Catholic schoolmaster. During his free time, the five-year-old preferred to stay in the rabbi's school. His mother became concerned; she asked him if he would become a Jew. The little boy answered: "Oh no, I will not become a Jew, but I will study, learn the Talmud and convert the Jews." The mother said with tears: "My son, that was well..."



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Nov. 15, 1872.

No. 4.

my will; but we are too poor." The little one, however, replied quite confidently, "Kömmt Tyde, kömmt Rade" (Come time, come awaited him. The Rector was not only a schoolman, but he also counsel), went to his books, learned and continued diligently to deal distilled spirits, brewed beer, traded in both and also in pepper and with Zuden children. As a result, the Jewish language became his harsher rings. Stephan seldom went to school, "but," he writes, "I third mother tongue, along with German and Polish. After the became a malt-maker, a distiller of brandy, a pepper-merchant, and eleventh year of his life the boy was confirmed. The first evening a herring-merchant." Early at five o'clock the youth rose to go to the meal filled him "with special reverence for his Saviour". The thought store, then to the malt-house, where the pouring out of the grain, of having been a table companion of Jesus remained so vivid in his the carrying of it down into the trough, the soaking of what was mind that he could not decide since then to take part in exciting boys' spread in the trough with eighty pails of water, the beating out of games.

what was soaked, the beating on to the kiln, the keeping of the fire Until the age of fourteen he helped his father in the shoemaker's sat the same, and the carrying out of the dried malt on to the floor, trade, but the urge to study awoke in him more and more. He was his daily work. The evening found him sitting by the still. But confided his heartfelt desire to his mother; she wept bitterly because when the fire in the kiln was burning properly, he would lie down of her great poverty, but she comforted herself and her son with the between the kilns under the flacks on which the malt was spread. words: "With God no thing is impossible. Soon after, she told her Lying on his body, for the smoke prevented him from sitting up pastor Pfeffer about the matter, who took it to heart, and he offered straight, he studied all kinds of books, especially a Latin grammar, to take Stephan to himself. But a fever, which had afflicted the boy and a tallow light, for which a heap of malt served as a candlestick, for six years and had now been absent for a long time, reappeared spread its poor glow over the precious literary treasures. Schultz almost at the moment of departure, and only after several months used all the few hours of rest from his hard physical work to study was the father able to bring his son to his new destination. But now or to pray fervently that God would soon deliver him from his they met the clergyman seriously ill, and wished to turn back. But present situation.

the faithful clergyman called out to the arrivals from his bed: "My son, do not weep, my God and yours is not sick; stay you here. As long as I live, I will care for thee; but when I die, I will commit thee to the care of my Lord Jesus in prayer."-Stephen thus remained; but the sickness of his benefactor increased. Then the latter sent for his brother, a physician and apothecary, from Bülow, and handed over his patient to him; soon afterward he died. In the apothecary's house, Schultz learned many things about botany and medicine, which helped him on his later travels, but the school was badly neglected. Then the Rector of the school offered to accept the boy as a famulus in order to support him in his project. The apothecary, for his part, was willing to let him become an apothecary if he would stay with him. Schultz, however, was aware that God had assigned him the profession of a preacher.

After a communion celebration in the time between Easter and Pentecost 1731, which had moved him very much, he went in the evening as usual to the malt house. Three hours of work tired him so much this time that he sat down to rest a little and fell asleep. Then he dreamed that he saw the sun shining into the malthouse, and was startled, for he thought he had slept until the following morning, and woke up; but at the same moment he heard a voice calling to him, as if from the mouth of a youth, the words: "Continue in your undertaking, you will succeed. - Encouraged by this, he reminded the Rector that evening of the promise he had made. The latter tossed and turned, but finally offered to let Schultz become a comb-maker. "Apothecary before, comb-maker now!" sighed the youth deeply; he had only one answer:



"so God will help"-and went to his bedchamber.

Now Schultz was determined to take a different path. He had heard the Rector tell of a school for the poor in Stolpe. In the opinion that it was an institution similar to the Hallische Waisenhaus, he decided to travel to Stolpe. The pastor in Bülow, to whom he confided his opinion, offered to write to the rector of that school and told Schultz to wait for the answer. However, Stolp's merchants came through Bülow. Schultz asked them if they would not take him and his belongings, "a small bed together with a box with a few clothes. They agreed, but demanded eight good groschen. He had only nine threes; he offered them to the carter, and the latter was content with these few pennies. Then Schultz reported his agreement to the pastor. The latter was dismayed that the answer from Stolpe had not been matted, but was soon satisfied, gave his protégé a blue coat, and dismissed him, laying his hands on his head in blessing.

Now the youth left Bülow; his things were taken up by the wagon, and he himself walked along with the carter. The man saw that his companion had nothing to eat - the last penny had been spent - his compassion awoke, he gave him some of his cheese and bread and let him sleep beside him on the litter. The next day the owner of the wagon also found himself at the same place. He heard from the wagoner that his younger companion wanted to attend school in Stolpe, and therefore asked him if he had any friends in town? Schultz replied, "Yes, a close blood friend." The wagon owner asked for the name of this relative. Schultz replied, "His name is Jesus Christ, who is not ashamed to call poor sinners His brothers." These words pleased the man well; but he continued, "Whom He hath named I know also, and because He thinks Him His best friend, He cannot fail to be, though I perceive He must be very poor; for I have seen) that He was invited to table by my carter for cheese and bread. But otherwise of men I suppose He has no acquaintance." "No, you yourself excepted, since I am just becoming acquainted with you," was the original reply, and the same won the man's heart; he had the seat on the waggon widened a little to make room for the youth, and "the foot-walking was now at an end."

Arrived in Stolpe, the merchant immediately took his traveling companion to his own table; then he gave him a ticket to the Recw. When Schultz entered the schoolman's house with it, he was very upset. The Rector's letter from Bülow had well arrived, but the answer had not yet been given, and now the petitioner himself stood before his eyes. The Rector made many objections, but the young man's answers were most frank and honest. He confessed unreservedly that he intended to study theology. This made the Rector angry; he thought he had a demanding fellow before him and replied: "He probably wants to seek commode days, that he might enjoy all kinds of cute food and, by the way, all honor." Schultz answered calmly: "The purpose of my studies is that I may learn to know and enter the way to heaven myself, and that I may teach it afterwards to others, whether they be Jews, pagans, or Christians." This answer was not yet sufficient for the Rector, but he reproached him with the fact that

He said that he needed one hundred to three hundred thalers a year to study, and he had to ask him whether his parents would be able to pay for it. But even though the young man explained that his parents were not in a position to give him anything, no embarrassment could be perceived in him. The Rector, for his part, wanted to pull the rug out from under all frivolity and earnestly demanded sufficient information on the question of how he would do it in order to reach his goal. Then Schultz stretched out his hands to heaven and said, "The God who made heaven and earth will still have a few pennies left for me to let me study." And the teacher was disarmed. He had realized in the whole course of the conversation that he was really dealing with a man who did not send himself or force himself forth, but who had been waiting from childhood for the

The Rector now felt the need to offer his hand to the one who had come to him in a higher name. Therefore the Rector now felt in himself the demand to offer his hand to the one who had come to him in a higher name. He ordered him to the examination at six o'clock; after that he kept him at his table. When Schultz then returned to the merchant who had brought him to Stolpe, he found another bed prepared instead of his poor one, and a nice little stick for the corner he had asked to sleep in. The next day the Rector introduced him to the Textia. At ten o'clock the Cantor asked him if he had a table to-day; as it was not the case, he invited him to join him. At four o'clock he was sent to the castle preacher; who received him fatherly, and gave him lodging in his own house. In the evening he was offered the constant Friday table in the Cantor's family. On Saturday morning, not knowing where he would eat that day, he received the

Request of the castle clergyman always to be the guest of the same on Saturday. Coming out of the sermon on Sunday, he is asked in the street whether he is already forgiven for that day, and, since it is not is the case, invited to share the Sunday meal always with a widow. Monday was also taken care of on Sunday evening. On Monday evening he found a complete suit of clothes in his room, "not even a pin was found on the whole outfit," and herewith immediately the instruction for the Tuesday table. Tuesday evening brought him a week-day skirt, and on Wednesday a blacksmith in the street offered him Thursday's meal. This table was especially dear to him, for he was the victim of a penniless man. When, therefore, a senator offered him his instead of it, he turned it down, and it was not until the workman, at the senator's kind request, dismissed his guest that Schultz accepted the new invitation. Free tuition and books were likewise granted him; everything was now provided for. "What more did I want?" he exclaims; "O how good it is to rely on the Lord."

Now the already seventeen-year-old Textian went freshly ...and cheerful in his learning. With excellent gifts and great diligence, he made extraordinarily fast progress. The teachers were so pleased with him that after only a few months they recommended him to his parents to teach younger students. The lessons first given to a boy were very successful, and soon a group of twelve gathered around him. His trust in God had prevented him from asking for "the salarium," for he was convinced that he would be given what he needed.

...and good. He was by no means disgraced in the process. Here he found a ducat, there a thaler, another time new linen, then again clothes, or whatever else he needed; and what he received, he did not regard as a reward, but as a kind benefit. The divine mercy from which he derived everything became a reminder to him to practice mercy himself. One day he saw a poor woman in the street with a miserable child, so he gave her his last three. As he hurried away, he heard her call out the words, "God repay you a hundred times over." Immediately afterwards he went to the castle preacher and received from him a thaler as a gift. He accepted it with thanks, but on his way out he said to himself, "I have been repaid more than a hundred times over for the threepence; so the surplus does not belong to me, but to that woman," and immediately sought her out and handed her what he believed was hers.

However, he himself boasts that his rich God wanted to make him especially rich in spiritual goods in Stolpe. The lessons, the sermons, the hours of edification were a strong nourishment for his soul. On Sundays, from five in the morning until five in the afternoon, except in times of illness, he did not miss a single lecture of the divine word. His piety drew him much ridicule from his classmates; he did not pay any attention to this, but only complained about one thing, that for two years he was plagued with such thoughts as if there were no God in heaven. But he fought the battle of prayer, clung the more firmly to God's Word, and sought the Holy Communion the more eagerly. Word and Sacrament were his supports, and he was victorious.

In the year 1732 he got a hot fever; he received the Holy Communion, and the bystanders thought to see him pass away. But the sick man recovered; and there he had heard the inscription about his further life.

Shortly afterwards his father visited him to take him to the orphanage in Züllichau. When he saw his son so well cared for, however, he refrained from doing so and only took him home for a short visit with his mother. Now the mother shed tears of joy at the sight of her son; for she saw with her eyes that with God no thing is impossible. She was almost ashamed that the grateful son brought her five ducats, which he had saved from his previous "information."

In the little bar, everything flocked together to see the high school student. He was besieged to preach a sermon; he yielded to the entreaties. The church was the father's house; parlor, hall, and chambers crowded with listeners. The congregation sang, "Salvation is come unto us"; half an hour was sung; then from seven and a half till eleven o'clock the youth preached on 2 Cor. 5:21: "God hath made him that knew no sin to be sin for us, that we might become in Him the righteousness that is before God." Then was sung, "Keep us, O Lord, in thy word." But when the congregation was about to disperse, the audience, in tears, asked for a repetition of the sermon, and it was not until three o'clock that this service ended. "A Mighty Fortress is Our God" was the Amen with which the hearts affirmed the word.

"That was my first sermon in *ecclesia pressa* (in the oppressed church)," Schultz says. The desire for God's word was so powerful among the people because the Catholic Church in those Polish



countries endeavored to simply exterminate the Lutheran clergy. In Flatow, for example, the Catholics expelled the Lutheran preacher and teacher during the first years of Stephan Schultz's life, and for fifty years the town was not allowed to demand a new one. Looting, robbing, and beating to death in Lutheran parsonages and churches was a favorite pastime of the Catholics, and it was certainly not due to them that even small groups of Lutherans remained. At the risk of their lives, faithful preachers or laymen of knowledge sought out their fellow Lutherans and gathered for common services. But beatings, imprisonment or even death was the reward these "preachers" received when they were caught.

That Schultz had preached in his parents' house was soon known to the Catholics; they lay in wait for him to hand him over to the punishment of the preachers; he had to leave quickly, escaped the persecutions, and arrived happily in Stolpe again after three weeks.  
(Pilgrim from Saxony.)

(Sent in by Rev. H. Hanser.)

### **Something about dealing with your neighbor.**

Our Lord Christ says: "Have salt with you and peace among yourselves". Marc. 9, 50. And Paul makes the same demand when he writes to the Colossians: "Let your speech always be sweet, and seasoned with salt." Both, then, are here made the duty of Christians, first, that their speeches may be peaceful, delightful, and sweet, and secondly, that they may be useful, in that they contain such truths as are truly profitable to the neighbor with whom one speaks, even if they bite a little, like salt on a wound. Here, too, as everywhere in the spiritual, the right way is narrow, and therefore no one must think that he has already hit it right when he is as far as possible at one end; no, we are to practice both, both, and even then we will still very often unfortunately not hit the right measure.

If we now look around us in the world, we shall soon find that most people, and unfortunately most Christians too, are anxious to make themselves agreeable and popular with their neighbours by speaking, but that for this very reason they overlook and omit the other part, "Let your speech be seasoned with salt"; hence it comes about that, while one likes to tell people something agreeable and flattering, one is reluctant to tell them a truth which, though it would be much more useful to them, might injure them. One may see one's neighbor entangled in error, and yet not expose it to him; one may see him living in prevailing sins, and not punish him for them; one may perceive that he follows wrong principles in regard to the education of his children, or in regard to Christian and ecclesiastical questions and relations, and not show it to him. And why not? Because it might bring us harm, because he would cast a displeasure upon us, bring us into an evil odor; it is, therefore, selfishness, vanity, it is fear of man and complacency of man, which lie at the bottom of such conduct. One would rather chain men to his own person than to their Saviour and to their salvation, while it matters little how they relate to us, but everything depends on how they relate to their Saviour. Now while men are often thought to be exceedingly affable, affectionate, friendly, and

If a person is praised for his loving personality, for the world once When they do not find any signs, he exposes their carnal reasons, goes by outward appearances, he is, on the contrary, actually bare, most of which they themselves certainly did not recognize, with the detached, and empty of true love; an unfaithful servant who, with sharp words: "You do not seek me because you have seen signs, all his apparent service, only seeks his own, far from practicing real but because you have eaten of the bread and have been filled! But self-denial for God's honor and his neighbor's salvation, least of all that their zeal was greatly cooled by this shameful speech, is evident from using his beloved personality. Such are they to whom the Lord from what follows in the sixth chapter of John, where we are cries out in warning: "Ye are the salt of the earth. Wherefore, if the informed that many were displeased in consequence of these salt be made foolish, wherewith shall it be made salty? It is good punishments, and went behind them, "and walked no more with for nothing henceforth, but to be poured out, and to be trodden him."

under foot by men." And again, "Woe unto you if any man speak And with what wisdom, with what simplicity, unattainable for well unto you: so did their fathers unto the false prophets." Cf. human beings, the Lord Jesus knew how to help each one, to make Ezek. 13:18 ff. him think, to make his main sin clear to each one by means of the

A very different example has been left us by the faithful Saviour counter-image he had set up. To the ambitious disciples who quarrel in whose footsteps we are to walk. He showed us by his example about precedence he sets an infant before their feet, a child is to be how we should understand his words and how we should practice their teacher, with him they are to go to school and learn, and this them in our lives. And how do we see him behaving in his dealings at a time when they not only think they have taken off their children's with other people? That he was pleasant and welcome to all men, shoes, but are also far ahead of all the men in Israel! Could there even to the ungodly, according to his personality, we can easily be a more striking contrast for them? To Nicodemus, who trusts in imagine, for he was truly God, and Lucas also expressly testifies his descent from Abraham, and thinks more highly of it than a that he found favor not only with God, but also with men. Now how nobleman does of his oldest pedigree, he brings to nought the very did he behave toward these people who wanted to love him, but thing he loves, his high descent, by crying out to him, "Verily, verily, were entangled in sin and error? Answer: His speech was always I say unto thee, except a man be born of water and of the Spirit, he sweet and seasoned with salt. He had great patience and long- cannot enter into the kingdom of God." Here Nicodemus must hear suffering, as is natural for the saint in Israel, and therefore did not that there was yet a higher, nobler birth than that of Abraham, rebuke everything at the same time, nor in every place and in the namely, that of God; and without this it should be nothing at all, that same way; he supported the weak, did not confuse them by he had Abraham for a father, and walked in the statutes of the God continual rebuke, and so made them even weaker. But at the same of Abraham! He could not have been told any harsher than this, for time he did not lack the right word at the right time, the salt which all his faith and all his life of struggle and renunciation had been was bitter but at the same time healing. As dear as his disciples rejected as useless and sinful. His heart in his flesh must have been were to him, and as dear to him turned back and trembled in all its fibres, as we see then, that he

Even though he loved them, they had to hear from him many things was over that were not pleasing to them according to the flesh, that hurt them, was full of wonder and horror at this speech. To the virtuous rich that made their relationship with him less pleasant, and that youth, who kneelingly asked him, "Good Master, what shall I do destroyed many a beautiful but vain hope. Peter he must once call that I may inherit eternal life?" and of whom he, the heart-Satan, to make him understand the greatness of his sin, in that he denouncer, knew that his heart was attached to mammon, to him wanted to turn Christ away from the fulfillment of the divine counsel he consented to give his riches entirely to the poor; for to him riches of salvation; John and James he threatens, because they want to were the obstacle to blessedness; and this demand was the salt let fire fall from heaven, although zeal for him had led them to it; which should make him feel the dangerous condition of his heart. Philip he punishes because of his ignorance and Thomas because Though it is now expressly said: "Jesus looked upon him, and of his unbelief. To those who honored him and invited him to the loved him," yet this love, because it was of a right kind, did not deter table, he did not hesitate to tell the truth, as to Simon and other him, but rather impelled him to say to him the bitter word; And how Pharisees who had invited him, Luke 7 and 14. To the guests who necessary it was, and how rightly the Lord had spoken the right were anxious to sit at the head of the table, he read a chapter on word in the right place, we see by the far conduct of the young man, humility. To his mother and brothers, who were looking for him, he for he rose hastily from his knees, "was displeased at the speech, said that bodily relationship with him did not give them any and went away sorrowful, for he had many possessions;" but if his preference, and that they were therefore very mistaken if they heart had not really been set on them, he would gladly have thought that they had a greater right to him. For the same reason sacrificed them, that he might "inherit eternal life." Let us hope for he cries out to the woman, who praises her mother with a loud voice his sake that the word he heard may nevertheless have come because she has given birth to such a son, and who thereby praises through to him later, as it did to Nicodemus, and that e-r may have and glorifies herself, rejecting and reproving her: "Yes, blessed are joined the number of those who sold all they had, and "laid it at the those who hear and keep the word of God." To the five thousand apostles' feet." And with what mastery does the Lord Jesus destroy whom he had fed in the wilderness, and who thereby became so the supposed wisdom of the unbelieving Sadducees, and the attached to him that they desired to make him king, yea, sought imaginary self-righteousness of the hardened Pharisees! Matth. 22. diligently even the next day, till they found him in caper- and 23. His speech was seasoned with salt, yet it was not bitterness, but love,



We do not join in out of schadenfreude and pharisaical arrogance over those about whom Mr. Jäckel complains; rather, we hold this complaint up to our Lutherans as a mirror in which, unfortunately, many probably see themselves. May the Lord give his blessing to it.

W. [Walther]

German Progress. Regarding the deferment and possible exemption of Catholic and Protestant theologians, as well as rabbis, from military service, the new Bavarian Military Substitute Instruction contains, among other things, the following provisions: "A legal exemption of the clergy from general military service does not take place. Students of theology of Catholic and Protestant confession, pupils of missionary institutions, then rabbinic candidates and novices of religious orders, who have entered the age of compulsory military service, are therefore subject to the provisions of the Military Substitute Instruction." - A strange provision, on the other hand, is found in the new regulations on military honors for the Bavarian army: the shield guards are to take their stand before the "Most Reverend of the Catholic Cult" with rifles over them. How then, asks the Leipzig "Luth. Kirchenztg.", when a Protestant stands guard? Should he also be expected to show such honor? Is this not reminiscent of the time of the kneeling question? (Christian ambassador.)

Unirt-Evangelical Church. From this church the pastors Dr. A. Eisenhauer in Kenton, Hardin Co., O., and F. F. Weißgerber in Tiffin, O., have recently converted to the Episcopal Church; and it has just been reported that a third preacher of that community from the Eastern District, a former pupil of the Unirt Seminary, intends to take the same step. Ei ei!

The Canada Synod. In the "Lutherisches Volksblatt," published by members of our Synod, of November 1, we find a "Protest against the Resolutions of the Lutheran Canada Synod," concerning the pastors W. Mackensen, H. Sagehorn and A. Rehn from Hermannsburg, who had previously joined the Synod, dated October 11. After these pastors had resigned from the aforementioned synod for reasons of conscience, the synod in its resolutions denied them the right to resign from the synod, expelled those who had already resigned (!) and declared all of their congregations vacant, even those who had never belonged to the synod. It can be seen that the Canadians have lost their equilibrium so completely because of the resignation of the Hermannsburgers that they have finally allowed themselves to be carried away by obvious inconsistencies, not to say worse.

W. [Walther]

Also a fruit of the free school system. In Utah, the Mormon State, nearly all the schools are under Mormon supervision, and, we read, the complaint is general that the pupils there are taught more in the doctrines of Mormonism than in reading, writing, and arithmetic. The school-age youth of 21,105 Americans born in the country are there exclusively under Mormon influence. The free school system has accustomed the American not to provide for elementary schools himself in any case, and, therefore, before he takes this burden upon himself, he would rather entrust his children to the Mormons himself for their first education, and then make peace with his conscience by complaining.

W.

[Walther]

Politics on the Pulpit. In the dispatches of November 4 it said: "The clergy in various parts of the country made the forthcoming elections in part the text of their yesterday's hooks.



sermons." - That the dispatches apparently still report this as something disgraceful, this shows that the great public still has more feeling at least for ecclesiastical propriety than the clergy making a stump of the pulpit. W.

[Walther]

The Lutheran Seminary in Philadelphia has received, as we read in a bill of exchange, \$164,000 in gifts, among which are <sup>two</sup> gifts of \$30,000 each, one coming from a lady in New York, the other from a Mr. Norton in Philadelphia.

Christian Books - Association. In Augsburg, Bavaria, an association has been formed in the course of this year, which wants to work against the bad books and newspapers. We are pleased to be able to report that in New York thoughts are being entertained of founding such an association, and that it has already been founded. It is to bear the name "German Lutheran Book Society of New York and Surroundings. The following basic ideas shall guide it: 1) The association shall set itself the task of counteracting the harmful reading material that is spread en masse among our German people by recommending and distributing really good reading material that does not contradict the spirit of the Evangelical Lutheran Church, and at the same time to awaken and cultivate a healthy, sober life of faith among young and old. 2) In accordance with this, the Association will endeavor: a) to recommend or discourage newer and older writings by means of criticism or review in certain journals to be determined by the Association; b) to constantly keep a number of recognized good writings in stock and to make them available to the people as cheaply as possible; c) to publish good older and newer works itself in order to be able to offer them to the public at a lower price than would be possible if they had to be obtained through the usual booksellers.

(Lutheran Herald.)

Methodist Zeal. In the "Cath. Messenger of the Faith" we read: A London paper writes: For the sake of curiosity we communicate a notice posted a few days ago at a Wesleyan Methodist Church in Yorkshire. It reads, "All persons who believe themselves to be wholly enslaved to the devil, as well as all drunkards, liars, cursers, <sup>Sabbath</sup> scavengers, dog-fighters, tramps, sluggards, scoundrels, rascals, or otherwise possessed of the devil, are enjoined to appear on Sabbath evening, the 15th of September, at 6 o'clock in the afternoon, and offer Mr., J. M ...by grace...

Saved sinner, to hear. Text: Jesus Christ casts out the devil."

## II. foreign countries.

In Shemakha in Armenia, where there is an Armenian Lutheran congregation for which collections have also been made among us, another short but violent earthquake was felt on August 1.

The shortage of teachers due to their low salaries is so great in Germany that in Prussia, for example, no fewer than 1029 teaching positions are currently unfilled. This is not at all wonderful. If schoolteachers are no longer to be servants of the church, but of the state, it is quite in order that, instead of accepting a position as a starving servant, they should rather turn to a more lucrative business. As long as the schoolteacher was to be, and was, a laborer in the kingdom of God, so long did he know that he must give the corresponding reward of his hard labor to his

He has to offer the Lord as a sacrifice. But why should he sacrifice the just reward of his work in the kingdom of the well to the avarice of men?

The sins are held up in a very ungentlemanly manner. In these comedies, for example, the atrocities of the Inquisition are presented so vividly that the spectators, although they themselves are papists, become completely enraged against the pope. The following description of the performance of a play entitled "Secrets of the Inquisition" is found in the "Christian Messenger": "The torture chamber with the instruments of torture, the stake, and other Roman methods of murder are demonstrated. One sees how the victims of the Inquisition are tortured, tormented, and murdered; the cries of lamentation and the cackling and the whole performances are said to be so exactly imitated that the crowd of those present howls and cries out full of rage and fury at the terrible murder-servants of the pope. Outraged and indignant against the pope and his followers, the people go home. And this is done in Rome, and the theatres are filled to overflowing every night." W.

Saxon Regional Church. When a year ago our brother Ruhland followed the call of a group in Dresden and Planitz near Zwickau who had left the Saxon regional church, they consoled themselves with the fact that this separation, as they thought, was a foreign growth. This consolation, it seems, now also wants to melt away. Heinrich Naumann in Dresden recently published a 39-page booklet with the following title: "Appeal to all Christians of the Saxon State Church to ask the high Ministry of Culture to repeal the new soul-destroying and church-destroying formula for the clergy and religious teachers, or, if this request is denied them, to leave the Saxon State Church as a church that is already no longer Lutheran and therefore of false faith!" by Emil Otto Lenk, pastor in Siebenlehn." In this little paper, the author, a pastor of the Saxon regional church, first presents the new formulas of obligation for pastors and teachers that have been introduced since July 27, 1871. The one for pastors reads as follows: "I vow before God that I will teach and proclaim the Gospel of Christ, as it is contained in the Holy Scriptures and attested in the first unaltered Augsburg Confession and then in the other confessional writings of the Evangelical Lutheran Church, to the best of my knowledge and conscience, purely and unadulterated." The one for teachers thus reads: "I vow before God that I will teach the Gospel of Christ, as it

Bible and Pabstthum. The Catholic Professor Schulte from Prague testified at the Old Catholic Assembly, among other things: "I have never been to elementary school and never to grammar school - and I spent five years at a grammar school where only priests taught, and the other three years at another where the teachers of religion were quite excellent - but I have never seen the Holy Scriptures in the original in the hands of the teacher at the grammar school, we have never read from the Holy Scriptures. The Word of God is a closed book for the Catholics; it figures, however, in splendid editions here and there on the table, but where is the Holy Scripture read by Catholics?"

is contained in the Holy Scriptures and attested in the first unaltered Augsburg Confession as well as in the two catechisms of Dr. of Luther, to the best of my knowledge and conscience, pure and unadulterated." Hereupon follows in the little document a thorough elaboration of the following five sentences: "I. By this decree of July 27, 1871, the clergy and teachers of religion are relieved of their indispensable duty to adhere strictly to the doctrinal content of the our pupils was able to go at his own expense. Nevertheless, God's confessional writings of the Evangelical Lutheran Church in the goodness and the loving participation of our brothers in Hanover teaching of the divine Word. II. By this ordinance, the prestige of were so powerful that our dear Pastor Ruperti was able to cover all the symbolic books as the guide of the doctrine of the Evangelical the expenses for our travelers from his missionary travel fund Lutheran Church, next to the Word of God, is abolished. III. by this without needing any other subsidy. Yes, praise and thanks be to the ordinance the Saxon Regional Church ceases to be an Evangelical Lord, who has so happily helped us over the mountain again this Lutheran Church and becomes an erroneous, therefore false year and has not let us be put to shame in any adversity. As far as church. IV. All Christians of the Saxon Regional Church shall, for our home institution is concerned, the Lord has once again put to the sake of their blessedness, petition the Ministry of Cultus to shame all the small faith that tried to stir up last winter when the repeal the ordinance. V. If this request is refused them, they must leave the Saxon Regional Church as an already false church." - it will soon be evening, I thought, and the day has come, when one Praise be to God that this warning voice of truth has now been heard from the Ministry of the Saxon Regional Church itself! May it only resound not only "for a testimony" (Match. 24, 14.), but for a hasty return to the forsaken heritage of the fathers! W.

From Steeden, our dear Brunn reports in his September issue of "Ev.-luth. Mission und Kirche" (Lutheran Mission and Church), among other things, the following: "Next to God, our dear brothers among other things, the following: "Next to God, our dear brothers in Hanoverland again deserve our most heartfelt thanks that they sendings, which were especially heavy this time, since only one of our pupils was able to go at his own expense. Nevertheless, God's goodness and the loving participation of our brothers in Hanover teaching of the divine Word. II. By this ordinance, the prestige of were so powerful that our dear Pastor Ruperti was able to cover all the expenses for our travelers from his missionary travel fund Lutheran Church, next to the Word of God, is abolished. III. by this without needing any other subsidy. Yes, praise and thanks be to the ordinance the Saxon Regional Church ceases to be an Evangelical Lord, who has so happily helped us over the mountain again this Lutheran Church and becomes an erroneous, therefore false year and has not let us be put to shame in any adversity. As far as church. IV. All Christians of the Saxon Regional Church shall, for our home institution is concerned, the Lord has once again put to the shame all the small faith that tried to stir up last winter when the applications for new pupils were so few and far between. Perhaps leave the Saxon Regional Church as an already false church." - it will soon be evening, I thought, and the day has come, when one Praise be to God that this warning voice of truth has now been heard from the Ministry of the Saxon Regional Church itself! May it lo and behold, by August 1, when our new teaching course was to begin again, the Lord had filled our whole house with students again, so that there was not an empty seat. And the Lord has done even more: He has also restored my faltering health to such an extent that I was able to welcome my new students on August 1 with complete confidence and in the usual manner, and finally God's grace has blessed me, my house and my congregation abundantly by giving me a very dear and faithful helper in my work. This is Mr. K. Eikmeier, a native of Lemgo in the Lippe region, who went to St. Louis 4 years ago on my advice to study theology there, and who is now returning from there.

Parisian ladies have given the Pope a crown of thorns made of solid gold! The "Holy Father" will gladly accept such a crown of thorns. But while the Pope receives such golden consolation from afar, things are going all the worse for him in Rome. There, after all, one now publicly performs comedies in which he is shown before the people his



Der Lutheraner.

mlr has been sent to help. The Missouri Synod bears all the costs without Lizenze. Schmitt then opened the New Testament, and of his upkeep, since it is mainly their institution in Steeden that opened Rom. 10:15. and read in a solemn tone thus, "How lovely benefits from the help. So all worries in this regard were taken from are the feet of them that preach peace, that preach good!" Then our hearts and we were able to celebrate the 4th of August all the he looked at Weeks' large and clumsy feet, and said, "You see, more joyfully, when my new assistant preacher was publicly brother Weeks, the preacher's feet are beautiful and lovely, but you ordained and introduced in Steeden with the assistance of two dear see also that you have the most desert feet of any man in the state fellow ministers and the great participation of my entire of Kentucky. So it is clear according to the Bible that you are not congregation. May God bless this new servant of His among us, called to be a preacher." which we hope all the more confidently, since we have all grown The whole congregation laughed aloud, and Brother Weeks very fond of our dear arrival from America in the short time he has being convinced that he was not called to preach, took his leave, been here. - May God's grace and blessing continue to be upon us, went about his former business, and left the congregation femer and our Steeden Missionary Institution, be it commanded to Him, alone. W. the faithful God, who up to this point has so often and gloriously [Walther]

With mother hands He guides His own steadily to and  
fro. Give glory to our God."

Church News.

On the 18th Sunday after Trinity, the 29th of September, Candidate F. W. Hattstädt was solemnly ordained by the undersigned, assisted by Pastors Tirmenstein and Mödinger, as assistant preacher of the Lutheran congregation of St. John's here, and at the same time installed in his office as the missionary chosen by the local missionary society for the Southern States. God bless his work!

Enthusiast - vocation to the preaching ministry.

It is well known that enthusiasts believe that God has called them to the preaching ministry when they have a certain feeling that tells them so. Already Luther says of such enthusiasts in his time that they referred to this and said: The Spirit drives them. With these principles, however, the enthusiasts themselves often come into no small embarrassment. An example of this is given in the "Merry Messenger," the journal of the United Brethren in Christ, from which one can see at the same time how miserably the clever enthusiasts twist the Scriptures when they want to get rid of a very clumsy enthusiast who claims to be called by God to preach. We read the following in that paper of June 18:

A Baptist preacher named "John Schmitt" with the surname "Rakoon Schmitt" was known as a sharp man and a witty one at that. Moreover, he was a gentleman. In an annual meeting, Schmitt being present, there was also a real "green" Kentuckian, tall built, with peculiarly large desert feet, and little desire to work, who made the congregations much fuss about giving him licenses to preach. He was so importunate that it was hardly known how to get rid of him, as no one thought he should preach. They turned to Schmitt, who took it upon himself to examine the "Green". The following conversation took place among them:

Schmitt. - "So, Brother Weeks, you believe you have a call from God to preach?"

Weeks. - "Yes, the Lord has called me, but the church won't give me a license."

Schmitt. - "How do you know that you are called by God Are?"

Weeks. - "Know it? I feel it in my deepest heart. I wish therefore to have lizenze also."

Schmitt. - "Do you believe in the Bible, Brother Weeks?"

Weeks. - "Certainly I do; every word of it."

Schmitt. - "Well, Brother Weeks, if I can prove it with the Bible that you are not called to preach, will you give out your claim for Lizenze and stop bothering the congregation with it?"

New Orleans, La. C. F. Love.  
The address is until further notice:  
Rsv. b'. ^V. Urtttsbueät,  
LUreveport, I,".

There is enough salt at the little salt river that winds through a part of the southeastern Nebraska. Not only do several natural springs bring their salty water to this little river, but an artesian well, which Lincoln, the capital of Nebraska, had drilled in order to get sweet water, also bubbles up nothing but salty water, whereby the little salt river gets even more salt. From this water much salt is obtained by the rays of the sun, and if Lincoln's papers are to be believed, it is the best salt found in the United States. But the dear reader wants to know whether the right salt is to be found among the many immigrant German co-religionists at the salt pond, of which the Lord Marci 9, 49. 59. speaks. In this respect the situation in this region was very poor. There were people who said they had the right salt. But one of them often tells in his sermons that he found his spiritual salt behind a pile of coals in the city of New York, where the Spirit enlightened him - the dear reader already knows to which enthusiasts he belongs; another preacher is publicly and truthfully accused of gross crimes. With all our travels and labors, we few preachers of our Synod could but scantily visit this region. But the Lord has helped. The call for a right "salt of the earth," which our salt fountain addressed to the Lord Himself and to our seminary in St. Louis, has been answered. Candidate Häßler, formerly a pupil of the Leipzig Mission, and later a student in our seminary, has accepted the call to preach in the various branches along the aforementioned river after passing his exams with flying colors, and was solemnly ordained by me on behalf of the honorable Presidium of the Western District on the 12th Sunday after Trinity in the residence of Mr. Klö and inducted into his office.

May the Lord also abundantly strengthen this servant of his in his many labors, and may he be salt to many!

Th. Grüber.  
Address: Rsv. Peddler,  
Oliv" örrrneü, Duaenster (^lo.,

On the 22nd Sunday after Trinity, by order of the Presidium of the Lutheran Synod of Illinois and St., Candidate G. Gerken, who had been preparing himself in Hermannsburg, Germany, to assume the sacred office of preacher, had received a regular appointment from the Lutheran congregation of St. Paul in Havana, III. and had accepted the same, was ordained by Pastor R. Knoll, assisted by the undersigned, in the midst of his congregation and inducted into his office.

May the Lord grant him faithfulness and make him a blessing to many! G. Baumann.

After Mr. Rev. F. W. Oestrmeyer had made a profession of Nianara Cauntv.



C. Groß was inducted into his new office by the undersigned. God give him strength and courage for his hard work and bless him for the sake of Jesus! I. W. Weinbach.

After Pastor F. König, previously of Cincinnati, Ohio, had received a regular appointment from the Lutheran Trinity congregation of New York and had accepted it with the approval of his former congregation, he was inaugurated by order of the "Eastern" District of the Missouri Synod on the 19th Sunday after Trinity with the assistance of Pastor S. Keyl. Presidium of the "Eastern" District of the Missouri - Synod on the 19th Sunday after Trinity by the undersigned under the assistance of Mr. Pastor S. Keyl was introduced into his new office.

May the Lord Jesus bless the work of his servant!

Ch. I. Weisel

The Rev. Richard H. Biedermann, formerly of Danville, Illinois, called by Trinity Lutheran Parish, Cincinnati, O., was introduced there by me on the 22nd Sunday after Trinitatis, by order of Mr. President Schwan, assisted by the Rev. G. Runkel.

God grant unto him, as unto us all, that we take heed to ourselves, and to all the host, among whom the Holy Ghost hath made us bishops, to feed the church of God, which he hath purchased by his own blood, Acts 20:20. 20, 28.

Th. Wichmann.

Address: Rsv. R. H. BieckorruanQ,  
552 Raoo 8tv. Oinoinnati, O.

On the 19th Sunday after Trinity, the Rev. I. G. Schäfer, duly called by the Lutheran congregation at New Boston, Spencer County, Ind. and dismissed in peace from his former congregation, was introduced by the "undersigned" on behalf of the honorable presidium of the Middle District according to our "agenda".

God bless the work of his servant. Amen!

L. A. Ch. Detzer.

Address: Bov. ck. 6t.

Boston, Kponoor 6o., Inck.

## Church consecration.

On the 17th Sunday after Trinity, the St. Jacobi congregation of Mr. Pastor H. Horst, at Wittenberg, about nine miles from Columbus, O., was, by God's grace, privileged to make its entrance into a new house, built for His glory. The congregation, founded by Rev. Ernst, then served by Revs. Nützel and Bauer, and now for ten years under the faithful leadership of the said Rev. H. Horst, enjoyed such growth that the old log church no longer afforded sufficient room. Therefore, in the course of this year, a new, larger church made of bricks was started and, with God's help, happily completed. It is about 65 feet long and 35 feet wide, decorated with a tasteful tower, which holds a good bell. The style is Gothic, and the whole execution of the building testifies to the sacrificial ability of the congregation when it comes to giving to the glory of God. After a farewell address by Pastor Knies, the congregation left the old church in a procession and entered the new one to the strains of a dedication hymn, performed by the choir of St. Paul's congregation at Columbus. Sermons were preached in the morning by Pastor MeeS in German, and in the afternoon by Pastor and Professor Loy in English. Many members of surrounding congregations showed their participation by their presence, especially from Columbus.

So now again a congregation has received a new temple to the praise and glory of their God, and at the same time a schoolhouse in the old church, in order to sow the seed early in the hearts, which is to bear fruit for all eternity. T. M.

## Mission Festivals.

On the 13th Sunday after Trinity, the 25th of August of this year, our congregation celebrated its mission feast. Pastor F. Döscher of Fort Dodge preached on the inner mission, Pastor F. Turner of Guttenberg and the undersigned on the outer mission. The collection was P18.00, of which Pastor Döscher received a part for the inner mission in Iowa, but the other part for the Hermannsburg Mission.

Dubuque, the 11th. Oct. 1872.

L. Osterhus.

On the 15th Sunday after Trinity, the congregation of Pastor Jungck at Jackson, Cape Girardeau Co., Missouri, celebrated its first mission festival. After a crowd of festive guests from the southern congregations of Pastors Besel, Polack, Grupe, Köstering and Harmening had arrived, the service began with the song: "Now rejoice unto the Lord all the earth.

In the morning Pastor Köstering preached on Ap. Gesch. 4, 19.20., whereby he asked the question: "Why do we also take part in the



What is the reason for our active participation in the work of the missionary work among the Gentiles?" in a splendid execution: 1) because the express command of Christ obliges us to do so, 2) because our love for our brethren urges us to do so, 3) because the promised blessing so kindly invites us to do so.

In the afternoon Pastor Doderlein from Chicago, who had appeared at the request of his old congregation at this their first mission festival, preached on 1 Pet. 2, 9. 10. The subject of his edifying speech was: The glorious work of the inner mission commanded to us by God. He showed 1) to whom this glorious work has been commanded, 2) how it is carried out, 3) how glorious it is.

In the morning and afternoon collections were made for the benefit of the inner and outer mission. C. H. Demetro, Pastor.

On the 18th Sunday after Trinity, the congregations of the undersigned celebrated a mission festival. A brief report on this will certainly be all the more desirable to all Lutheran Christians, as this was the first such celebration held by members of our Synod in Northwest Ohio.

The celebration was to take place in a small grove near St. John's Church in Ridgeville, Henry Co., O., which had been prepared for this purpose and was equipped with an improvised pulpit and benches; however, because of the rain and stormy weather, the protective roof of the church had to be used. The church held all the guests, but unfortunately there were not many of them because of the unfavorable weather. Only the neighboring St. Jacob's parish of Fulton County participated in a larger number of its members, while the guests from other parishes were only a few. Nevertheless, our celebration was a richly blessed one. Our venerable Pastor Detzer preached in the morning on the basis of Ephrs. 1, 1-12 on inner mission, showing 1) the great spiritual blessing which the merciful God has shown to our congregations in this region for many years; 2) how our congregations have acted in this regard; 3) which should now be our task.

In the afternoon the undersigned preached himself, since the other neighboring ministers were prevented from coming, on inner mission. Text: Is. 9, 2. Theme: Christ the light of the Gentiles. Exposition: 1) How great is the darkness in which the Gentile nations are entangled; 2) How Christ alone dispels such darkness; 3) How we should therefore be careful to bring Christ to the Gentiles.

After the sermon, Pastor Detzer gave the congregation a short historical lecture, which vividly described the great hardships, but also the blessings experienced in the spread of the Lutheran Church in Northwest Ohio. In spite of the lively activity of the many, mostly Anabaptist, sects in this region, and in spite of the distressing obstacles which the so-called Lutheran Synod of Iowa has placed in our way, especially in recent years, thirteen congregations of pure Evangelical Lutheran confession have been built from small beginnings in the course of twenty-five years within a radius of some forty miles, which are at present served by five pastors with still a few preaching places.

It should also be noted that the male voice choir of the St. Jacobus congregation helped to significantly enhance the celebration of the day with their appropriate presentations.

Towards evening they parted, refreshed and newly strengthened in faith, with the resolution, if God gives grace, to hold another mission festival next year, to which, if possible, all the surrounding Lutheran congregations should be called.

The festival collection was H20.59, which was allocated to the synod treasury.

May the Lord of the Church continue to build His kingdom here among us, to powerfully control and ward off the enemies of His Word, and in this last evil time to bring many more souls to the flock of the elect! Amen.

End of September 1872.

Adalbert Krafft.

On the first Sunday after Trinity, a mission festival was celebrated in the congregation of Pastor Zucker in Proviso, Cook Co, Ill, in which members from ten surrounding congregations participated. The main sermon in the morning was held by the honorable Prof. A. Selle on 1 Petri 2, 9. In the afternoon, Pastor H. Querl held a lecture on the mission to the heathen, and then Pastor W. Hallerberg spoke about inner mission. The music choir of St. Paul's parish in Chicago contributed greatly to the glorification of the celebration with its good accompaniment. The collection for the benefit of the heathen mission as well as the inner mission resulted in the sum of H85.35.

I. Holiday.

## Conferenz - Display.

The Grand Napids Sprcialconference will assemble, God willing, for its next meetings on the third and fourth of December, at the residence of the Rev. Crull, in Grand Rapids, Michigan.

As those who are obliged to come, but are prevented from doing so by valid circumstances, excuse themselves by letter to the conference, so all those who are willing to come will kindly inform the local pastor in advance.

The work expected of the members of the Conference who have not been given a special task is: a disposition on the Gospel and Epistle pericopes of the Holy Christmas.

Rev. Ramelow has to preach on Rom. 12, verse 11: "Send ye into time." F. W. Spindler, Secretary.

Our new calendar for 1873

Is finished and ready for shipment. It is to be had at Mr. M. C. Barthel's, corner of 7th and Lafayette streets, for 10 cents each. The dozen will cost 90 cts. with postage. Orders on single copies can be filled only if the amount is enclosed.

Book Ad.

Liturgy for a Children's Service for the Celebration of Holy Christmas, presented by F. L. Third edition. Price: 5 cts. the piece, 40 cts. the dozen, K2.50 the hundred. Postage by piece 2 cts. by dozen 4 cts. for 2 dozen 8 cts. for 4 dozen 10 cts.

Since instead of Mr. F. Eißfeldt, Mr. Volkening, bookseller, is now responsible for the sale of the above liturgy, one wishes to place one's orders by address:

D. VolüsuinA, Ar. 22  
Lontll 5tü 8tr. 8t.  
Douis, Llo.

F. Lochner.

Received in the Western District treasury:

To the synodal treasury: Harvest Festival Collecte of the congregation of the Past. Schmidt in Schaumburg, Ill., H40.27. Collecte of the congregation of the Rev. Schwensen in Bielefeld, Mo., HU.35. from the congregation in Washington, Nebr. by Past. Frese H2.10. From Past. Kleist's Gem. at Washington, Mo., HU.50. Past. Schuricht's Gem. at Vandalia, Ill, H10.71. Of Trinity's Distr. in St. Louis H11.90. Of Past. Eirich's Genfinde at Minden, Ill, H50.00. Past. Wille's Gem. in California, Mo. of, P11.50. Past. Dör-mann's St. Peter's Gem. in Randolph County, Ill, H15.45. of Immanuels' Distr. in St. Louis H11.20. of Past. Holls' Gem. at Centreville, Ill, H10.00. Past. Nightingale's Gem. at Water- loo, Ill., H9.10. Harvest Festival Coll. at Past. Dörmann's St. Pauli Gem. in Randolph County, Ill., H33.30. Subsequent by Past. Wille. California, Mo. 50 cts. By Past. Loeber's Gem. in Niles, Ill, H7.00. Past. Mangelsdorf's Gem. in Bloomington, Ill., H12.05.

To the College - Maintenance - Fund: From Past. Ficks Gem. in CollinSville, Ill., H11.95. From Trinity Distr. in St. Louis H11.00. From C. Burgdorf in Red Bud, Ill., H1.00. From Immanuels Distr. in St. Louis H11.00,

To the Synodal - Missionary Fund: A Part of the Missionary Fixed Collecte of the Congregation of Proviso, Ill, H28.63.

For inner mission: From Past. Fick's congreg. in Collins- ville, Ill., H6.90. From Trinity Distr. in St. Louis, 20 cents. From C. Burgdorf in Red Bud, Ill., H1.00. Mission- fest-Collecte in Crete Gem. at Crete, Ill., H31.00. A part of the Mission- fest-Coll. in Past. Mcnnicke's church at Rock Island, Ill., P15.00.

On the Emigrant Mission in New York: From Past. Frederking's congregation in Prairietown, Ill., H4.00. From the school children of teacher Backhaus in Venedy, Ill., H4.00. From Pastor Besel's congregation at Cape Girardeau, Mo., H3.00. From C. Burgdorf in Red Bud, Ill., H1.00.

On the general building fund: from C. Burgdorf in Red Bud, M,AP1.00. "Sacrifice money" from Past. Steege in Dundee, Ill, For Past. BrunnS Anstalt: From the Virgins' Association in Past. Liebe's congregation in New Orleans H40.00. A portion of the Missionary Festival Collect in the congregation at Proviso, Ill., H19.08. From Rev. Fackler and his congregation at Columbia Bottom, Mon. HU.00. Past. Zschoche's Gem. in Paola, Kansas, H4.00. Past. Tirmenstein's Gem. in New Orleans (for Rev. Brunn) H58.00. Collected at teacher Schwanke's wedding by Rev. Lauritzen H5.60. Mission festival coll. in Past. Storm's parish at Pleasant Rldge, Ill, H50.00. Desgl. in parish at Crete, Ill, H31.00. Eme widow's gift by Past. K. in Illinois H50.00. one-half of the Harvest Festival Coll. in Past. Demetro's Gem. in Perryville, Mo. to, H10.00. by Past. Hartmann's Gem. in Bremen, Ill., H6.90. Js "and ^ll^H17^75^Mcnnicke's Gem. at Rock

On the Hermannsburg Mission: Mission Collecte of the congregation of the Past. Osterhus in Dubuque, Iowa, H6.00. mission- fest- coll. in Past. Storms Gem. in Pleasant Ridge, Ill, H25.00. AM- in d" Gxm. at Crete, Ill, H31.00. A part of the mission fest. coll. in Past. Jungck's congreg. in Cape Girardeau County, Mo., H15.70. A wiiwen gift, by Past. K. in Illinois, H150.00. A portion of the Mission Fest. coll. in Past. Men- nicke's Gem. at Rock Island, Ill, H15.00. , On the Leipzig Mission: Part of the Mission Festival Coll. in Past. Jungcks Gem. in Cape Girardeau County, Mon., H15.00.

On the emigrant mission in Baltimore: from Past. Frederkings Gem. in Prairietown, Ill., H4.00.

For the Seminary at Addison: By Rev. Tirmen- si^Z""s-Gem. m New Orleans H50.00. Communion-Coll. "Mit.BiedermannsGem. at Danville, Ill., H7.58. Collected be, F. Anders infant baptism there H3.10. Desgl. at C. Burgdorf's infant baptism m Red Bud, Ill., H7.00.

Students in Advison: From the Woman's Club in M k M "6 "rrs Gem. to Chicago H14.00. From C. Burgdorf in Red Bud, Ill, H1.00.

For poor students: A part of the Mission Festival Coll. at Proviso, Ill., H19.08. From the Women's Club in Past. Wagner's congreg. at Chicago H14.00. From M. S. at St. Louis H5.00. C. Burgdorf at Red Bud, Ill., Hl.00. From N. N. by Rev. H1^00 L^ousville, Ill., H2.00. From Henry's by same.

On the college household in Fort Wayne: by C. Burgdorf in Red Bud, Ill, H1.00.

Concerning college construction in Fort Wayne: Subsequent from Past. Stretchfoot's Gem. in Washington County, Ill, H35.85.

To the seminary household in St. Louis: from Past. Zschoche's Gem. in Paola, Kansas, H4.05. From Wittwe Weinhold in Frohna, Perry Co. on Mon, H5.00.

For Rev. Ruhland: From Past. Storms Gem. in Pleasant Ridge, Ill, P50.00. From A. W. by Past. Wagner in Chicago H3.00.

For Past. Ruhland's congregation: by Past. PisselS Parish in Mattesou, Ill, H26.00.

For the community in Faribault, Minn.: By Rev. Heinemann's congreg. in New Gehlenbeck, Ill, H15.00.

For Past. Krause in Faribault, Minn.: From Rev. Heinemann's Gem. in New Gehlenbeck, Ill, H15.00. Rev. Hahn's congregation at Staunton, Ill., H13.50.

For Past. Toewe's congregation in Leland, Michigan: a love offering from B. in Past. Graves' congreg. in St. Charles, Mo., H10.00. E. Roschkc, Cassirer.

Received in the treasury of the Northern District:

To the Synodal Debt Redemption - Fund: Collecte at the Jubilee in Past. Rolfs congregation H28.00. From Past. Krumsieg's congregation H14.20.

For poor students in Addison: For Joh. Dörfler of the Women's Club in Tandy Creek H3.00.

To the hospital at St. Louis: By Rev. A. E. Winter H5.00. By Mrs. Katharine Weibrecht in Milwaukee H10.00.

For inner mission: From the piggy bank of Oskar Fah- seld H1.00. Collected in missionary hours by Past. Lochner H6.00.

On the Hermannsburg Mission: By Past. Nathjen's congregation H7.61. By Past. Wambsganß by F. Köppele H5.00. A part of the mission festival collection in Watertown H38.81.

To the church building in Leland: From F. Also in Unionville H2.00. From Jak. Strikter 50 Cts.

For poor students in St. Louis: from the Women's Club at Sandy Creek H5.00. For Hohmann and Brand: through Past. Speckhard Private Communion - Collecte 50 Cts., Wedding Coll. at Karl Kobelt 75 Cts., Child Baptism Coll. at H. Compo in CaSsville H1.35, Divine Service Coll. there 93 Cts.

On church building in Lansing, Mich.: From the comm. in Sancy Creek H4.16.

On the emigrant misscon in Baltimore: from Past. Trautmann in Adrian H10.00.

To the orphanage near St. Louis: By Past. Winter at Logansville H5.00. By Mrs. Katharine Weibrecht at Milwaukee H50.00. By Past. Schumann's Gem. in Freistatt H23.OO. From the school children of Trinity Parish in Sheboygan H12.56. From the savings bank of E. Schmidt's children in Milwaukee H5.00.

From C. Lindenschmidt there H1.00. Collecte of St. PeterS Parish in Town Granvillc H13.16. From the Drei- einigkcits Parish in Milwaukee from G. Fromming H1.00, Joseph Hanschke 25 Cts., P. Peterson H2.00, W. WalschlLger 50 Cts. From St. Stphans congreg. in Milwaukee H81.00. From Rev. Spindler's congreg. in Grand Haven H10.30. At A. Dubois' wedding collected Hl.70. From Beierlein in Milwaukee H1.00. From Stolper Sr. 10 Cts.

Teacher Vodcmer in Watertown 50 Cts. Alb. Wangerin in Milwaukee 50 Cts. G. Matuschka there 50 cts. Collected at Kringle's wedding in Cedarburg H4.00.

From H. Starke in Milwaukee H5.00. Past. Keller's congregation in Mequon H6.60. From Past. I. Horst's congregation in Red Wing by: H. Helmke H5.00, F. Cordes H1.00, I. ZiehlSdorf H1.00, I. Rcese H1.00, H. Bennrt H1.00, I. Lemmenmann H1.00, Wittwe Meyer H1.00, Teacher Augustin H1.00, W. Kohlshorn H1.00, W. Meyer H2.50, F. Dicke H2.0l., K. Burghsatz 50 cts, I. H. 80 cts. From Mrs. Bentz in Milwaukee H1.00, Bro. Richter there H3.00, C. Stolper there H5.00. By Past. Lochner: from H. Walschläger H1.00, Wittve Groß H1.00, G. Sieckert 30 Cts, from an unnamed H10.00, Wittwe L. 10 Cts, Wittve Keller P1.00, F. Barz 50 Cts, Frau Ruderisch H2.00, Wilhelmine Wall-

schlLger H1.00, Henriette Vehring 50 Cts, Wittve N. N. H5.05, Joh. Napierski H1.M, Henry Egget H1.00, Jungfrau Nowack H3.00, Honnighaus P1.00, H. Landeck H1.00, proceeds from pictures sold 80 Cts, from himself H1.00, from the work school fund H20.00. From Past. Bernthal's parish H6.25, from his children H2.00. Past. Habns Gem. in Hillsdale H2.15. N. N. there 12 Cts. Mrs. Emmert there H1.00. Past. Hahns Gem. in Coldwater H3.23. Past. Hattstädt's comm. in Monroe H23.43. N. N. H1.00. Past. Partenfelder's comm. in Bay Citv H23.00. Past. Lemke'S Gem. in Noseville H9.59. M. Forester H1.00.

On the Emigrant - Mission in New York: From Past. Speckhards Gem. in Sebewaing H2.88. Christ. Bach H5.00. Past. Werfelmann's congregation in Milwaukee H3.40. Past. Schumann's parish in Freistatt H2.00. Past. A. Ch. Bauer's branch parish on Swan Creek 89 cts. Past. Strasens Gem. H15.00.

To the widow's fund: From Pastors Trautmann, Keller, Hügli each H4.00, Past. I. L. Hahn H2.00, Past. Strasens Gem. in Watertown H15.08.

For Past. Brunn's Institution: by Past.A. E.Winter at Logansville H5.00. by Past. Hattstädt, collected at I. Zink's wedding collected, H6.00. By G. Mohr H1.00. Past. Lemke'S Gem. in Roseville H10.00.

For teacher salaries: From Past. Lemke's Gem. in Noseville H10.00. '

On the synodal treasury: From Past. Speckhard's congregation H3.57. Past. Fischer's congregation in St. Paul H14.M. Past. Trautmann's Gem. in Adrian H25.OO, from himself H2.00. Past. Clöter's parish H7.00. Past. Rolf H1.00. Karl Fink in Mequori H5.00. by Past. Winter in Logansville H5.00. By Past. Schumann's Gem. in Freistatt H7.80, in Kirchhayn H10.30. Past. Hügli's Gem. in Detroit H18.50. Past. Links Gem. in Lebanon H34.00.

To the building fund: from Past. Hahn's Gem. in Hillsdale 23.50. Past. Lemke's Gem. in Roseville 210.00.  
Heathen Mission: Collected in mission hours, by Rev. Lochner 25.36.  
For the needy in Persia: From teacher Bodemer in Watertown 50 Cts. From the Cedarburg congregation 25.75. Town XI congregation 28.65.  
For Past. Ruhland's congregation in Dresden: From Past. Schumann's congregation in Freistadt 211.50.  
Milwaukee, Oct. 18, 1872. c. Eissfeldt, Cassirer.

For the Lutheran orphanage near St. Louis...

the following additional gifts of love have been received:  
By Mr. Rev. Wichmann in Farmers Retreat, Ind.: collected in his congregation 217.00, from the church box 484.62, ' from the school children of Mr. Lehrer Engelbrecht there 25.65, together 227.27. From Mr. Past. Zschoch and his congregation 215.00. From Mr. Past. Maack's congregation at Sugar Grove, O., 214.90. Past. Dörmanns St. Petri-Gem. 4845.00. Mrs. P. Tschirpe in St. Louis 25.00. Past. Reichhardt's St. John's parish in Washington Township, Allen Co, Ind, 4820.00. Mr. Brödeheft through Mr. Past. Bünger 25.00. Collected at Past. Landgraff's Gem. 211.1X). By Mr. Bensemann 225.00. Collected in Past. Beck's parish in St. Louis 489.00. Collected in Past. Strieter's Gem. in Peru 230.50. Coll. of the Gem. in Lyons, Iowa, 213.70. From the communion guests in Morrison, Ill, 2-2.05. Mr. Past. Cl. Seuel 24.25. Coll. in Past. Schöch's Gem. 215.15. Coll. in Past. Pröhls Gem. 25.00. Coll. in Past. Hachenberger's Gem. 4812.00. Of the same 'subsequently 21-00. Past. Weseloh's Filialgemeinde 482.50, from himself 2-1.00. From the Jungfrauenverein in Past. Bünger's parish in st. Louis 211.60. By Past. Achenbach in Venedy, Ill, from whose Gem. of: F. Borrenbohl 481.00, B. Hedemann 2-5.00, W. Kastrup 482.00, W. Maßmann 4830.00, F. Sieving 5 Cts, Dr. Börner 21.05, I. Twenhöfel 481.00, I. H. Brüggemann 482.00, H. Biermann 210.00, Ch. Biermann 210.00, A. Kriedemeyer 21.00, P. Alwes 481.50, Louise Aubke 50 Cts, W. Hilmer 22.00, H. and L. Achenbach 481.00, L. Gerting 21.50, G. Volkmann 50 Cts., Wittwe Twenhöfel 2-2.0-', W. Niehoff 482.00, M. Justus 50 Cts., H. Ahring 481.00, H. Borrenpohl 22.00, F. Wichmann 481.00, H. Külkr 21.00, H. Weke -K1.M, H. Thorbeck 481.00, H. Boje 25.00, W. Hülskötter 485.00, H. Kaiser 482.00, F. Dankmeyer 485.00. From Past. Wangerin's Gem. in Bethlehem, Ill, 224.00. From Past. Grupe's Gem. in Eisleben, Scott Co. mo. by: D. Bohnhardt 210.00 D. Roth 26.00, H. Westerhold 4-4.00, W. Rahmüller 2-2.00, A. Uelsmann 22.00, H. F. Grupe 481.05, C. Rahmüller 21.00, C. Koch 75 Cts, H. Zwinger, I. Kimpel Jr, Gottl. Krieger, I. Kimpel sen., H. Eifert, I. Albrecht, F. Schlegel, P. Brunchhurst 50 Cts. each, D. Rübel 3.5 Cts., H. Mainz, W. Vordeufeld, F. Mennicke 25 Cts. each, H. Brenzel 10 Cts. From W. Drechsler in Addison, Ill, 23.00. From Past. PiffelS Gem. in Rich, Jlk, 4811.45. From the school children of Teacher Garbisch in Svrngfield, Ill, 487.20. Mrs. K. Mueller there 482.00. N. N. there 80 Cts. Voi^ the school children of the 4th grade in the TrinityS District at St. Louis 485.20. From Past. Frederking's Gem. in arrears 484.00. Past. Rupprecht's Gem. at North Dover, O., 2-15.50. Past. Fackler's Gem. 4824.55. Mrs. Schenkel's in St. Louis 25.00. of the same a find 210.00. of the Gem. at West Ely, Mo. by Past. 4810.00. of the Gem. at Lake Creek by Past. Bremer 4811.50. past. Trautmann's Gem. subsequently, 485.00. Mr. Geo. Vetter in St. Louis 481.00. From the Virgins' Association in Trinity Distr. at st. Louis 4815.30. From N. N. by I. Lange 210.00. From the Gem. at Memphis, Tenn. by: W. Baumann 50 cts, W. Benjes 482.00, Christian Bilger 50 cts, A. Böler 481.1>0, Marie Brust 482.50, I. Bürkle 482.00, Elise Eilermann 481.00. Ludmilla Erck 481.0l>, Mr. and Mrs. Pastor Gotsch 482.50, Jvsephina, Johanna and Lydia Gotsch each 50 cts, H. Hampe 2-1.00, M. Holst 21.00, L. Karau -81.00, Louise Kellermann 50 Cts., H. Langbein and family 22.00, K. Langbein Sr. 481.00, R. Langdein 481.00, Anna Müller H2.00, Fr. Ostmann 2-1.00, W. Reinhardt H1.00, W. Ringwald 50Cts., Chr. Nömlin 50 Cts., Fr. Schäfer H5.00, K. Tönsmann 2-1.00, Magdal. Werkhofen 2-1.00, W. Werner 481.00, I. Wißmüller 50 Ctö., L. Wörner 481.00. By Past. Schlesselmann: by Wittve Reih H5.00, by N. Zelt 485.00, by A. Heißer 482.00. Collecte of the comm. in Hamilton, Ind. 4816.25. By Past. Oetjen at Victoria, Iowa, by G. Eckert 485.00. By Past. Brömer of St. Lucas parish in New Rochelle, N. A., 4812.00. By Past. Hild: by the congregation at Mishawaka, Ind, 2-12.50, by the congregation at Woodland, Ind, 484.50. By the congregation of the Rev. Hochstetter in Indianavo lis 4840.81. from W. F. in E. 485.00. from N. N. in Unionville, Mich. 485.00. from W. Ritz in Pontiac, O., 481.00. from the communion fund of the congregation of the Rev. Shepherd in Larnsville, Ind, 4810.00. Collecte of Mr. Bro. Peoples there H1.80. By Past. Krafft in Archibald, O., 1) from his St. James parish: by Jak. Leimeyer, Sr. 485.00, Mrs. Brome O5.00, thank offerings by N. N. 483.00, by Rühlz 482.00, Peter Weber P1.50, Frankheüser -P2.00, I. Krause 21.10, Mrs. Rev. Krafft 481.00. Collecte of St. Jacobus congregation 483.40; 2) from his St. Johannis congregation in Henry County, O.: by Bro. Nagel 481.00, Miss Keßler 50 Cts.; 3) Collecte of Michaelis congregation in Defiance, O., 481.50 and 481.80; 4) from his St. Johannis congregation in Henry County, O., O1.70. By Past. E. I. Frese: Collecte of the Gem. in Washington County 488.35, from W. Hilgenkamp 481.00, H. Mosel 50 Cts., N. Schürmann 50 Cts., I. Ruff 50 Cts, I. Rusch 21.00, I. Rink 50 Cts., F. Uehling 25 Cts., S. Schürmann 30 Cts., I. Moll 481.00, I. Roggensack 481.00, D. Sievers 485.00. From the branch parish of the Rev. H. I. Mueller at Lake Crystal 483.00. From Past. Richter's Gem. at Dorsey Station, Ill, 4826.00. from Past. Sapper's gem. in South St. Louis 4820.00. of Past. Tirnenstein's Gem. in New Orleans, 48131.25. by Past. Witte at Maple Works, Wis. 483.50. From Past. Claus's gem. in Lowell: From teacher Emrich 21.00, W. Steinkamp 25.00, F. Hasenjäger 25.00, C. Bartmann 25.00. Collecte of the congreg. in Pittsburg 275.00. From Mr. R. Niebaum there 225.00. Mr. H. H. Niewann there 225.00. M. F. in Philadelphia 25.00. Congregation in Canaan, Mo., 26.05. From Rev. Michels' branch church in Osage County, Mo., 24.75, from himself 20 Cts. Rev. Kolbe's congregation in East Boston, Mass. 22.00. From the congregation in Shr-

boygan, Wis. 216.40. Collected at the wedding of Mr. A. Grüneward in L-t. Louis, 212.05. From Messrs. Bro. Buchholz at Centreville, Ill, 485.00. To Messrs. Elias Schumann at St. Louis, 22.00. Past. Pohlmann's congreg. in Durand, a part of the Thanksgiving cvilectc 210.00. F. Robert in Past. Liebe's parish in New Orleans 25.00. Past. Engelbert's congreg. in Racine, Wis. 230.50. by Past. C. Gross: by members of the Gem. in Eden 230.75, by the Gem. in Humberstonc 202.88, wedding coll. at Mr. Ernst Grebin 485.40, by St. Andrew's congregation in Buffalo 26.00, Trinity - Gem. there 220.00, by Gco. LuSky 21.00, Martin Siefert 21.00. By Past. Biltz in Concordia, Mo.: Collecte seinerGem. 4820.00, of Mr. Stünkel 25.00, Mrs. Elise Frerking 21.00, Wittwe Walther 22.00, Fr. Kück 22.50, H. Hallenberger 20.00, of some school children of teacher Hamm 24.50. From Bremen near St. Louis by teacher Karau 2160.35. FromZ \*em Immanuels-District in St. Louis by Mr. I. Heintz, 2nd - Sendung, 235.05, by Mr. F. W. Stiegemeyer 257.00. From the school children of teacher Lehnigk in Frohna, Mo., 22.75. From the St. Johannis-Gem. of the Rev. Horn at Mount Hope, O., 27.23. From the St. Paul's congreg. of the latter, 23.41. By Rev. Koehler in Union Hill, Ill: Thank-offering from Mrs. Brinkmann 482.50, desgl. from Mrs. Nansen 21.00, Collecte in its congreg. 210.25. By Rev. Knorr in Fräser, Mich.: from himself 25.00, from Mr. De Beauclair 485.00. By Past. Martin in Bremen, Ill.: by H. T. P5.00, G. Vomhof 25.00, C. F. Vogt 22.00, by E. R., the first baptized in the new church, 25.00. By F. Rittmüller in Addison, Ill. 23.40. H. Gehrke there 25.00. From the congregation of the Rev. M. Große in Hartem, Ill., 233.00, from the Jungfrauenverein there 483.00. From the Gem. of the Rev. Hartmann near Bremen, Ill., 212.30. by Mr. M. Bernhardt in Chicago 25.00. by Rev. Schürmann in Homestead, Iowa, by Mrs. Weehmeyer 481.00, Mrs. Busch 21.00. By Past. Wagner in Chicago: by A. Krämer 21.00, M. Prill 482.00, Collecte of his congregation 4844.00. By Mrs. Kr. in Collinsville, Ill, 21-00. By Trinity Distrid in St. Louis by Mr. E. Schäfer 240.00. By the congregation of the Rev. Fleischmann in Kendalville, Ind, 220.25. From the St. Peter's parish of the Rev. Dörmann in Randolph County, Ill, 24.00. by Mr. Jos. Dehm 25.00. by Mr. Alexander Einwächter in Baltimore O38.00. by Past. Weseloh in Gasconade County, Mo.: by Wittve Lusemeyer 4810.00, Wittve Heidbrknk 481.00, Mr. Hagemeister K1.00, Mr. M. Niewied 50 Cts, by his branch parish in Osage County 483.25. By the parish of Past. Wolf in Blue Point Prairie 4810.55. by Past. Stephen in Ehester, Ill: from the sewing club there 210.00, from N. N. there as a thank offering for happy delivery 485.00. From the congregation of the Rev. Sauer in Jackson County, Ind. 244.45.' By Teacher Riede! in Frankenmuth, Mich.: Collecte in the Gem. 4841.45, from the Virgins' Association there H 16.00, from I. M. Hubinger 481000, A. Galsterer 21.00, P. Trinklein 21.00, from the latter's children 21.15, from I. Nickel 21.00, G. Beyer 55 Cts. From H. Nievers at Staunton, Ill, 25.00. From the comm. of the Past. Reichmann at Farrowtown, Ill., 216.00. From the comm. of the Rev. Lehmann, at New Wells, Mo. 233.70. of the comm. of the Past. Vetter (in Missouri) subsequently, 22.50. From the comm. of the Past. Osterhus at Dubuque, Iowa, 27.00. From the comm. of the Rev. Heid in Peoria, Ill, 217.90. From the piggy bank of the children of Mr. Joh. Volkers 21.50. From the women's club of the parish in Adrian, Mich. 218.00. From the parish of the Past. Grupe in Cbampaign, Ill, 214.00. by Past. Kuechle in La Porte, Ind. by A. Schwegler 25.00, Chr. Herpots 21.00. By Past. Grothe's Gem. at Lock Haven, Pa. by 4819.40, Past. Bcsel's Gem. at Cape Girardeau, Mo., 29.50. Thanksgiving offering from H. K. there 25.00. From C. Burgdorf in Red Bud, Ill., 21.00. Past. Traub's Gem. at Crete, Ill., 215.60. By Teacher Riedel at Frankenmuth, Mich. half of a Collecte collected at the wedding of Hrn. Ad. List, 211.75. Through Rev. Bergt in Paitzdorf, Mo.: by Chr. Müller 482.00, H. Brentis 21.50, H. Schäfer 21.00, A. Franke 21.00, D. Toberenz 21.00, Chr. Kastin 481.00, H. Teile 481.00. By Mrs. Katharina Steinmeyer in Carlinville, Ill. 25.00. By Rev. Dreyer's comm. in Accident, Md. 210.28. By Rev. Sandvoß at Port Hudson, Mo., 215.10. By Rev. Markworth's Gem. in Wyandotte, Mich., 25.12. Correction.  
In my last receipt ("Lutheran No. 1, is. 8) it says on line 4 from the top: I. Struve by Mr. Pastor GieSberg in Davenport 22.50.  
On line 19 from the top: From Mr. P. Rückemann 22.50. Instead it should read: From I. Struve and P. Rückmann by Mr. Pastor Gieseke in Davenport, Iowa, 25.00.  
I. M. Estel, Kassirer.  
(To be continued.)

**For the Lutheran Hospital in St. Louis,** the undersigned certifies with hearty thanks to have received the following gifts: From N.N. in Collinsville, Ill, 2-5.00. From Mr. Boenning through Mr. Pastor Beck 21.00. From the Women's Association in Belleville, Ill, 2 quilts and 2 sheets. From Mrs. G. in St. Louis by Mr. Pastor Bünger 23.00. From Mr. G. Ernst in Detroit, Mich. 25.00. From Mr. Rev. Wünsch 22.50. From N. N. in Carlinville, Ill, by Mr. Estel 25.00. From Mr. Rev. Sapver's parish 213.75. From Mrs. Ahlbrand in Sey-mour as an offering of thanksgiving for recovery of a child 22.00. Wittwe Weinhold in Frohna, Perry Co. on Mon. at 2-5.00. C. Burgdorf in Red Bud, Ill. at 21.00. Johann Schmidt in Altenburg, Perry Co. on Mon. at 22.00. From the laudable Maidens' Association of the Trinity District in St. Louis 221.00. F. W. Schuricht, Kassirer.

The following gifts of love have been received by the undersigned for the Wartburg Orphanage: By Mr. I. Birkner by Mr. Pastor Diederich in Hartem, N. U., Collecte at the wedding of Mr. Kästner in Hartem, 28.60; by the same from the congregation of Mr. Rev. Ebondick at College Point, N. I., 28.00; by Mr. Rev. Weisel in Williamsburg, N. A-, Collecte at the wedding of Mr. Martin Holzapfel 210.75. God bless the dear givers!  
28 Oct. 1872G . C. Holls.



For poor students received from the worthy Women's Association of Trinity Parish at St. Louis, 27 shirts, 12 sheets, 6 ouilts, and from Mrs. Schubarth there, 6 sheets; from the laudable Maiden's Association of Trinity Parish (of the Rev. Gross) at Buffalo, N. I., 6 sheets and 18 head-kissem- covers; from Mrs. Heeren by Rev. Reinhardt at Bethalto, Ill, \$5.00.

For Pastor Ruhland in Dresden in the Kingdom of Saxony by Mr. C. Böcker in the local Immanukls-District \$5.00; by Mr. Cassier Grahl \$1.00.

For the Lutherans in Armenia by Mr. Cas sier Grahl \$4.00.

For Pastor Brunn's institution in Steeden from the worthy women's association in Pastor Hügli's congregation in Detroit, Mich. \$30.00; from the laudable virgins' association there \$15.00. C. F. W. Walther.

On behalf of my congregation, I certify the receipt of the following gifts for the rebuilding of our church:

Of the Rev. Rauschen's congregation at Dalton, Ill, \$10.00. Don Past. Francke'S Gem. in Addison, Ill, \$5.00. Miss D. Reinmann \$10.00. by Past. Schmidt in Schaumburg, Ill: by H. TbieS \$10.00, H. Schräge \$10.00, F. Delle \$5.(X), H. Homeyer \$8.00, H. Ncrgc \$5.00. By the Relief Committee for those burned >in the Northwest by Mr. Eißfeldt in Milwaukee \$3477.13. By Past. Wagner in Chicago by F. Naddatz \$10.00. By Past. Döderlein in Chicago by H. Rusch \$10.00, by Petcrsdorf \$10.00, Mrs. Ruscher \$10.00. By Past. Sieving in Manito, Ill, \$3.00. By members of the Immanuel congregation in Chicago \$149.00, further by C. Weyer \$2.00, by W. Schulz \$2.00; for sermons of repentance sold \$3.40. From the congregation of Past. Große in Chicago: from individual members \$153.75, from the Young Men's Association \$6.75, from the Young Women's Association \$62.70. From members of the congregation of the Rev. Bartling in Chicago \$160.50. Of Past. Mueller's congregation at Amelith, Mich. \$20.00. By A. Heinicke of the Cross congregation at St. LouiS \$122.50. By Past. Horn's congregation in Geneseo, Ill, \$15.50. By Miss C. W. Hoffman' in Boston, Mass, \$8.00. by Don G. Mohr in Monroe, Mich. \$1.00. by F. Stutz of A. Heit- müller in Washington \$50.00. by Past. Wehrs at Ruessels Grove, Ill, by H. Fischer \$2.00. By Past. Beyer in Pitts- burg by H. H. Niemann \$5.00, H. R. Heilfuß \$5.00. By Teacher Albers in Rich, Ill, \$2.00. By I. N. Raithel in Chicago \$200.00. By Rev. O. Brauns in Heisede, Hanover, and namely from Heisede : by the school children 20 Groschen, W. Köhler 2 Groschen, H. Picker 1 Thaler, F. Kanfent 1 Thaler, N. N. 10 Groschen, N. N. 1 Thaler, Konrad Stümpel 1 Thaler; Mrs. Konrad Stümpel 1 Thaler; by Rev. Friedrich in Blender 5 Thaler.

May the faithful God bless all givers with temporal and eternal blessings!  
Chicago, Ill, d. Nov. 2, 1872. h. Wunder, Rev.

With heartfelt thanks to God and the kind givers I hereby certify,  
for the local institution

To have received from Rev. Weyel at Darmstadt, Ind., \$77.50 (Mission- fest- Collecte), from Rev. Ebendick at College Point, N. A-, in 1871 \$25.00 Oslersest-Collecte, in 1872 likewise \$12.00.

Steeden, October 11, 1872.

Fr. Brunn.

Having received through Mr. Pastor Storm of his dear congregation at Pleasant Ridge \$20.00 for my support, certifies with hearty thanksgiving against God and dear givers

in October 1872L

. Frese, Pastor.

42.00 for the mission of the OoUe^ium fi-ntruin from Mr. Missionary H. Vetter, hereby certifies with thanks in the name of the Association  
St. Louis, Concordia College, D. Gräs, Cassirer.

410.00 from the Young Men's Association in Grand Rapids, Michigan, certifies with heartfelt gratitude

St. Louis, Concordia College,

I. I. Walker.

Changed addresses:

Kev. rl. 8 Dait),  
Lox 410.

Kev. O. Nai^vortlr,

^Vau^aooa Ov.,

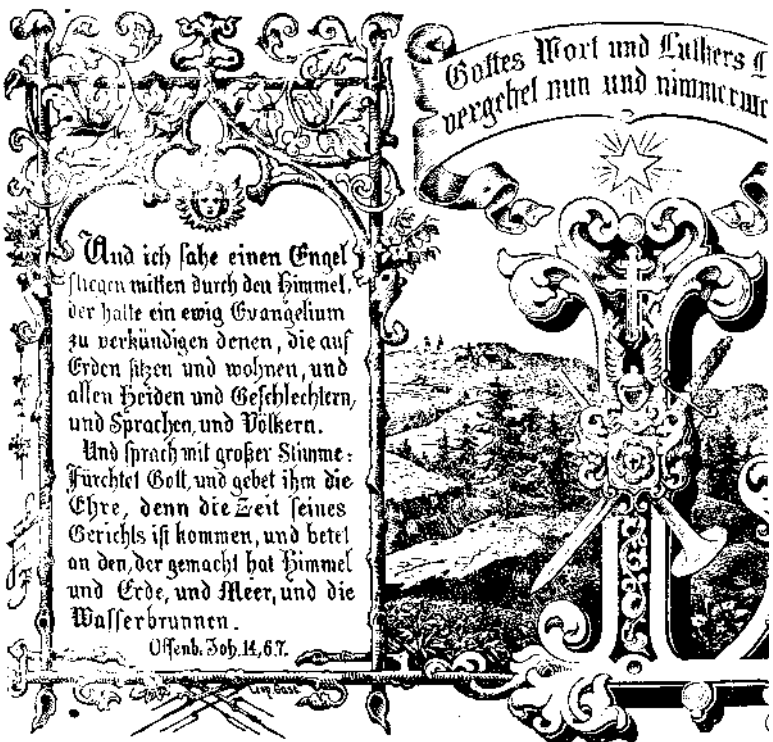
8. 8t6uder, teacher, OQQVO^, Van H ert Oo.,  
Ollio.

Teacher,  
Lox 70. Oannndelet, No.

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Herausgegeben von der Deutschen Evangelische  
Zeitweilig redigirt von dem Lehrer:

Year 29.

(Sent in by Rev. F. Lochner.)

### How two neighbors talk about home worship.

(First evening.)

David and Paul - for these were their baptismal names, by which they were usually called - were both members of one and the same congregation. Their houses were so close together that you could not put a hand between them. Paul had been a member of the church only a few years. He seldom attended church before that. If he was admonished for it, his usual excuse was that the church people were no better than he; indeed, that he was ashamed of the sins in which some church members could be found. And it is unfortunately true that many who want to be considered Christians only bring shame to the kingdom of God, and, while they preach by their conduct, thereby sanctify the name of God and attract those who are far away, do the opposite. However, this should not prevent anyone from joining a Christian congregation of orthodoxy, for such a practice is not the fruit of God's Word, but rather proof that God's Word has not yet taken hold of the person in question and has not brought forth any fruit.

Our Paul was worked on by his neighbor David until he regularly went to church with him and joined the congregation. He was worked, I say, and I use that expression diligently. I do not mean, of course, working in the Methodist way, but working with God's Word. For our David did not do as is often done, that one occasionally exhorts one's neighbor or someone else to go to church with him, and repeats this exhortation once in a while, but in doing so speaks so superficially and so little forcefully that it seems as if one only wanted to fulfill the duty of the exhortation, but did not ask much about it, whether one would accomplish anything; just as one soon ceases his exhortation. David did not do it this way, but, as they say, he went to Paul's body properly, that is, with God's word, and in his simplicity he spoke so movingly that at last tears came into both their eyes, and Paul's decision matured to join him as well. This happened then



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St. Louis, Mo., December 1, 1872.

No. 5.

also. Because of this, a friendly, brotherly relationship had developed between the two neighbors, which they diligently conversation, however, would not flow, but came to a standstill. nurtured through visits and return visits. Should the reader have David had something on his mind. He had long since resolved to the thought that he also wants to try to win this and that person, ask Paul something, and tonight it should and must be done in any who is still far away, for Christ's kingdom, then I must confess that case. He thought about how he should start his matter. Usually he this is exactly what I intended by this description. May God grant didn't have much luck with it, didn't know how to begin, but once he further prosperity.

Our David was an older member of the congregation, who had different ways. While David was pondering up and down in the been a leader for years, but had not been re-elected. This may parlor, and was about to ask Paul if he was not well, he suddenly have been due in large part to his serious, coarse demeanor in stopped in front of him and began: "But tell me, dear neighbor, do cases where he had to act as a leader. For he was a pure soul, a you also hold regular home services?

man of good Christian knowledge, a Christian, such as there are certainly few, to whom the welfare of the Kingdom of God, According to his old Adam, he had the bad habit of not wanting to especially of his own congregation, was extraordinarily close to his be "told what to do" and of fearing that others would only turn their heart. If he saw someone sinning, he did not remain silent. As backs on him and not on their own. It immediately occurred to him gentle as he was with those who let themselves be told, he was that his neighbor had only recently chastised him for frequently also able to come out harshly against those who opposed him. And missing his Christian lessons, and now again, and so easily, with this latter is now little pleasing. We live in a time when one has such a question. His old Adam got so excited that he couldn't think liberty to sin, and yet be a good Christian, when one wants to unite and think clearly at the moment, so after a while he answered with the world, and yet belong to Christ; and whoever raises his somewhat irritably: "And if I didn't hold any home services, how voice against this is usually not very respected. Thus it is said that then? Since I have been with your congregation, you have taken David, too, by his earnest testimony, made himself disliked by care of everything. Just the other day you gave me a sermon for many members of the congregation, and that this was the reason missing Christian instruction, and today you are starting again. why he was not re-elected. It should be noted in passing that David, although he knew all this, nevertheless did not let himself be muzzled as a Christian. But I did not want to tell all this, but how these two neighbors talked about house services.

They had become so familiar with each other that they couldn't stand it if they didn't spend at least a few evenings together every week. Either David went over, or Paul came over, as it was convenient. For it cannot be helped that where there is the same faith, where there are the same experiences of grace, they must see each other, and refresh themselves with each other. Once, however, it almost came to a break between David and Paul, and that was on the very evening I want to tell you about. However, the reader will learn that it did not come to that, but rather that their relationship to each other became even more intimate.

David: I thought I would spoil it by my clumsiness. I also wanted to get around the mountain in this matter, but you know I don't understand that, I always go straight out. Don't take offense at my asking. Believe me, I don't mean it the way it comes out, just as I am convinced that you don't mean it the way it seems. Tell me, old friend, do you hold regular house services?

Paul: I would just like to know where it is commanded that every day of the week, in the morning and in the evening, and perhaps also at noon, one should hold a home service with singing, prayer and meditation.



of the word of God. Listen, David, what I have always had against you old Lutherans is that you lay out so many statutes of men for the people and want to bind the consciences with them. That's what you're doing in this piece. Whoever does not hold his home services at least twice a day is not a Christian with you.

David: How you are talking there. If I didn't know you, I would think that you didn't like to be in our congregation, that you weren't a so-called Old Lutheran with us, that you didn't love God's Word, and that you didn't do it at all in your house. I would just like to know whether you have established regular home services, whether God's Word is practiced in your home, so to speak, just by chance, only here and there.

Paul: Before you go on, and before I give you a definite answer to your question, tell me whether it is necessary to be conscience-stricken about not holding regular home services; for I hold something dear to my Christian liberty.

David: I also hold to this, as the apostle Paul exhorts us in Galatians 5, saying, "Stand therefore in liberty, that Christ may set us free; and be not entangled again in the bondage of the flock." Christian liberty is a good which our Saviour has bought for us with his blood, a good of such high value that no conscience can come to true rest which does not know its liberty in Christ and does not live in it. Truly we Christians should not be bound by the laws of men. For the sake of love and peace we will keep them, but not otherwise. No one has a right over us, no one has claims on us, but only our highly praised Savior. Nothing can and should bind our consciences but Christ's express command.

Now, as far as home services are concerned, we must make a distinction in order to be clear about this. I did not want to talk to you about it in this way, but you demand it of me. You want to know whether your conscience is to be bound in this. And so I say this: Your conscience can only bind in this what God has expressly commanded. Now he has said nothing at all about how often you are to hold your home services, nor in what way you are to hold them, but that you are to hold them, that is, that you are to use God's word for yourself and your own privately, not only to hear it in church, but also to read and learn it at home, and likewise that the exercises of prayer are to be done by you-this is God's express command.

Paul: I would indeed be eager to hear this.

David: How you talk, as if you did not already know. But I will answer thee. You know the second and third commandments. According to these commandments, you are to call on God in every need, pray, praise and give thanks, do not despise the sermon and the word, but keep them holy, listen gladly and learn. Now I ask you, are not home services expressly commanded here, and can you live in obedience to the second and third commandments if you will not read, pray, praise, and give thanks to God's word at home? Further, mark the word of Christ, John 5:39: "Search the Scriptures, for ye think ye have eternal life in them: and it is they that testify of me." Is not this the express command of Christ, addressed to every Christian, to search the Scriptures, and can one comply with this command of Christ if he does not diligently read the Bible? On the basis of this ex-

The apostle Paul, Gal. 3,16. 17. also exhorts us to the same expressive command: "Let the word of Christ dwell among you richly in all wisdom. Teach and admonish yourselves with psalms and hymns and spiritual songs, singing in your hearts to the Lord. And whatsoever ye do in word or in deed, do all in the name of the Lord JESUS, giving thanks unto God and the Father by him."

Paul: It is true and cannot be denied that home devotions are expressly commanded in God's Word.

David: Before you go on, I only wanted to add that we also have lovely examples of such home services in the holy Scriptures, the rest of which we need not consider any further. Abraham, the man after God's own heart, himself bears witness that he diligently kept household services. According to Genesis 18:19, the angel of the Lord, who is the Son of God Himself, says of Abraham, "I know that he will command his children, and his household after him, to keep the ways of the Lord, and to do that which is right and good." How diligently the godly women, the mother and grandmother of Timothy, may have handled God's word in their house, whereof Paul, in his second epistle to Timothy, reminds him, saying that he knew the holy scriptures from his infancy.

Paul: But it is to be noted that everywhere there is no word that one has held daily and regular home services, nor that one must hold them. I must confess to you that I do indeed hold my devotions with my family and read God's Word, but I do not have a specific rule for this. Sometimes it happens every day, sometimes rarely, weekly only about once, as it happens; and I do not intend to be bound by any particular law.

David: I feared what you confessed concerning your home devotions, and wanted to ask you about it precisely in order to do you a kind service. But if you think that they want to make laws for you, you are very much mistaken.

Paul: But, neighbour, is it not your intention that I should do as you do? You read and pray and sing with your family every morning and every evening at a certain time, I do it often, tell me, isn't it your intention to introduce that to me as well? And it seems to me that you are going too far if you want to dictate to me about it.

David: I do not conceal what I intend. It is not that I want to introduce something into your house, but I would like to admonish you that you yourself want to introduce the godly, praiseworthy custom of regular, daily house services in your house. I do not want to bind you to this as to a divine commandment, for this is not there. It is the same here as with grace. No one can prove a commandment that we should pray and give thanks just before and after receiving the food which God gives, but that it should be done at all is God's express commandment. Now if the Christian considers what cause he has for prayer and praise to God just when he comes to the laid table, and then, when he has enjoyed the food, considers that the children of God have always kept their table prayers, and that this is therefore a general Christian custom, the omission of which must also necessarily cause annoyance and offence; then I know



not whether it is possible that someone can be a Christian who nevertheless does not want to keep his table prayer. It is quite the same with devotions in the home. God has not commanded that devotions should be held at certain times and in certain ways, but God has commanded that they should be held at all. Now, when it is presented to the Christian what a wholesome, praiseworthy custom it is to keep his daily, regular devotions, I again do not know whether it is possible for a Christian to refuse to do so, and I was first of all anxious, dear Paul, to speak a word to you about how beneficial such home services are.

Paul: I do not deny this at all, that is why I have already told you that I also read God's word.

David: But just from the fact that you do not do it daily and regularly, I conclude that you do not value the profit of such home devotions highly enough.

Paul: You don't mean to say that I don't think anything of God's word?

David: Can't think of one. But the love of Christians for God's Word is a growing one. The greater this love becomes, the more diligently one reads God's word.

Paul: Whoever doesn't read whether he goes to church or not, you don't think he's a Christian anymore?

David: Now look, dear Paul, I do not know whether it is possible that a Christian who hears God so earnestly commanding and so urgently urging him to hold devotions in the home should refrain from doing so; whether it is possible that a Christian who is edified by the preaching in church should never read the Bible. I think it is so with us "Christian people" that when we hear God's word in church, our hearts are properly warmed, we find a good taste in God's word, and therefore cannot wait until the next service, when we are again served with this delicious food, but in the meantime we hurry into the storehouse ourselves, especially as we have been given the key to it. Paul, if someone has no appetite for food, he is not healthy. So also the soul is sick if it has no desire for the food of the divine Word. If the faith is quite healthy, there is also a hunger for God's word. This is like an idle garden of pleasure, as the Christian knows, and therefore cannot refrain from taking a walk there from time to time. And oh, what beauties! Here a precious, fragrant flower, there a laughing, tasty fruit. The Christian discovers ever new delights. And everything belongs to him, everything he may appropriate.

It is certainly of the greatest blessing to be surrounded with God's word every day. He who does this grows in Christian knowledge, one light after another dawns on him, he penetrates from one clarity to another, his heart becomes more and more full of comfort and joy. He learns to appreciate and admire his God more and more, can be less and less without him, wins him more and more dear, hates and detests sin more and more earnestly, and becomes more and more skillful, willing, and able to serve God. I tell you, neighbor, it is not to be wondered at, if such a poor man, who does not daily handle God's word, falls into all sorts of dreadful sins. On the other hand, he who uses God's word diligently will always come up with a good saying at the right time.

Paul: I can tell you a strange example of that. Recently I had the opportunity to win a pretty penny in an easy way. Of course, as is so usually the case, I would have...



...must turn a blind eye. And, David, I almost did so, for how can we not be blinded by the trouble of money? But then I remembered the saying I had read the night before: "It is a great gain to him that is godly, and let him be content. For we have brought nothing into the world; therefore it is evident that we shall bring nothing out either. But if we have food and raiment, let us be content: for they that would be rich fall into temptation and snares, and many foolish and hurtful lusts, which sink men into destruction and perdition. For covetousness is the root of all evil, which some have lusted after, and have gone astray from the faith, causing themselves much pain." 1 Tim. 6, 6-10. I tell you, I would not have wanted the money now, not for anything in the world.

David: Do you see what God's word is good for? And so it is also when all kinds of crosses and misfortunes befall us. Oh, we are utterly forsaken, if we have not the word of God at hand.

Paul: That reminds me. You know I got swindled out of 200 bucks the other day. I tell you, it hurt me. I couldn't do anything in court. As I was walking home and all kinds of thoughts, some of them frightening, were flying through my head, I suddenly remembered the saying that I had just read: "But we know that all things work together for good to them that love God" Rom. 8:28. I thought about it, and soon I was pretty much rid of all my sorrow about the loss.

David: But if you had not had God's word at hand, how then? I could also tell a number of similar examples. How necessary it is that we arm ourselves with God's word and gather it in. The time is already evil enough and will become even more evil. The devil knows that he does not have much time left. Oh, I fear we are heading for terrible times. If any man would be saved, let him handle the word of God every day, and prepare himself, that he may resist in the evil day, that he may make all things good, and that he may keep the field.

Paul: You are right. I must confess to you that you move my heart. It is unfortunately true that I have not practiced God's word diligently enough for a long time, and I have often had remorse about it. With God it shall be different. I thank you for this brotherly word of yours. But now I would like to hear from you how the home services can best be arranged.

David: You would have to let our pastor tell you that. But, if you want, I'll come over to you in a few evenings, uni^ bann we talk to each other about it too.

(Sent in by Rev. H. Hanser.)

## **Something about dealing with your neighbor.**

(Conclusion.)

The dear apostle Paul, too, walked according to the same rule, and he, too, had to suffer over it, and was everywhere misjudged, as he himself had to say to the believing Corinthians: "Though I love you almost very much, yet am I loved little." But he consoles himself with his good conscience, and is not deceived.

He says, "if I were still pleasing men, I would not be Christ's if a bad word has escaped him or he has otherwise been overtaken servant." How fearlessly does Paul himself chastise an apostle by a sin of weakness, if he already repentantly recognizes this as Peter, because he darkened the freedom of Christians from the a wrong and does not want to do it again, you do not need to ceremonial law only a little by his conduct! How freely and thunder him down with a special speech; also beware of the impartially he confronted his beloved friend Barnabas, when he, mistake of making a big deal out of small sins, for if one stretches out of too much leniency, wanted to take John, whose surname the string too tightly, it breaks and gives an ugly discordant sound; was Marcus, who had unlawfully left them on their first missionary Likewise avoid all scornful and mocking speeches, for nothing journey, to the same work! Here Paul had to experience that even closes and embitteres hearts more than mockery, and indeed there a Bamabas avoided his company for a while. How does the same is scarcely a means of alienating a man more than mockery and apostle punish the churches in Corinth and Galatia! Is not his scorn; only in the case of quite hardened men, in whom hope must speech in his letters always sweet and yet seasoned with salt? How be spent, may it be used to show and expose the foolishness all boldly he preaches at last to his judge Felix, on whose will his life the more clearly to other deceived and weak souls. Finally, do not depended! Yet he does not flatter him with a word; he proclaims to seek to discover sins in your neighbor, do not pry after them; if God him the sweet message of Christ, but he does not hide from him wants to use your services with a man, he will already make his the law, which he must hear first; to him, the delicate minister who sins manifest to you; but then do not go and discover them to other would like to be bribed, Paul preaches righteousness; to him, the people, but attack them yourself in God's name. First of all, dissolute heathen, he preaches chastity; to him, the unjust judge, remember once more that you yourself are still full of infirmities, so he preaches the future right judgment. But how necessary this very that a poor sinner, who is you, can make another punishment was to him, we see from the fact that it is said, "Then Then get ready, because you now want to put a swarm on your Felix was afraid, and answered, Go thy way this time, and when I neighbor, which will naturally cause him pain, to credit him with have convenient time, I will call thee hither." To be sure, his words some displeasure, all the more so because you are perhaps still are a poor evasion to escape his awakening conscience and the very unskilled at this work, and may even attack him foolishly. See, inconvenient preacher of repentance; but they still show that Paul moreover, that thou spend the salt, the bitter truth, which thou hast had struck the sore spot in his heart. A long speech of Paul's on to tell him, in testifying the warmest, most intimate love to his God's love and Father's faithfulness he might have commended, person; distinguish, therefore, the person from the sin which clings but what good would it have done him? His conscience would have to him; remember that God, though he hates sin much more than thou, yet seeks the most depraved man with such ardent love that

Behold, my dear Christian, these are shining examples of the he gave his only begotten Son to die for him. Finally, see to it that words, "Let your speech always be sweet and seasoned with salt. thou dost not fly into a rage like a must that has not been eaten, Awake therefore also from thy indifference, from thy vile fear of but that the matter is first settled in thyself, i.e., that thou dost not man, or complaisance to man! God has given you great power fly into a rage of passion. ...that thou speak not in wild passion...; when he has given you the knowledge of truth and the ability to For it requires a very humble Christian heart if one is to let himself speak; for just as the tongue, though it is already a small member be punished by you, and at the same time sees the wild fire that of our body, can do great things in evil, so it can also bring about still fills your own heart, sees the beam of carnal anger, exceedingly rich blessings in good. Therefore do not bury this selfishness, unkindness, pride, or ignorance shining in your own pound entrusted to thee in the face-cloth; think of the final eye, and notices how you, who, as it were, set yourself up as the responsibility, and work because it is day and thou canst still speak; avenger of godliness, trample godliness under foot yourself at the speak as one who lies in thought on his last bed; speak as one who same moment. In general, take care that your punishments do not knows that one day he will have to give account even for every amount to personal insults or to vituperation, but that they are useless word that goes out of his mouth: Thou shalt not waste thy interpretations and applications of the divine word to the relevant time in vain, nor in shameful conversation, but shalt speak that utterances and deeds of your neighbor, brought about with the which is profitable to be heard: and thy speech shall not only wax intention and the clear understanding of rendering the neighbor a sweet, but thou shalt not lack salt. service of love, not of enmity.

But do not think that you have to poke at every infirmity, every If, then, my dear, you discipline yourself, you will become more peculiarity, every accidental fault of your neighbor, or even reprove and more skilful in disciplining others and in doing something about him aloud; no, even the Lord Jesus did not reproach his disciples them; but if someone to whom you have lovingly told the truth for every one of their weaknesses; You would be a miserable judge should leave you in anger, or even shun your company, do not let of splinters, and become an obnoxious man, from whom people it displease you too much; console yourself with the example of would withdraw just as they would from a doctor who wanted to go your dear Lord Jesus and his saints, who all had to go through the to every patient with pricks and cuts; so you would have to preach same sad experience. Nor think that in such a case it would have a sermon to him if he cut his finger, or stumbled, or fell on his nose. been better if you had kept silent altogether, or that your admonition is now entirely in vain; oh, no, it may still bear fruit later; First remove the coarse pieces out of the way, before you attack even the natural field yields the lesser; and see that your neighbour,

for it does not bring forth bread when it is plowed and sown. Only who would have been right after all. A large number of believing the last day will make it clear what you have done in this way; and preachers submitted a petition, signed by them, to the highest then it will also become evident that those who, according to the authority for church affairs, with the request that the latter declare words of the Lord, "Let your speech always be sweet and seasoned that unbelievers could not be Lutheran church leaders; but this with salt," have sought to serve their neighbor, have worked out request was also rejected. Thus it seemed that the old situation much more and produced much more fruit than those who do not would remain calm and that this matter would be settled. However, want to spoil things with anyone and want to have everyone as a things turned out differently. A Lutheran conscience is not so easily good friend, and therefore always keep to themselves with the calmed in such matters.

truth. Finally, do not let this hinder you from punishing abuses, In the Saxon regional church, so-called diocesan assemblies because it is not likely to help any more; for here the word applies, have been introduced, that is, a kind of district synodal assembly, "Thou shalt tell them my word, and they shall obey it or leave it." in which the pastors, church patrons and church boards participate Even the Lord Christ and the apostles did not cease to admonish under the presidency of their superintendent. When the diocesan the Jewish people to the end, although they knew that it would no assembly was held in Großenhain on September 30 of this year, longer help anything with these hardened people.

Now then, dear Christian, let your speech in the future also Auerswald of Ponikau appeared and gave an excellent Lutheran always be sweet and seasoned with salt; make better and better address to the assembly, from which we report the following to our use of your tongue, which works so easily and effortlessly, and you readers:

will avoid innumerable sins that tend to happen through it, and one "We must no longer be afraid to touch the aching wound; the day you will also be able to hear the sweet speech: "O thou devout ulcer must be cut out if the whole body is not to perish. Several and faithful servant, thou hast been faithful over a few things; I will church leaders in Riesa have joined an association that calls itself set thee over many things: enter thou into the joy of thy Lord." Matt. a free religious congregation. The very name of this association 25:21.

indicates that they want to have a connection with the so-called free congregations, which no longer belong to the Lutheran, or indeed to the Christian church at all. They have expressly declared in § 1 of their statutes, "that they find no satisfaction for their religious needs in the existing church and religious societies" - thus also in the Lutheran Church, and in order to leave no doubt that they want to fraternize with the congregations of unbelief, they have called so-called preachers or more correctly spokesmen of the free congregations, Uhlig, Wislicenus and other preachers of unbelief to hold public lectures in Riesa. Thus they have clearly declared that they despise the Word of God which the Lutheran Church proclaims, even that they want to fight the faith in it, and about all this they already withheld their children from Confirmation at Easter of last year. So they also do not want to submit to the ordinances of the Lutheran Church, indeed they withhold their children from the Sacrament of Holy Communion in the Lutheran Church."

## Good news from the Saxon Regional Church.

Already in the last issue of this newspaper we informed our readers how things are beginning to stir in the Saxon Regional Church, namely how a pastor of the same, Lenk in Siebenlehn, calls upon all members in a public writing to insist that the newly introduced church-dissolving obligation of the preachers be abolished again and the old oath on the symbolic books of the Evangelical Lutheran Church be reinstated, otherwise all faithful Lutherans should leave the Saxon Regional Church. In the "Sächsisches Kirchen- und Schulblatt" of October 17, a second fact is reported which proves that there are still faithful Lutherans in our dear homeland, thank God! there are still faithful Lutherans in our dear home country who no longer want to quietly bear the conscience-infringing conditions of the State Church, but earnestly demand that they be stopped, and are firmly resolved, if the State Church does not restore itself to the old pure Lutheran foundation, to resign from it as a false church.

We have already reported that in the Saxon city of Riesa, several members of the Lutheran church council had joined the "free religious community" association there and had thus allied themselves with the most obvious enemies of the Lutheran, indeed, of the Christian church in general; that therefore a pastor in Riesa, Böttcher, had resigned from his office, because the church regiment had not only not deposed those members of the church council sued by him, but had confirmed them in their alleged right to the Lutheran church council office, despite their obvious apostasy from the faith, but Pastor Böttcher could not reconcile it with his conscience to sit in the church council with enemies of the church. It is true that those church council members, after they had forced Pastor Böttcher out of office in the manner indicated, as they had undoubtedly intended, now left the "free religious congregation," but without making any confession concerning their apostasy, rather as people,

"Although that association in Riesa has since been dissolved, the church leaders concerned have not made any declaration as to the reasons for this dissolution. If they wanted to declare that the association had been dissolved because they recognized their wrong in having founded it, if they wanted to declare that they would henceforth recognize the teachings of the Lutheran Church as correct and submit to its rules, then they could be forgiven for the annoyance they have caused. But as long as they do not publicly make such a declaration, it is to be assumed that this dissolution is only for external reasons, or that it is only an echo in their struggle against the Lutheran Church, but that their hostile attitude toward the Lutheran Church still continues. And this latter opinion is confirmed by the fact that they - with one single exception - have not yet had their children confirmed. Although these church council members have obviously shown that they are opponents of the Lutheran church,

they do not want to leave it; indeed, they claim the right to hold office in the church they disdain. This is a contradiction, the toleration of which, in its consequences, would have to lead to the Saxon Lutheran Church ceasing to be a Lutheran Church.

"The matter is of the greatest importance. The Lutheran Church is a strong castle, but enemies besiege it all around. On one side Rome is encamped with her hordes, who have not yet spent their old contradictions. Now these enemies are forced to limit themselves to a war of defense. But on the other side the battle is all the more fierce. There the storm ladders are put on by the multitudes of unbelief who fight in different armor. Among the most determined representatives of it are the free churches. One only has to read a few numbers of Uhlig's *Sonntagsblatt* or similar papers, and one can clearly see that they believe neither in a risen Saviour, nor in a living God who can hear prayers, nor in a judgment after death, nor in eternal life. The Lutheran Church need not fear these attacks, for it stands on the rocky foundation of the divine Word. The Lutheran Church is tolerant, i.e., it does not like to use worldly coercion to win over or hold on to those who resist. It did not object to the law of dissent, which permits those who reject its doctrine to leave its midst without suffering any worldly disadvantage. She deplores the pernicious errors of such unbelievers, warns them, and testifies to them from God's Word that they are on the way to destruction, but she recognizes those who openly declare, "We do not believe your doctrine, therefore we do not believe your doctrine: 'we do not believe your doctrine, therefore we leave your ecclesiastical fellowship'<sup>5</sup> - she recognizes them, indeed, as deplorably blinded, but at least as honest people. But if it is discovered in a besieged castle that some of its inhabitants, yes, even such persons as have a commanding post, an office to hold in it, are in collusion with the enemies, that they have opened a window here, a back door there, may they then be tolerated longer in the castle, may the post entrusted to them be left to them longer, or will the excuse suffice: since then we have neither locked that door nor kept the key to ourselves? And not even this excuse would apply here; even in recent times free-religious lectures have been held publicly in Riesa. No society, and be it a mere pleasure society, tolerates such members as expressly refuse to obey its statutes. The Lutheran Church is willing to tolerate such members as are weak in faith, even such as are troubled by all kinds of doubts, but still honestly search for truth, but shall it also tolerate such members, even leave them an office, who openly declare: your doctrine we reject, your ordinances we despise?"

"The matter before us concerns not only the congregation of Riesa, it concerns the whole Regional Church. As is well known, the church councils have to vote for the synod. If the decidedly unbelieving succeed in penetrating into the church councils, and in asserting themselves there in spite of their obvious denial, they can also penetrate into the synod, and there, under certain circumstances, gain the majority and exercise the most harmful influence on the whole regional church. Then the Landeskirche of Saxony will soon cease to be a Lutheran church, and the faithful members of the Lutheran Church will be left with nothing.



Church, if they want to remain Lutherans, only one way out remains: to leave the national church. We must resist this as long as there is time."

"But in what shall we place our hope that such evils shall be remedied? On the church regiment? I personally trust the bearers of the church regiment with a benevolent attitude against the right of the Lutheran Church; I am glad that the Ministry of Culture has called the conduct of the Riesa churchwardens in question morally unjustifiable. But nevertheless the Ministry of Cultus, nevertheless the ministers of state commissioned in evangelicis, left the Riesa churchwardens in office, because they thought that the present provisions of the churchwardens' regulations gave no legal right to exclude them."

"That is why I do not expect too much from the present petition.) It goes to the Synod, which is elected by the church councils. If corruption is allowed to spread in the church councils, how easily can it also take hold of the Synod? If the Synod, in a single session, has allowed itself to be overpowered into the highly questionable decision to weaken the formula of obligation of the clergy, how easily can it also be moved to reject this petition. But even if this petition is accepted, the opponents of our church will always find back doors to circumvent the wording of the law and penetrate the church councils. If the petition is rejected, however, we will have bound ourselves more and more by tolerating these evils for a longer period of time to tolerate them in the future as well. I repeat it, the petition is good, I agree with it, but it is not sufficient to cover our own ecclesiastical position."

"But in what shall we trust? Only in Jesus Christ, the Lord of the church, who protects it. But only then can we trust in him, if we fully and completely orient ourselves according to his holy word. But if we meet here in the diocesan assembly quite calmly with free congregations, we are acting against God's word. We have already experienced how little blessing has rested on our diocesan assemblies. According to § 31, they are to meet to strengthen the effectiveness of the church councils and to stimulate their interest in church affairs, and a free exchange of opinions is to take place in them. Already up to now this purpose has not been achieved in our church and could not be achieved, because the members of this assembly do not stand on the same faith basis. An exchange of opinions cannot take place without a mutual giving and receiving, but we must not receive and assimilate opinions which are contrary to God's Word. Therefore, our diocesan assembly was only a battleground for unfruitful fighting."

"Hitherto we could do nothing against it, because we could not prove to our opponents that they were rejecting the fundamental truths of the Lutheran Church. Now we can prove it to them, but now also the word of God applies to us, 2 Cor. 6: Do not pull on the strange yoke with the unbelievers. For what enjoyment hath righteousness with unrighteousness? what fellowship hath light with darkness? How does Christ agree with Belial? or what part has the believer with the unbeliever?

\*One wanted to introduce a request that stricter laws be enacted concerning the churchwardens.

unbelievers?... therefore come out from among them, and separate ...not to hold the same meeting. Then it depends on the yourselves, saith the LORD, ... and I will receive you, and be your Superintendent whether he wants to hold a diocesan meeting with Father, and ye shall be my sons and daughters, saith the LORD the minority. I hardly believe that the superior authorities would Almighty." compel him to do so."

"Now the word Rom. 16 (v. 17) applies to us: But I exhort you, "But if our proposal is not accepted, the minority will leave, and brethren, that ye take heed of them which cause division and the majority may see how far they get in their fellowship with the free-dissension beside the doctrine which ye have learned, and depart spirited. The minority will then have the consciousness of having from the same. Now the word of Titus 3 (v. 10) applies: avoid a rendered obedience to the word of God, and the Lord will already heretical man, when he is admonished once and again. The word know to place a blessing upon such obedience. Amen." -

of 1 Corinthians 5 (v. 11-13) applies: If there be any that call This address was followed by a heated disputation in the themselves a brother, and be an idolater, or a blasphemer, ... diocesan assembly, in which, of course, much was said about "love", neither eat ye with him..... Put out from among yourselves him that but God's Word, on which the dear Pastor Auerswald had placed is evil. Now we have to follow the example of the apostle Paul in himself, was not addressed. Finally, therefore, the motion: "not to Ephesus, of whom it is written Acts 9 (v. 19): But when some were meet together with the independent church leaders of Riesa", i.e. to hold a diocesan meeting, was rejected by a large majority. Now Pastor Auerswald made the following statement:

Now the warning of 1 Timothy 5 (v. 22) applies to us: "Do not be made a partaker of the sins of others," and the interpretation that the apostle of love, John, gives to it in his second epistle: "He who transgresses and does not abide in the doctrine of Christ has no God. He that abideth in the doctrine of Christ hath both the Father and the Son. If any man come to you, and bring not this doctrine, receive him not at home, neither salute him: for he that saluteth him bequeatheth himself partaker of his evil works."

"In obedience to such clear passages of Scripture, the church council of Ponikau had now made the motion: The Diocesan Assembly declares the members in question of the Riesa Church Council to be unauthorized to take part in the meetings of the Diocesan Assembly. One objected to this motion that it was unlawful. One concludes something like this: the church council regulations secure the right of all "church leaders" to take part in the diocesan assembly. The church regiment has the Riesa leaders confirmed in their office. We have no right to place ourselves above the church council regulations and the church regime; we must not deprive the people of Riesa of a right which the laws guarantee them."

"Good. Human laws therefore hinder us from fulfilling the word of God: put out of yourselves them that are evil. We cannot change this. But no law hindereth us from fulfilling the word: come out from them, and separate yourselves, depart from them. We therefore make our request in the following form":

"The diocesan assembly declares that it may not continue to meet together with the independent churchwardens of Riesa."

"This motion is not unlawful, it does not deprive those Riesa members of their legal right, but rather we thereby declare ourselves willing to possibly (depending on circumstances arising) waive our right to diocesan assembly."

"If our motion is accepted, two things are possible. Either the members of Riesa, who otherwise pay homage to the majority principle, submit and declare that they wish to remain away from an assembly that does not want their presence. Or the Riesa members insist on their formal right, in which case the majority leaves the assembly and declares.

"Since, after this vote, we can no longer regard the Diocesan Assembly at Großenhain as a purely Lutheran one, but as a mixed one, consisting of Lutherans and freedmen, I declare, first of all, in the name of the Church Council . Ponikau, that we can no longer attend the same and will not attend it in the future either, as long as the causes which compel us to leave have not been removed. I leave it up to the others who have joined in our motion to decide whether they too will add to their protest by word a protest by deed."

Thereupon Pastor Auerswald left the meeting together with some members of the Ponikau church council and the three church patrons of Ponikau, Sacka and Krakau, as well as three other pastors.

Pastor Auerswald, who reports this, adds:

"The step we have taken will be different... be judged. The consequences are in the hands of the Lord; we must obey his word. As long as we are not shown that the statements of the divine word cited are not decisive for the question at hand, we believe that the provision which calls the church leaders to diocesan assemblies without inquiring whether they are based on the Lutheran faith cannot be carried out without harm and denial. If the church in the Confirmation of those who are of the Lutheran faith it wishes to admit to Holy Communion, first requires the confession of the three articles, it also has the right to entrust a churchwardenship only to those who expressly declare that they accept as true the doctrinal content of the Lutheran Catechism, our lay confession." -

We share the above not only as a pleasant event in a church of the old home, but also as a warning and encouragement for us here in "free" America. For, alas! it cannot be denied that even here, where no secular authority imposes anything on the church, there are congregations that want to be Lutheran, in which men administer the churchwardenship who are just as little of the Lutheran faith as those members of the Riesa church council. But the freer the church is from all external coercion, the more irresponsible it is on the part of a congregation and its preacher where such pulling on a yoke with the unbelievers takes place.

W. [Walther]



To the ecclesiastical chronicle.

I. America.

Godless Fire Sermon. From Ward Beecher's fire sermon we lift out only the following passage: "Instead of asking whether God intended to humble Boston, let us look into the future and see what are the lessons that may be taken from such a fire disaster as this. And what are the lessons? - That one should build less fire-hazardously and set up better fire-fighting facilities! - Ezek. 13, 10.

W. [Walther]

"The Lutheran Herald." In the issue of this paper of November 7, we are pleased to find an excellent article by Dr. E. Moldehnke on the fact that, according to Deut. 18 and 20, marriage with the wife of the deceased brother and with the sister of the deceased wife is not permitted. The article concludes with the following words: "Here in the country one asks little about marriage impediments through kinship and affinity, in Germany just as little, there the sovereign dispenses through his consistories even from express biblical marriage prohibitions (e.g. from 3 Mos. 18, 12, 13.)! In our day, when the materialistic spirit of the age seeks to throw down all barriers, we must oppose this largeness of moral indifference, which Herzog's Realencyklopädie m. 677 describes as a milder conception of church order and freer practice, and abstain from blessing such marriages ourselves, and testify that even the natural sexual sphere, according to God's order, is enclosed by various barriers, of which the world is similarly enclosed as the heathen marriages mentioned in Leviticus 18, 12, 13, 18, 20. mentioned pagan abominations of immorality, and is therefore threatened with terrible punishments by God (cf. 3 Mos. 18, 24.-30.). Therefore, as much as we want to be lenient in the present time of great disruption in the ecclesiastical sphere, out of ignorance and without reason, when marriages are entered into with a brother's wife or a wife's sister, according to Luther's previously stated principle, Fol. 319, so much must we instruct and warn the people that they do not bring God's wrath down upon themselves through contempt of the divine prohibitions of marriage." W. [Walther]

The November 20 Anabaptist "Messenger" informs its readers that the Lutherans, and therefore also the Missourians, consider Luther to be the one with the eternal gospel in the middle of the church sky, and makes the remark: "What have we to say to this? Nothing at all, but: Let him fly!" This is certainly a most witty remark, which at the same time reveals a great good-naturedness. Or should the "messenger" want to let Luther fly unmolested because his gun does not reach so far?

W.

[Walther]

Herr Kraft- und Stoff-Büchner's first lecture was a complete failure. Even Mr. Tümmel and other non-believers felt, when they left the lecture hall, as if they had been sent to the first of April. Thus, among others, the New York correspondent of the "Illinois - Staatszeitung," which is otherwise on ropes of the infidels, writes: "Dr. Ludwig Buechner's first public appearance took place last Thursday in the gymnasium, while his further lectures are not to be expected until after the election. The subject of his first was: the origin of man on the basis of the theory of development. I cannot report on this first appearance of the famous author of 'Kraft und Stoff' from my own perception, but according to the.

From what I have been told by a scientific doctor - which seems to be a tautology, but is not one in this country - the impression made by Dr. Büchner's lecture was not particularly favourable, either in content or in form. The content was criticized for offering neither anything different nor more than could already be read in the well-known writings of the author of 'Kraft und Stoff' and others, and the lecture is said to have been neither stimulating nor attractive, all the less so since Mr. B. only delivered it, and did so very quickly, albeit with a very sonorous organ. Besides, Dr. B. repeatedly referred to his own books, which, in a popular lecture, which ought to be an independent whole, and not a *referens sine relato*, would be downright a fault."

Position of our high state officials toward the church. The Christian Advocate notes

in an article about the recently deceased Seward (who passed away without expressions of faith), among other things, the following: "No President of the United States has ever been a church member or a communion guest during his term of office, and, with some highly creditable exceptions, this rule seems to be observed by all our distinguished men, whether they belong to the civil or the military state. When will our great men understand and heed the saying: 'The fear of God is the beginning of wisdom?'"

II. foreign countries.

Unrighteous doctrinal discipline. In Lemgo in Lippe, a Lutheran pastor was recently fined ten Thalers for allowing Pastor Knak to preach in his pulpit, even though the latter had been forbidden to preach by the consistory. But what kind of grave heresy is Pastor Knak paying homage to, that even an unright consistory has forbidden him the pulpit? - The heresy: that the sun revolves around the earth, not the earth around the sun! Behold, dear reader, this is how it stands in the unchurched church: there preachers may at least deny that Christ the true eternal Son of God, miraculously conceived by the Holy Spirit, rose from the dead, and ascended into heaven; this is at most censured as an imprudence, because these articles are still uncertain: But if a preacher teaches that the sun moves around the earth, this is a terrible, gruesome, soul-destroying heresy to an uninstructed consistory, for the doctrine that the earth moves around the sun is for him an established article of faith, the denial of which is to be punished with dismissal.

W. [Walther]

Faith in the infallibility of the pope. With it it looks obviously very windy also with those, who zeal now for it. The Bishop of Rottenburg, Heffele, had first declared that he would never proclaim the decision that the pope was infallible, that he might do as he pleased, for he would thereby lose his "peace of conscience," which was of greater value to him than all temporal advantages - and now he declares: after he had accepted the infallibility of the pope, now he has all the more peace of conscience! Mr. Reichensperger and Mr. Windthorst are now furious defenders of the infallibility of the pope, and yet Mr. Reichensperger had declared to Professor von Schulte only two years ago: "Dear friend, do not get so heated, the nonsense of the dogma of infallibility will not be published."



will be." And Mr. Windtherst: "If the dogma is proclaimed, I shall be excommunicated in six weeks; I cannot believe that, and I do not believe it." As is well known, this is precisely the situation with Archbishop Kenrick here. First, at the Conciliar itself, he had declared the doctrine of Papal Infallibility to be a ridicule, and now - he ducks. And this then is what the Papal Church calls its unbroken unity of faith! May God have mercy!

W. [Walther]

In Rome, on March 4, the opening of a Bible Society took place, and already a full hour before, there was no room to be found. On the stairs, in the corridors, outside in the square in front of the Argentina Theatre, there was an innumerable crowd. The celebration began with a prayer by the Waldensian clergyman Pons. The English Admiral Fischburne presided, as no Italian could yet be found for the occasion. Secretary Reell reported that the Society had begun with a capital stock of 2,000 francs, that a friend of the work had offered another 2,500 francs, and that one could hope for a first annual income of 25,000 francs. Now Ribetti brought greetings from the Waldensian Church, the oldest Bible Society, whose members learned the Bible by heart before they were old, so that they would never lose it, until at the beginning of the 16th century, in spite of their poverty, they had their Bible printed at a cost of 1500 Thalers. Thus we read in the Reformirte Kirchenzeitung. How might the old sinner in the Vatican have felt when he heard that a Bible Society was gathering in his Rome, without being able to burn them together with their Bibles?

W.

[Walther]

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## Church News.

After the previous pastor of the local Evangelical Lutheran district congregation zur heiligen Dreieinigkeit, Mr. Pastor G. Schaller, recognized his election as professor of theology at the Concordia Seminary here as a divine call and his congregation was also convinced of the divinity of this call and finally agreed to accept it, although with a heavy heart, the aforementioned preacher preached his farewell sermon on Acts 20:32 on the 25th Sunday after Trinity and has now moved into the seminary to the great joy of all its inhabitants. However, God, according to His holy counsel, has arranged it in such a way that our institution has not received any increase in its teaching staff through the entry of the professor in charge. Professor E. A. Brauer has been chosen by the vacant congregation of Trinity in Saint Louis to be their preacher and pastor and, after he too recognized this choice as a call coming from the Lord, received the requested release from the local supervisory authority and thereupon accepted the call, he was ordained on the 26th Sunday after Trinity by the President of the Western District, Mr. Pastor F. Bünger. Pastor F. Bünger, assisted by the undersigned, after the preacher had preached an installation sermon on Joel 2:23, he was solemnly installed into his new office. Thus it has pleased the Lord to both grieve and rejoice at the same time, to take from them and to give to them, the dear Trinity congregation and our seminary at St. Louis.

May the Lord then bless the sacrifice which both that congregation and our Synod, through its representatives, have made to His holy will for the furtherance of His kingdom according to the riches of His grace. - Finally, it should be noted that the supervisory authority, so that in the election of a successor to Prof. Brauer nothing would be rushed, was initially concerned that at least those lectures which Prof. Brauer had to hold in the proseminary, be temporarily held by an only temporarily employed assistant teacher, the studiosus Mr. E. Kähler.

C. F. W. Walther.

On Tuesday, October 29th, Dr. Sihler solemnly inaugurated Director Hanser and Conrector Bischofs in their new offices at the institution. In his speech on this occasion, Dr. Sihler showed how just our sorrow was that Prof. Saxer felt compelled to resign from the directorship, but also demonstrated how much we had to do in order to be able to continue our work.



We have reason to give thanks to God and to heartfelt joy, since Pastor Hanser has accepted the call to the Directorate and Pastor Bischofs is also now a teacher.

May the Lord God continue to grant our institution a gracious prosperity and let His abundant grace and mercy rest on teachers and students! W. S. S t.

The Zion congregation here, vacated by the appointment of Pastor Hanser as principal of the high school at Fort Wayne, appointed Pastor Fick of Collinsville to succeed him. He accepted the appointment after being peacefully dismissed by his congregation, which he had served faithfully and with great blessing for more than thirteen years. On the 24th Sunday after Trinity, just on Luther's birthday, the 10th of November, he was introduced into his new congregation by the undersigned, assisted by Pastor Otto Kolbe, by order of the honorable Presidium of the "Eastern" District. While on that day, indeed at that very hour, the conflagration which had broken out the previous night was still raging terribly, reducing one building after another to ashes, we were granted, by God's grace, to hold the celebration undisturbed in our little church.

May then by this introduction a Luther have been born to the dear congregation and to our whole Eastern District Synod! And may this faithful servant of Christ's work be blessed here in the East, as it has been in such abundant measure in the West!

His address is: Lov. N. l'ielc,

286 Lüavvaut ^vo. Loston, Llass.

At the same time I take the liberty of taking this opportunity to bring the joyful news to our dear Lutheran Zion that with the help of the Lord we have succeeded in founding a "" Lutheran free school in my congregation for all children from four to seven years of age. It has only been in operation for three weeks and has 21 children. In this way we hope to plant the pure and righteous Word in many little hearts and thus to work against the local heathen free schools in a right way. May the Lord in His mercy also please this little plant and grant that it may bear much fruit for eternal life! Amen.

Boston, Mass, Nov. 10, 1872, A. View end.

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## Mission Festivals.

On the eighth of October of this year, the annual mission festival was held in the congregation of the undersigned. The Lord our God had given us very kind weather, so that the dear guests, who had been looking forward to this feast for a long time, could hurry from near and far, both from my two branches and from the congregation of Pastor Seidel in Quincy. After Mr. Rev. Baumgart from Warsaw had refreshed our souls in the morning with a heartrending sermon on Matth. 25, 34, our bodies were also abundantly supplied with food and drink at long outdoor tables through the ministry of the dear women. In the afternoon Rev. Seidel gave an attractive lecture on the missionary history of Ansgar's ministry. In the evening, Rev. Nütze! from West Ely gave an edifying sermon on Joh. 15, 17-21, which was followed by the celebration of Holy Communion. This was the end of the feast, and it was heard from all sides that it was a glorious feast, abundantly blessed by the Lord. For the two following days a mixed conference was announced, which began with a powerful evening sermon by Rev. Mießler in Palmyra about Rom. 1, 16.

The Mission Frst Collect was 30 dollars more than last year, in round sum P90.00, of which H25.00 is to be sent to St. Louis for the Synod Treasury, H20.00 to Addison for the School Teachers' Seminary, and P45.00 to Hermannsburg for the Heathen Mission.

To the Lord, who has so gloriously confessed us, who has preserved his little company among us, and who still reigns among us, glory be to him alone!

Keokuk Junction, Adams Co, Ill

C. Meyer.

## Misiousfest in New Uork.

As the report on the mission feast in Baltimore shows, if we want to celebrate a mission feast here in the East, there are many and great difficulties to overcome; especially in our great metropolis of New York, the members of our congregations live so scattered that it is almost impossible to celebrate a common feast; For, besides the fact that most of them have difficulty in getting away on weekdays, almost all of them have to travel by rail, ferryboat, and horse-drawn trolley; and if we add to this the often dangerous road crossings in the city itself, we can see how difficult it is to travel long distances with women and children.

Nevertheless, here in New York, we decided, in God's name, to at least make an attempt at a common

Mission Festival. The day appointed was October 17, the place a beautiful stands in the way of a Christian congregation. The beautiful example of the private park at the foot of 83rd Street, East River. The morning of the day said congregation should urge all congregations to do the same. He who is brought a severe chill, and nearly every one of the traveling party prophesied not faithful in the small, i.e. in the earthly, alone good steward, who will entrust that they would be about the only ones. But these prophecies were not borne to him the 'great, the heavenly?

out; one party after another arrived at the fairgrounds, so that, to our great joy, Quincy, Ill, Nov. 2, 1872. nearly 300 persons were assembled. So, in God's name, we began our festivities at about half past ten o'clock. After singing, Pastor F. König preached the mission sermon on Coloss. 1,12-14, from which he showed what great grace God has shown us Christians by saving us from the authority of darkness and transferring us into the kingdom of His dear Son, in whom we have redemption through His blood, namely the forgiveness of sins; - but that because Christ has not only purchased this grace for us, but for all men, it is therefore also our holy duty to proclaim this grace of God in Christ to all men.

After this, Rev. Weisel gave a speech on external missions based on Matth. 9, 38, in which he showed how many millions of people still sit in darkness and the shadow of death; how small the number of missionaries is in relation to the great number of Gentiles, and finally called upon his listeners to ask the Lord of the harvest to send laborers into his harvest, but also not to lay their hands in their laps, but to do what is in their hands, so that the kingdom of God may be spread.

This concluded the morning celebration and the guests dispersed to take their midday meal. At two o'clock we gathered again and Director Holls of the Wartburg Orphanage gave an address on inner mission, in which he showed what inner mission was and how great and important the work in this field was. - Finally, Missionary St. Keyl gave a speech on emigrant mission.

In spite of the bitterly cold wind blowing in from the sea, everyone held out thoroughness is combined with a generally understandable presentation, as steadfastly to the end, and unanimously we decided, God willing and we live, no other book of this kind is distinguished. After an introduction on the to celebrate such a festival again next year. After the meeting had decided to importance of the doctrine of the church, on the main aberrations, namely, the express our heartfelt thanks to the women's clubs of Harlem, Yorkville and overestimation of the invisible church on the one hand and the visible church New York for their kind hospitality, everyone went on their merry way. - The on the other, as well as on the distinction of the church in the proper and two collections resulted in the sum of O175.00, to which the aforementioned improper sense, the author deals in four chapters mainly with the following women's associations added P25.00. pieces: 1. what the church actually is; 2. its properties; 3. its characteristics; 4.

May God in his mercy grant that the work once begun may have a blessed progress for the salvation of many souls! G. finally, its orders. In this book, the theologian as well as the simplest Christian should have the golden thread that will keep him safe from getting lost in the maze that is now opening up everywhere concerning the so important doctrine of the church. The book contains 105 pages in octavo, costs 45 cents and is available from our general agent, Mr. M. C. Barthel.

Thanksgiving and Mission Feast.

The Rev. Erdmann's Lutheran congregation at Red Bud, Ill, celebrated their Thanksgiving and Mission Feast of this year on the 26th and 27th of October, and the undersigned was instructed to report the same.

We do not think much of it when everything that happens in the kingdom of God is reported and published, for there is often much vanity involved. But there are also deeds which it would not be right to conceal. Even the Lord Christ sometimes praises the action of the widow who puts a mite into the treasury, or says of Mary: she has done a good work, Marc. 14, 6. Also the congregation of the honorable President Erdmann has done a good deed. A few years ago, they built a large, beautiful brick church with a magnificent tower that rises to the heavens and, like a mighty pointer, shows people their eternal home. Two bells in the tower call with their harmonious, solemn tones to the praise of God. On October 26th they called the dear congregation to the harvest festival. The celebration was opened with a full-sounding choir and congregational singing. The altar service was conducted by the local pastor. The first sermon was preached by Schreiber on the parable of the rich man, who carried the field well, Luc. 12, 16 - 21. In the afternoon, the young, brave Pastor Goehringer of Mascoutah, Ill, preached on the IOOst Psalm. In an eloquent and anointed manner he treated the subject: "Our thanks at the harvest feast", and showed, 1) for what -, 2) how one should give thanks.

Sunday, October 27th, was dedicated to the celebration of missions. In the morning at 10 a.m. Pastor Bötticher from Mount PulaSki preached on 1 Cor. 13, 13. In his fresh, popular way of speaking he demonstrated how the missionary work is 1) a work of faith, 2) a work of hope, 3) a work of love. In the afternoon the undersigned preached the final sermon, which was based on Is. 53, 10.11.

Finally, the local priest exhorted from the altar to activity in the kingdom of God; whereupon the festive assembly was dismissed with the blessing. The collection raised on this day for the good of the Kingdom of God amounted to O174.90.

It should also be mentioned that this active congregation does not owe a single dollar on its beautiful church property. Some congregations build large and beautiful churches, but later suffer from a heavy burden of debt, which hinders the prosperity of the congregation.

Quincy, Ill, Nov. 2, 1872.

S. Lie se.

Notice.

Rev. H. W. Diederich has been elected by a majority vote of the electoral college to the position of professor in the high school at Fort Wayne.

The synodal congregations shall send in their votes for or against this election within eight weeks. Those who do not send in their votes shall be considered as voting in favour.

Th. Brohm,  
Secretary of the Electoral College.

It's a nice new book.

The Doctrine of the Church. From the Holy Scriptures and according to the confessions of the Lutheran Church presented by Brunn. Lutheran pastor. Dresden, Justus Naumanns Buchhandlung (Heinrich Naumann).

Whoever wants to learn about the important question of the church, we advise to buy and read this beautiful book by our dear Brunn. In it, a importance of the doctrine of the church, on the main aberrations, namely, the overestimation of the invisible church on the one hand and the visible church on the other, as well as on the distinction of the church in the proper and improper sense, the author deals in four chapters mainly with the following pieces: 1. what the church actually is; 2. its properties; 3. its characteristics; 4. finally, its orders. In this book, the theologian as well as the simplest Christian should have the golden thread that will keep him safe from getting lost in the maze that is now opening up everywhere concerning the so important doctrine of the church. The book contains 105 pages in octavo, costs 45 cents and is available from our general agent, Mr. M. C. Barthel.

W.

[Walther]

Our new calendar for the year 1873,

now ready to be sent out, contains, in addition to the previous material, first of all a most interesting story with the heading: "Der Freigeist", and then smaller articles under the following titles: Alexander von Humbodt, Vom Bibellesen, Die verschiedenen Zeitrechnungen, Der Namen-Kalender, Das Fegfeuer ein Pfaffenbetrug, eines römischen Priesters Bekenntniß und Bitte auf dem Todbette, Geständniß eines römischen Pfaffen, Füllsteine. - We think that no member of a German congregation of our Synodal Conference should be without this calendar. The price is: 10 cents for one copy, 90 cents a dozen (postage included).

W. [Walther]

Conferenz - Ads.

The next quarterly conference of the teachers of Saint Louis and vicinity will be held, God willing, on the 27th of December in the morning and afternoon and on the 28th of December in the morning in the Trinity District in St. Louis at the College. - For lodging contact the undersigned, No. 1810 Kootk 8rk 8tr, St. Borns, Hlo. Oskar Gotsch.

The New England Pastoral Conference will meet, God willing, from the 26th to the 28th of December, in Boston, at the house of Rev. Fick, 286 8durvraut ^V6. A. View end.

The Western Kansas Specialconserence will assemble, God willing, at the home of Rev. Schaaf at Clarks Creek, Davis County, Kansas, from the 28th to the 30th of December.

C. H. Lüker, Secretary.

The Cleveland Specialconserenz will meet, God willing, at the home of Rev. F. Wyneken, in Cleveland (west side), January 7 and 8, 1873. I. Rupprecht.

For Pastor Ruhland in Dresden in the Kingdom of Saxony received through Pastor Hochstetter in.Jndianapolis from some members of his congregation H20.00. From Mr. I. Margrander in Rechtster, N. I., K10.00.

For poor students received through teacher Deffner, from Pastor Demetro's wedding in Past. Voigt's branch congregation collected, O6.00. At Assistant Preacher Heyer's wedding collected K25.15. Through Rev. Spehr in Sheboygan, Wis. as a part of the Re-formation Festival Collect in Trinity Parish there P8.00.

The Concordia Seminar received 6 quilts from the "valuable" Women's Association of the local Trinity District.

C. F. W. Walther.



Report

of the Cassirer of the General Synod of Missouri, Ohio, &c. States, on the State of the Casse," on the first of November, 1872.

<b>Synodalcasse.</b>	
Balance on hand according to synodal report .....	43886.07
Received by 31 Oct. 1872 .....	6357.87
From the Norwegian L-nod.....	1500.00

Total of revenue and inventory.....	94
Expenditure: Salaire, travel expenses rc .....	413007.19
Current expenses in college at St. Louis .....	1429.35
Likewise in Fort Wayne .....	784.30
Likewise in the seminar on Addison.....	19.30
Sum of expenditure .....	415240.14
Total revenue as above.....	411743.94
Remains debt .....	3496.20

<b>6 Committee for printed matter.</b>	
Balance on hand according to synodal report.....	4 5948.06
Received by 31 October 1872 .....	22979.29
Total of revenue and stock .....	428927.35
Expenditure per instructions of M. C. Barthel418393 .....	.29
Remains current stock .....	10534.06

<b>6. construction rase.</b>	
Balance of debt according to synodal report- 415436.53	
Paying off old debt in Addison and Fort Wayne .....	825.00

Sum total of issue and debt 16261.53 Received to 31	
October 1872 .....	634.16
Remains current debt .....	15627.37

IsL. For the extension of the college at Fort Wayne and the building of a teacher's dwelling at Addison, which may now be considered completed, about 412000.00 has been paid out; but as the accounts and vouchers have not yet been submitted to me, this sum is charged to the building committees of both institutions, and not to the building fund. In reality, therefore, the debt to the building fund is 412,000.00 more than has been charged above, i.e. 427627.37.

<b>D. Proseminar raffc.</b> Inventory according to synodal report <b>4241.70</b>	
Received by 31 October 1872 .....	707.13

Total of income and inventory.....	948.83
Issue:	
To Pastor Brunn rernittirt4153.....	90
For freight and passage of the arrived	

Sum of the output .....	600.09
Remains current stock .....	348.74
948.83948.	83

<b>L. Missionary Fund.</b>	
Balance according to Synodal Report45208 .....	21
Receipts to October 31, 1872, including proceeds for mission property sold by Rev. Sievcrs in the amount of 4663.03 ...	1026.88

Total of revenue and stock- 6235.09 Expenditure: none.	
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<b>IV Inner Mission Fund.</b>	
Balance according to synodal report .....	41465.62
Received by 31 October 1872 .....	534.23
Total revenue and inventory .....	1999.85
Spent for internal mission purposes 4 391.95	
Remaining stock .....	1607.90

1999.85	
<b>K Casse for poor and sick pastors.</b> Received by 31 October 1872\$5	
.....	110

For poor and sick pastors have been for some time now sums have been received and paid out, and when in the last synodal assembly a general treasury was established, I had on hand \$171.65, which sum I transferred to this treasury with .....

Total revenue .....	176.65
Issued on behalf of Praeses Bnger4 .....	50.00
Remains stock .....	126.65
176.65	
John F. Schuricht, Cassirer.	

For the Lutheran orphanage near St. Louis

the following gifts were received:  
By the congregation of the Rev. Sauer in Jackson County, Ind. subsequent 42.00. By Rev. Martin in New Bremen, Ill. 2nd consignment: Thanksgiving - Collecte 412.00, by H. R. 410.00, Bro. Bvbm 42.00. By Past. Hahn's congregation in Staunten, Ill. 411.50. Past. Voigt's Gem. in Frankenburg, Mo., 46.25. by Past. Schlechte in Windsor, Ill: Collecte in his Gem. 412.20, Kindtauf-Coll. at Hrn. Gottfr. Pfeifer 41.55. Of the.

Zrons-Gem. at Belleville 415.60. Robert Schumacher at Saint Loms (?). Theo. Horn there 42.00. Past. Jungck's comm. in Cape Girardeau County, Mo. a part of the Mission Festival Collect H10.00. Subsequent from Past. Traub's Gem. in Crete, Ill, H2.00. from Past. DrmannS St. Pauli Gem. in Sakeville, Ill.: from Habermann 41.00, N. N. 42.00, W. Meierhoff 42.00, I. H. Meierhoff 50 Cts, H.Welge 42.00, H. Wolter 41.00, Marquardt 40 Cts., H. Kothe 50 Cts., P. Fedderke 50 Cts., W. Fuhrhoz H1.00. Sasse 41.00, Rubach 41.00, H. Fuhrhoz 50 Cts., Stegmann 25 Cts., W. Thies 41.00, L. Wolter Jr. 41.00, A. Koch 41.00, Otte 50 Cts., F. Ebers 42.00, H. Ebers 50 Cts., Brei Jr. 41.00, H. Bruggcmann 41.0ll, W. Wolters 50 Cts., K. Meierhoff 75 Cts., W. Warre 41.00, W. Wolter 40 Cts., Stratmann 42.00, by N. N. from the bell bag 41.00, Buescher 60 Cts., C. Wolter Sr. 45.00, P. Groe 50 Cts. By Past. Ernst at Elmira, Canada, 429.75, by Past. Daib by members of his Zion congregation at Town Caledonia, Wis. 42.90, by members of his congregation at Tremont Road 41.00, by his congregation at Oshkosh 413.70, by himself 41.00. By Past. Th. Mic3ler's congregation at Cole Camp, Mo. 414.00, from Past. Mertz's congregation at Brownstown, Ind. 47.40. by Rev. Reinhardt by F. Heeren 45.00, G. Renken 45.00, H. Mansholt 45.00, I. Koch 41.00, I. Albers 50 Cts. By Past. Miracles in Chicago: by F. Schneider in Past. Lber's Gem. to Niles, Ill, 41.00. by N. N. in Past. Piffel's Gem. to Matteson, Ill, 42.00. From Rev. Rauschen's Gem. to Dallas 410.00. From Past. Nuoffers Gem. to Eagle Lake 415.27. From Past. Ddrclein's congregation at Chicago 425.21. Past. Querl's Gem. at Lvonsville, Ill., 414.28. By the same from N. N. (?) By Past. Zucker in Proviso, Ill, 45.00. Collected by Teacher Hrtet from the school children of Bethlehem congreg. in Chicago 412.00. From Trinity Distr. at St. Louis by Mr. Blumenberg 477.00. By Past. Lker in Aroma, Kansas: from himself 50 Cts, Wittwe Hegwer 50 Cts. Collected at the foundation feast of the Virgins' Association of Trinity Dist. at St. Louis 417.10. By Rev. Pallmer's parish at Aerbın, Teras, 433.25 in gold. Past. Carpenter's congreg. at Rose Hill, Texas, 435.60 in gold. Past. Prost's Gem. in Texas 415.00 gold. Offering Collecte in the Rev. Kilian's Gem. at Serbin, Texas. 434.00 gold. From the Virgins' Association of Trinity Distr. at Sheboygan, Wis. 419.25. Through Teacher C. G. Pfeiffer at Frankenmuth, Mich.: from Joh. Herzog 41.00, from his children 75 Cts. from Mrs. Jordan 20 CtS. from her children 30 Cts. from Bro. Lotter's children 41.""0, from Konrad Bernthal's children 41.00, from Bernh. Weiss' children 50 Cts, of Joh. A. Helds children 41.00, of Paulus Ranzenberger's children 25 Cts, of Matth. Bierlein's children 75 Cts, of Ad. Wickels children 41.00, from Joh. Knolls children 55 Cts, Joh. Bernthals children 50 Cts, Bened. Kaiser's children 25 cts, of Joh. Keinath's children 50 cts, of Wittwe Steigmann's children 30 cts, of Georg Bierlein's children 41.00, of Georg List's children 25 cts, of Joh. Frank's children 60 cts, of Mich. Nickels children 50 Cts., from Balth. Dcuring's children 50 Cts, of Teacher Pfeiffer's children 50 Crs. Of Past. Rupprecht's Zion's congregation at Norfolk, Nebr. 45.00. whose JobannisGem. 44.50. Collecte of Past. Sussner's congreg. in Richland Centre, Wis. 412.25. of Past. Schmidt's Gem. in Cypress City, Texas, 410.00. by Past. C. Braun in Houston, Texas, 45.50. By Kaspar Trampe in Bielefeld, Mo. thank offering for recovery of his children, 45.00. Don Joh. Brokade in St. Louis thank offering for happy delivery of his wife, 42.00. By Mrs. C. Sch. in Randolph County, Ill, 415.l>0. By Past. T. Roesch: from himself, 41.74, Harvest Fcst Coll. of his Gem. 410.26. From the Woman's Club in Past. Engelder's Gem. tn Pittsburg 415.00. By Past. Gross in Buffalo 411.50. By Teacher Riedel in Frankenmuth, Mich. from the congregation there 416.50. By Past. Holls' Cross congregation at Centreville, Ill. 45.00. Subsequently by Past. Daib by some members of his former Fions congregation, 41.25. By Past. Lohr at Clarinda, Iowa, Reformation Feast Collecte of his congregation 410.25, tank offering by Mrs. Rev. Lohr 42.00. By Mr. A. Uhlich at St. Louis 425.00. By Immanuels Distr. in St. Louis by Mr. F. W. Stiegemeyer 453.00. By Mr. Charles Wilhardt 425.00. From Drccinigteits-Distr. in St. Louis by Mr. E. Schfer 416.00. By Mr. Past. Siek in Elliotstown, Ill, by Mr. G. RingWald 45.00. By Mr. Prof. Crmer 25 Cts. From Mr. Franz Schumacher in St. Louis 42.00. From the piggy bank of little Jakob Hau Eisen in St. Louis 42.50. Collecte from the comm. at Town Shcrman, Mich. 46.65. From Past. Wendt's parish in Seymour, Ind. 412.00. Thank offering for happy delivery from Mrs. Hsch in Qutncy 45.00. From Mrs. Haas there 41.00. From Mrs. Ullrich in St. Louis 42.00.

St. Louis, Nov. 8, 1872, I. M. Estcl, Cassirer.

I hereby certify to have received the following other gifts of love > for the college to date:  
i From Past. JbkerS parish: from Ernst Stoppenhagen 8 Bush. Wheat, 8 Bush. Grain, 8 Bush. Oats; from Ch. Prge 3 Bush. Grain, 1 S. Oats, 3 Bush. Turnips. From Past. Zagcl's parish: from M. Frosch 5 p. potatoes, 85 lbs. meat. From Past. Bun- drnthal's parish: from G. Griebel 4 bush. Wheat. From Past. Stock's parish: from Rothcnbeck 1 bush, white turnips. From Past. Bse's township in Noble county 5 sacks of wheat, 10 sacks of potatoes, 8 p. Grain, 2 p. white turnips. From Past. Bunden- thalS Gem. of M. Brueck 1 quart of meat. By Past. Kern for G. Johannes \$1.25. For the same subsequently by Pastor Buszin from his congregation in and at Secor \$10.00. From the Cincinnati Young Men's Association by Teacher Gotsch for Th. Wich- mann \$5.00. From the Women's Association in Past. Sihler's congregation 24 towels, 6 sheets, 1 vest, 1 pair of stockings. From the Virgins' Association in Past. BeyerS parish in Pittsburg for A. TheiS \$10.00. From Teacher Gross \$5.00. From Mrs. Lipp for the new bell \$2.00. For poor school children \$5.00. For the orphanage near St. Louis \$5.00. From Past. Bock in Jefferson City for G. Sondhaus \$3.50.  
Fort Wayne, Nov. 6, 1872. Ch. Hengerer.

49.20, collected at the wedding of Mr. Fried. Kacke, to have received, certifies with thanks  
St. Louis, Concordia College, G. Rosenwinkel.



Received for the seminary - budget: From the Lowell Women's Association, 40 gallons of apple butter. From Mr. Mich. Merz from the parish of Mr. Past. A. Lehmann 4 Bush. Welsh grain, Z Bush. Onions. From Mr. Past. Holls' parish **10** sacks and 1 barrel of potatoes, 1 barrel of apples, Z Bsh. Turnips, 2 large pumpkins. By Mr. Pak. Katthain Harvest Festival Collecte of his parish 825.00. By Karl KLstner 1 p. of apples, 1 sack of apple slices. From the millers Borg L Becker in Collinsvillt 5 barrels of flour. From Mr. Pohle here 12 p. Flour. From the parish of Mr. Past. Swensen 21 gall. Apple butter, 1 bush. Potatoes, 1 p. apple slices. From Mr. Günther from Past. Nachtigall's parish 1 bag of dried fruit. By Mr. Past. Reichmann 83.00. From the parish of Mr. Pastor Achenbach in Venedy 2820 pounds of flour and 3 bushels of dried apples. From the congregation of Mr. Rev. Holst in Troy a wagon load of potatoes, apples, flour, apple slices, cabbage and oats. From Mr. Past. K. Magelsens snoweg.j parish in Highland 825.55. From Mr. Engelbach from Mr. Past. Holtermann's congregation 85.00. From Mr. Past. Bremer's parish in Lake Creek 1 barrel of dried peaches, 1 barrel of apple slices, 2 half barrels of butter, beans 2c., 2 barrels of Molasses. From **Otto** Lauben, of Carondeleter township, 1 barrel of Essia. From Herr" Past. Landgraf's parish: from G. Rohr 4 lbs. of butter, 4 gall. Fat, 15 cabbage heads, 3 peck dried apples, 4 bush. Onion" and 85.00; from F. Kinke 3 lbs. butter, 1Z Bush. dried apples, 50 cabbage heads and 81.00. By Hrn. Past. Wangen" harvest festival collecte of his parish 89.25, collecte at Mr. Harnisch's wedding 85.20, at Mr. Bergmann's funeral 8100.

For poor students: From the ^Ltaunton Women's Association 2 bust shirts. Reformation Feast - Collecte of my congregation 88.85 for the Fort Wayne pupil Krause. By Mr. Pastor Siek from G. Ringwald, thanksgiving offering for the Lord's miraculous help in serious illness 85.00 for Steinrauf. From Mrs. Roller in Bremen 6 pairs of woolen stockings. Through Mr. Past. Biltz from Fried. Kück 82.50. By Mr. Teacher Loßner: 81.00 from himself, K1.00 from I. Lischeid, 50Cts. from W. Damm for Günther. By Mr. Past. Voigt 86.50. By Mr. Past. Neichman" 81.00. From the Bremen Women's Association 12 sheets, 12 towels, 17 pillowcases. By Mr. Past. Feustel from his parish 83.00. By Mr. Past. Schuricht from the women's association of his parish 814.60. By Mr. Past. F. A. Ahner from his parish 85.00 for houses. By Mr. Past. Knief from his parish 88.25 for Cordes. A. Crämer.

#### **For the Preachers' and Teachers' Widows' and Orphans' Funds** (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions:

##### 1. contributions:

From Pastors Oetjen and Heinemann, as well as from Director Burgdorf and Teacher Lehnigck 84.00 each, from Pastor N. Köhler and Teacher Heider 83.00 each, from Pastor Pennekamp 82.00 and from Pastor Kleist

##### Two. Gifts:

Collecte from the congregation of Mr. Pastor Hartmann in Cook County, Ill., 88.50, also from the congregation of Mr. Pastor Lehman" in New Wells, Mo., 85.00; collected at the baptism of children at Mr. Herm. Landgraf there, 81.50; from the Woman's Club at **the congregation of Mr. Rev. Streckfuß**, in Washington County, Ill, 87.25.

St. Louis, November 1872.

Oskar Gotsch.

Oskar Gotsch.

For the building of our church we have received the following gifts of love"! From Mr. Pastor Strafen a part of the "Mission Festival Collect" of his congregation 810.00; from the congregation of Mr. Past. König in Cincinnati through Mr. B. Gotsch 8'37.00; from the congregation of Mr. Past. Kunz in Julietta 810.00; from the congregation of Mr. Past. M. Eirich in Nashville 820.00.

We express our heartfelt thanks to the kind givers and wish that God will reward them abundantly for their love.

Big Napiers, Mich. the 5th of November, 1872.

ON behalf of St. Peter's Lutheran congregation here C. L. Wuggazer,

Rev. Wm. Renne.

F. Ahrens. F. Golz.

For the church building in Leland by Past. Penalties 810.00, by Mr. Kassirer Eißfeldt 82.50 and by Mr. Kassirer Birkner 824.68, certifies hereby Leland, the 1. Nov. 1872. M. Töwe.

To have received 100 DollarS for the projectirte Asylum of invalid and emeritus pastors of N. N. through Mr. Pastor Steinbach, certifiesTh. Brohm,

#### **Changed addresses:**

Dumb. 61. 8pkall<?r,  
Oonoorcliu (.tollere,  
Teü'eison8t . Dom",  
ilcko.

Rcrv. D. 2^ Bruuoi,  
1518 Dultorr 8tr. 8t. Doui",

Rev L1.  
262 8(!oonck 8tr. Okioa^o,  
liov. lblormann Domlro,  
HIurriLtutz, lVIuni8tttz8 Oo., ^liod.

Bov. K.  
^ltorrdur^, Oo., ^lo.

Dtril. VVorrrior, Teacher,  
Box 483. Huirro^, III.

Tobn liodort,  
Ooi nor ot 8ksrman L  
Doolclig.nr 8ts., LuSlulo, Is.



Herausgegeben von der Deutschen Evangelisch-  
Zeitweilig redigirt von dem Lehrer-G.

Year 29.

(Sent in by Rev. P. Beyer.)

#### A nursery rhyme at the manger.

Children, up with spirit and courage To the holy place!  
See what God will do for love, that he may save us!

There in the little town of Bethlehem, In the hostel house, The rich man  
lives quite comfortably, Sits well even at the feast.

But there is no room for the poor, May go on or (one hardly allows this)  
provide themselves in the stable.

Tired comes from Nazareth Joseph with Mary, Must, because there is no  
other way, Move into the stable.

There by the ox and the little donkey, On the naked ground - Litter is the  
bed, the pillow stone - Comes Mary's hour.

She gives birth to a little son, kisses him with her mother's lip, wraps him  
in swaddling clothes. Lay him in the manger.

Rough bearing for a child Delicate and barely born!  
Come and see, quick, no time lost!

It's beautiful, you say? Yes, indeed, she has eyes to kiss. She lies there  
like an angel.  
You want to know what it's called?

Jesus is called, Messiah, God, Son and Eternal Father, Prince of Peace,  
Death, Power, Hero and Berather.

Say ye: This is wonderful!  
Ei, that's His real name;

Just don't say, "I'd rather have it cooked. For the name is important.

It is a wonder that He, God, is here as a child;  
But marvel'st still more, what fate he hath shared.

All things He hath made, And He is born;  
He hath richly provided for all. He has chosen hardship.

Just now in the child already dwells the fullness of God;  
This crib is a throne For wisdom's covering.

Yet the mother nourishes Him, Must lift Him, lay Him.  
He must exercise spirit and sense, What he hears, move.



ergeben von der Deutschen Evangelisch-Putherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., December 15, 1872.,

No. 6.

Alas, live, now he falls asleep, And yet guards them all.  
Ei, how can that be possible Here in the narrow stable?

Yes, that no human child knows, Astonished the faith  
breaks it, Sticks to the word and grasps it quickly. That he  
may not be robbed of it.

That's why he calls  
This child with praise, Because it was given to him From  
the Father above.

O children, is it not beautiful to find God as a child?  
Then all fear must pass away Because of our sins.

No one grasps the majesty On the throne of heaven, Until  
he goes to the manger And kisses God in the Son.

Therefore at the manger sing your Christmas carols.  
Praise the child who brings peace And innocence again.

\*

At your manger we stand, you lovely little brother.  
We love you and sing to you, Let it please you.

We know. Your word makes it known: Thou art the Son of  
God.  
Full of love is your heart's ground, Therefore here is your  
throne.

You knew how sin and guilt were innate in us;  
There you lie down in the manger out of sheer kindness.

There you are still lying at communion, as daddy tells us;  
Do wonders without aim or number, And comfort him who  
laments.

You yourself now bear our sorrow,  
We bear thy bride, For thy blood and righteousness Is our  
ornament, O Lord.

O hold us fast in the valley of the earth, O Lord, who lay in  
the little manger, that once in the third heavenly room none  
may be lacking!

(Sent in by Rev. F. Lochner.)

How two neighbors talk about home worship.

(Second evening.)

Paul: Well, there you are, David. You are most welcome, I thought  
you would come over tonight. I'm looking forward

attitude. What we have spoken about the home services has moved  
me much since then. I am heartily ashamed before my God that I  
have practiced his word so little, and I thank you, dear neighbor, for  
having called my attention to it. There are the dear long evenings,  
the time must be spent, one reads newspapers or whatever else  
one has at hand, often things that contain nothing worth knowing  
and are most harmful to the soul; and God's word is left aside. Oh,  
how one should use the noble time to become properly acquainted  
with God's Word.

David: I thought you would receive me in a similar way this  
evening, for I know your love for God's word and that you like to be  
told. It was only your often quite unnecessary worry that some kind  
of legal constraint would be imposed on you, whereas here it is  
merely a laudable, Christian custom when one holds one's  
devotions in the morning and evening.

Paul: But do you really think that it has to happen in the morning  
and in the evening?

David: Well, you may also hold your devotions more often. Look,  
dear Paul, it is a matter, as you also recognized with joy, that God's  
word is practiced diligently, combined with prayer and praise of  
God. Now this need not necessarily happen twice a day; it can also  
happen more often, and this would be very praiseworthy; but it can  
also happen less often if it cannot be done otherwise. It is an old,  
praiseworthy custom to hold devotions in the morning and in the  
evening, and often it also happened at noon, to which the table  
hymns that we find in our hymnals already testify. Here too, as  
everywhere, it is a matter of a certain, fixed order. What would  
become of it if one wanted to hold home devotions without fixing  
certain times for them? They would be held and they would not be  
held. If we also have certain times for our bodily meals, why should  
not the soul also feast on God's Word at certain times of the day?  
And there is no more fitting time than the morning and evening time.  
Even David says, "When I lay me down to sleep, I remember thee;  
and when I awake, I talk of thee." At



In the morning and in the evening the father of the house has his I don't know how long I'd keep him in the house. Such people are whole house together, and there he holds his devotions. And the always like a kind of plague in the house. Yes, I have no experience of most people speaks in favor of combining devotions experience in that.

with the morning and evening meal; also in the evening, especially Paul: I remember that you once told me how a journeyman for the sake of the children, who then soon go to sleep. Twice a who belonged to the Roman Church came to the realization and day is not too much; indeed, if possible, we should also read became a member of the Lutheran Church. something at noon and sing a hymn. And then it is certainly very David: Indeed. I felt it was my duty - because I looked at him praiseworthy if the father of the house... And then it is certainly very and had to look at him as a child in the house - to make him aware praiseworthy if the father of the house reads something instructive of the errors of his church. He went with us to our church, God's and edifying, especially in the evening, when he sits together with Word opened his eyes, he went to our pastor, was taught and his family, and also sings a few songs with his family, at the same converted. I wish I still had him today, for I would rather have a time to annoy the devil, who in these hours, namely the young faithful Christian, even if he lacks something in his work, than a people, would like to have something else; for in order to annoy the worldling who cannot be surpassed in his work. devil and play a trick on him, one must do something.

Paul: If I understand you correctly, you attach great importance of the house should also keep a close eye on the servants, and let to the fact that the children and the servants also take part in the them take part in the home devotions. I do not know, however, home devotions? But as far as the servants, farmhands, whether the little children already benefit from the home devotions. maidservants, journeymen and workers are concerned, I don't David: Well, where are you going to leave them? The housemother cannot leave with the little ones during the devotion, know if this can always be done. In this way, especially in the morning, very necessary working time is often lost. And then I do and neither can the older children. They have to be there, because there is no other way, because you can't leave them there. not know whether the servants always put up with being asked to take part in the home prayers. while they let themselves drift around outside without supervision.

David: You have understood me correctly, the children and the But it is also very sweet when the children sit around the table, servants should also take part in the devotions. The latter also one after the other, except for the smallest one, on their mother's belong to our house; according to the fourth commandment, they lap, with their hands clasped together. And believe it, Paul, the are our children. Just as the head of the household is the priest of little children grasp something of God's word sooner than we his household, and therefore should go to church diligently with his usually think; entire household, and also hold daily devotions with his household, That is why I am not at all satisfied with not wanting to take children so his servants are included in this. As a householder he must also to church when they are only five or six years old, because it is of take care of their souls, and therefore also give account for them. no use to them. At the home devotions one should only read aloud God has sent them to him in the house, not only for bodily work. If quite slowly and expressively, and then now and then address a question to the children in particular. Oh, how happy they are when an unbelieving servant came to our house, and we did nothing to save his soul, or if a believing servant came to our house, and we they know the answer, can't you see it in their lovely smiles, and let it happen that he gradually withdrew from God's word, entered how much more carefully they pay attention now. And when we into fellowship with the world, and became unfaithful to his Saviour, sing our song at our home devotions, I cannot do without my little I do not know how we, as fathers of the house, would answer for ones. When I see them open their mouths and sing along with us that. You think too much noble labour is lost. I know well it is from the bottom of their hearts, even if it's a little mixed up and sometimes the case, especially in the morning, that time is very doesn't sound quite melodic, my heart is gladdened, and I know short. But then one prefers to shorten the devotion a little, or if there for sure that in heaven we also like to hear it. Do you not know the is no other way, to skip it once. But otherwise I do not admit that words of Christ: "Out of the mouths of babes and sucklings thou hast prepared praise"? (Matth. 21, 16.) Since I have thought about there is no time for devotion. Tell me, dear one, would you not like this word a little, I think highly of the songs of praise of the young to have faithful servants? See, God's word changes the hearts children.

even of the servants, God's word teaches them how they should serve, God's word makes them faithful. We are always complaining about the unfaithfulness of our servants, but what do we do to teach them faithfulness? This is the fruit of God's word, if it be gladly heard and learned. Have you never observed that Dr. Luther always introduces the main passages of our catechism with these words: "As a householder ought to hold these things plainly before his servants?" There are, of course, servants who cannot be induced to go to church with us and to take part in the home devotions, especially if they belong to another ecclesiastical community. I myself have not had such experiences, but have almost always experienced only pleasant things. However, if one finds stubborn resistance, nothing can be done. Whether I have experienced such

Paul: You really know how to warm a man's heart.  
(Conclusion follows.)

(Submitted.)  
"The Catholic Lutheran." \*)  
(For "Professor" M. Oertel in New York.)

The other day I was sitting late in the evening in my parlor reading my dear "Lutheran". It was just No. 3, the article about the persecutions to which our dear brothers in faith in Silesia were once subjected.

\*The dear sender may have done the New York Harlequin too much honor by answering his fictitious, stupid conversation, but as a testimony of a believing Lutheran layman, the submission may find a place here and will certainly please our readers. The editors.

had been set. And how wonderfully mixed feelings arose there; my heart leapt for joy that I could again visualize, as I had already done earlier through church history, how faithful the dear fathers, at least many of them, had been even under hard pressure and the cross; on the other hand, it was also as if my heart wanted to go into my fist, but fortunately the enemies had long since rotted away, while the precious Gospel still proves to be a power of God to make blessed those who believe in it. While I was thinking about how the blessing of this valuable work could also benefit others, it occurred to me that one of my colleagues in the shop, a Catholic of the purest water, could possibly learn something from it, and I therefore decided to lend him the paper. When an opportunity presented itself the next day, I asked him quite modestly: whether he might be allowed to read something other than Catholic writings for once? "Why not," he answered, "we may read anything." - Well," I said, "read this paper for once. He took it and put it in his breast pocket so that he could read it in his dwelling. The next day he also handed me a sheet. At first I thought it was my "Lutheran"; but when I looked at it more closely, I saw that it was a Catholic church newspaper, namely the one edited by Father Maximilian Oertel. "Halloh," I think, "Father Oertel, would have liked to see you long ago and get to know you better." But spending money on it seemed to me a waste for an unstudied man, and if one studies one's own church papers properly, and at the same time reads one newspaper a day, so that one knows how things are in the world, then, frankly, as a worker one has little time left for this kind of reading. But one likes to snatch at an unexpected titbit, and so I eagerly opened my new paper, which my college had probably given me out of gratitude for my "Lutheran."

On the very first page I find "a confidential conversation between two Lutherans, Walther and Freimund. "Oho," I think, "has Father Oertel become Lutheran?" I was almost more confirmed in my opinion when I read the words: "Dedicated to Prof. Walther in St. Louis and to all Old Lutherans" (that is, to me, too! - How kind!) "with high esteem." But how astonished !! I was when I looked at this work of art more closely.

The action heroes are Walther and Freimund, that is, as announced above, two Lutherans, at whose confidential conversation Father Oertel, or whoever else it may be, claims to have been a witness. Walther is, or shall be, a faithful Lutheran, while Freimund is on the best and straightest way to Rome. Freimund comes out of the Friday evening prayer hour, and meets his friend Walther, to whom he then offers to confide a secret of his heart. He introduces him to this secret with a few phrases, and then continues verbatim: "You know, of course, that we have both always been zealous Lutherans, without reporting any fame; because I have now always been zealous Lutheran, I now want, in order to make a change, to become zealous Catholic, too. What do you think of that?" - Poor Father Oertel! I thought to myself, either you were already born a disguised Catholic, or you have never in your life met a true Lutheran, not even the people. What outrageous things you let your Lutheran say there! Because he has been a zealous Lutheran for so long.

he, purely for the sake of change, should become a zealous Catholic! Have you ever known Hm "Professor" Oertel! that a really zealous Lutheran became Roman? But if he was a zealous hypocrite, will he really be so bornirt as to say what you put into his mouth, namely, that he did it for the sake of change? Suppose a Catholic came to a faithful Lutheran pastor and said to him, "Pastor, I would like to become Lutheran for the sake of change," what do you think, Father Oertel, what answer he would receive? I believe I can say that he would be reproached for this recklessness, wanting to change his faith like a shirt, punished for it, and sent home again. And what would you do, Father, if a Lutheran came to you with this motive for his conversion? After your conversation, I think I have almost reason to believe that you would lovingly draw to your bosom the repentant sinner who wants to become Catholic out of mere change. But now he also wants to become Catholic "eagerly." What does that mean? Is it to mean that he wants to feign zeal, or, like the Methodists in their penitential zeal at the penitential bench, to shout and wriggle with hands and legs until every man must believe that he is a zealous Catholic? This may be understood by those who will; but it will be best understood by those who have already had experience in that "wanting to be zealous." We Lutherans do not believe that one should work oneself into a zeal if the zeal does not spring, as a natural outflow of the heart, from love for the one who first loved us, from the value we give to the knowledge of heavenly goods attained through divine enlightenment.

In the further course of Oertel's conversation, Walther must now always appear as the ignorant one. That poor Walther! But why should it also be a disgrace for him? After all, he is Herr Oertel's automaton! He made him, after all. At his behest he must talk nonsense, at his behest he must fall silent. Yes, you can cope with such Lutherans, Mr. "Professor," as you make for yourself. They must then supply you with the prefatory sentence, and you, as Freimund, will then take care of the concluding sentence. But take a real Lutheran, whom you cannot breathe your own spirit into, I will not say the man in St. Louis, whose name you have so shamefully degraded in your conversation, but another ordinary human being belonging to the old Lutheran Church, and I assure you, you will have your dear trouble with him! -

Because you have now dedicated your essay to all Old Lutheran Christians, I have thought of your self-made Walther's place, and presented myself with the question of how I would have actually come to terms with your Freimund. And what I would have said, I want to make known to you herewith. Of course, you must be considerate of me, since I am not a theologian, but a simple craftsman.

So you let your Freimund ask Walther: whether papists can be blessed in their religion or not? And here then you think it good to let your Walther give the answer, "Why not? We condemn no one!" This answer was not wrong, and I too would most likely have answered in the same way. For we Lutherans do not believe that there is an all-salvificating church, but that there is an all-salvificating truth.

And because all Christian religions still have parts of this truth, we Lutherans, through whose mouth Mr. Freimund truly cannot speak, well believe that God, according to his great mercy, will make want to help you a little.

some blessed through these pieces of truth. We further believe So you said in answer to Freimund's question whether Catholics that through God's great mercy, to speak with an old teacher of can also be blessed in their religion: Why not? we condemn no one! the church, the ears of the hearers are often purer than the lips of And you answered this in simplicity, just as if you were asked whether a Baptist, a Methodist, or a child dying without baptism harms them less than the pieces of truth that still exist profit them. could also be saved? But Freimund took this answer of yours quite differently, and you did not take heed of it. He had asked you whether a Catholic could also be saved in his religion; and from your do not believe that every Christian who adheres to this Confession answer he now concludes, as if you wished to say, "Yes; your religion is as good as ours, the Catholic can be saved in his faith as will be truly blessed. In the Old Testament Israel was the chosen well as we can in ours." If you really meant this, do not boast that people of God, and did not the Lord Jesus say to them: "Many shall you and Freimund have hitherto been zealous Lutherans; for Luther, come from the east and from the west, and shall sit down with as well as all who honestly call themselves by his name, want Abraham, Isaac, and Jacob in the kingdom of heaven; but the nothing to do with Rome precisely because their doctrine is children of the kingdom shall be cast out into outer darkness" 2c.? fundamentally false in regard to the way to salvation; because their doctrine leads away from the merit of Jesus Christ, and leads to their in the proper sense, the church which has the seal "the Lord own merit and to the dead saints. Thou knowest not yet Freimund, knoweth them that are his," is the invisible or the congregation of poor Walther! He understands the art of inference and oratory, and all those who have grasped the Lord Jesus in the living faith of their so he first wanted to wring from you a sentence on which he could hearts. - That is about what I would have said to Freimund. But build his false conclusion; and you, foolishly enough (or because you now further. had to), went into it. Here you should quite simply have made a

The clever Freimund must now even elicit from poor Walther, "whole battalion turn" with the same question, and addressed the this puppet of Herr Oertel, the untrue statement that every mansame question to him. With the answer you would then have should remain as he was born and brought up. And this he must doreceived, to be sure, at first a whole lot of "ifs" and "buts," but at last in order to give Freimund room for the assertion that he himselfthe same answer, namely, that some Lutherans, too, can be accuses Luther of apostasy from his church. But there is no needblessed. Then you would have received the same to give any further answer to this, since no understanding Lutheran If a Lutheran can be saved, he must necessarily please God. But if will share this view, that a man must remain as he was born and he pleases God, he must also have the right faith; for without the brought up. Why then does right faith no one can please God. Since, then, the Lutheran Church the Lutheran Church external as well as internal mission; only a has the right faith, you, Freimund, must remain with the Lutheran Lutheran fabricated by Father Oertel or a complete unbeliever can Church, and all Catholics, if they wish to be saved, must profess it. claim such absurdity. Nor should you Catholics of 1517 have remained so obstinate in

But the main intention of this conversation is evidently to show your false doctrine, when the blessed man of God, in the power and that because, as Walther himself admitted, one could be blessed through the illumination of the Holy Spirit, exposed the errors to in the Catholic Church, one must return to it. And this assertion I you; he did not leave the right true Catholic Church, but purified it cannot, with my simple head, see. But we shall now see what from the dross which had accumulated in the course of centuries excellent conclusions our Freimund knows how to draw. So he through sin, ignorance and wickedness; he restored the pure holy says: "No one can be blessed who does not please God; the apostolic truth of the Church; but you are the apostates who not Papists can (as Walther himself admitted) be blessed in their only forsook the apostolic doctrine, but also slew the witnesses of God who dared to shed but a little light on the abomination of religion; so, therefore, they must also please God." And God desolation. And you would have felt like doing the same with the poor Walther has to play the fool again, so that Freimund can blessed man of God Luther, if the Lord our God had not made him continue: "If the papists please God in their religion, they must too strong for you. Behold, if you had told Freimund this, he would necessarily have the true faith, for in a false faith, according to the testimony of Scripture, no man can really have noticed that there is something of a Lutheran in you.

God please." Here again poor Walther prattles as if he had never If, furthermore, when Freimund quoted the saying from Heb. 11:6, namely, "Without faith it is impossible to please God," you had a dispute with a Catholic, until that Freimund at last thinks he had asked whether the saying read in such a way that it was impossible to please God without the Roman Catholic faith, he has the cat in the bag, and, gaily tightening the noose, exclaims would undoubtedly have answered the question in the negative, triumphantly: "The Papal faith is the true faith; but it contradicts the and he would have been greatly disturbed in his beautiful Lutheran, so the latter is false; and the end of the song is then that conclusion. What is yet to be proved, you let him calmly assert, the Lutherans with their false faith cannot please God, but must go and there you should be ashamed. To call yourself a Lutheran. back to Rome! - Poor, poor Walther, how you have been played with! Now you are in the sack, how will you come out? What has been done with your innocent statement that a Catholic can also be saved, that you must be silenced? But just you wait, we

Now then, in case you should meet Freimund again, notice that did you tell him this? When you see him again, ask him once if this the church has a twofold way of speaking of faith, first, of the faith which is also part of the faith that the apostle refers to in his letter to the which is believed, and that is the confession of the church; Hebrews, Chapter 11, verse 6. Finally, I ask you to take better care secondly, of the faith which is in the heart, which confidently holds of your Lutheran faith in the future, so that you can better give to the object which it believes. The former, I believe, scholars call reason for the hope that is in you, I commend you to the Lord and the objective faith, and the latter the subjective. So when Freimund His grace. I hope to hear more from you! -

cites that saying, he wants to prove that with the word "faith"

the objective faith, or the faith of the church, is meant. But if one

considers the passage in its context, one must soon see, apart from

the fact that there is not a word about the Roman Catholic faith,

that the objective faith is not meant at all, but the subjective, that is,

the true, inward faith of the heart; for the witnesses of faith, who are

now mentioned in the whole chapter, for example, were Jews, they

belonged to the covenant people of the Old Testament, and Synod of North America was held in Cincinnati, October 22 and 23,

consequently, according to Freimund's interpretation, we must all in the under room of an Episcopal church: Young, of Cleveland, O.;

become Jews. From this, then, you can see what a splendid Riedel, of New Albany, Ind.; Dr. Eisenhower, of Kenkon, O.; Betz,

scriptural scholar your Freimund is. If such men become Catholics of New Bremen, O.; N. Burkart, of Vincennes, Ind.; J. Burkart, of

who are so skilful in twisting and interpreting the Scriptures Mount Vernon, Ind.; Albert, of Cincinnati, O.; Judt, of Louisville, Ky.;

according to their own sense, it is no wonder; they only go where and Weisgerber, of Tiffin, O.

they belong.

The purpose of this conference meeting was declared to be: to

But although we Lutherans heartily confess that the subjective discuss what should be done about "the sad and distressing

faith cannot be thought of without the objective faith, and for this phenomena which have recently come to light within the German

reason hold our holy Bible book and the confession of our church Protestant Synod of the West and which were brought to the fore

that came from it in high esteem, we also believe that the objective at the last General Conference of this Synod in Quincy, Ills, namely,

faith can be of no help without the subjective faith. But in the an "unevangelical spirit, a spirit that is not the spirit of Christ, an

Catholic Church things are quite different. She insists less on the unchristian spirit, by which not only Christian congregational life but

inward assignment, on the subjective faith, without which, even in also the holy ministry of preaching has been undermined and

the purest confession of the church, there is no salvation for the damaged in a way that can hardly be described." With "ordination

sinner, than on the prestige of her confession, on the power and the most shameful abuse is practiced"; in the Protestant Synod of

dominion which she ascribes to herself. The splendor of her the West "one seems to have almost completely forgotten the

churches, the multitude of her members, whether truly devoted to apostolic word that one should not lay hands on anyone soon and

the Lord or not, the esteem in which all her offices and dignities are that one should not make oneself a partner in the sins of others.

held, are more important to her than the holy word of the Bible. If Through other circumstances, too, the thought had been

he also who adheres to it has not a believing heart; if he also does awakened, as if the Protestant Synod regarded the congregations

all that he does only as an *opus operatum*, what harm is it? There as little more than cows to be milked." An "irresponsible, careless

are saints, after all, who have more merit than they themselves mismanagement and squandering of the collection funds" was

need, and these are also for sale. Money not only played a role in taking place. At the General Conference, the "effectiveness of the

holy things in Luther's time, it still does. Listen, Walther, I will spirit of money, of the world and of the times, which only a few have

explain this to you more closely. There is some Catholic whose seen through," had become apparent. In Quincy, "an attempt was

heart still keeps only a faint contact with his church; otherwise he made to counteract these evils in the calmest and most modest

lives along like the children of this world; his own conscience beats manner possible, but we were outvoted. This had already made

at him from time to time, and testifies to him that he is not worthy clear to some "the now inevitable necessity of an immediate

to come before God. Then one fine day he finds an announcement separation from the evangelical synod of the West," "according to

in his newspaper: that, with the permission of the archbishop so the apostolic admonition in 2 Cor. 6:17 and Revelation 18:4." In the

and so, a holy Mass foundation has been established. Whoever beginning one had thought of the Lutheran Missouri Synod, but it

helps to pay off the debts of the church with an annual contribution seemed to him" (explained Father Weisgerber, who had taken the

of one dollar has a share in the blessing of a mass which is said floor) "in many things too harsh and a little too exclusive! Nor, he

every month on certain days for a period of ten years. The debts of said, had he been able to decide to go with the Synod of Illinois

another church are paid off by a 50-year mass, in which everyone after careful consideration. Various dogmas of this ecclesiastical

has a share who contributes five dollars a year. "Hoho," thinks our body and also its somewhat lax church discipline in many respects

friend, "here's a fine opportunity for you to get the blessing of the had kept him from joining the Presbyterians, and so in the end, after

church without having to change your heart." He nimbly reaches careful consideration and conscientious examination, joining the

into his purse, pays, and lo, he is a good Catholic again! What do Protestant Episcopal Church seemed to him the best thing to do.

you think, Walther, what Freimund would answer if you were to

The confession, the doctrine and the discipline of the latter, he

examined seriously and very thoroughly, found the good in it and

kept it after St. Paul's admonition. The teaching contained in the 39

articles of the Book of Common Prayer

He found the confession of this church to be in complete agreement with the confessions of the German Church of the Reformation and, as a Protestant preacher, could subscribe to it wholeheartedly in all its points and say Amen to it with a joyful mouth. For this reason also, he said, he did not confer long with flesh and blood about his connection with the Protestant Episcopal Church, but, following the example of the Apostle Paul, he immediately went to it and, in fellowship with Rev. Dr. A. Eisenhauer of Kenton, Ohio, took the preliminary steps toward a connection with the Protestant Episcopal Church." Finally, the present set up a petition to the bishops of the Protestant Episcopal Church to be received into that church. Besides the above, the following pastors signed the petition: Neuschmidt, of Port-Washington, O., Duerr, of Cleveland, O., Hilmer, of St. Charles, Minn. and Trefflich, as delegate from St. John's parish at Tiffin, O. These gentlemen, then, found the most friendly and willing reception. Even before this, Episcopal Bishop Bedell, of Ohio, had made the following proposition:

"At least 10 Protestant preachers unite in a petition for a German bishop, who is proposed by the petitioners from their own midst. -The House of Bishops, however, elects and consecrates the elected bishop to his office.

The confession of the new church body' would be the 39 articles of the *Common Prayer Book*, which are in complete agreement with the confessions of the German Reformation Church. (?)

The new church body would administer its internal affairs independently. It would have the exclusive right to determine liturgies, agendas, and forms of worship; only these may not conflict with the Word of God and the confession of the church (§ 2).

4 The congregations are only expected not to dismiss their previous preachers because of their new relationship, since preachers and congregations would not only not have to change anything in doctrine and in forms of worship, but could even keep their previous main name: The Episcopal Church is evangelical in doctrine and administration.

So the relation to the Episcopal Church would be a fraternal one, and on the part of the latter a helpful one." -

We have here again a new proof that the Uniate Church does not lead to the unification of the Christian Church, but only to greater fragmentation. Those who have left do not even suspect that by their conversion into the Episcopal Church they prove that they are still filled with the spirit of the Uniate Church; they have evidently only changed the outward form; for just by the way the Episcopal Church has received them, it proves again that it, too, is filled with a unionistic, ecclesiastical spirit, only that a strong part of Romanistic leaven is added to it. If the converts, as they say, think that the 39 Articles of the Episcopal Church "are entirely in accord with the confessions of the German Reformation Church," they are caught in a great error. Since the gentlemen now publish (at any rate strongly supported by material aid from the Episcopal Church) a "Deutsches Kirchenblatt" (edited by Father Riedel in New Albany) for the purpose of canvassing for the Episcopal Church among the German population of America, and hence



If we promise to defend it, we will soon have cause to show our dear German fellow believers that converting to that church is not staying in the church of the Reformation or resigning to it, but a shameful apostasy from pure evangelical truth. W. [Walther]

## To the ecclesiastical chronicle.

### I. America.

An apt judgment. The famous naturalist, Professor Agassiz, who was born in Switzerland, but whom the Americans consider to be their own, because he was educated and trained here, recently called the theory put forward by Darwin, Häckel, Hurley, Vogt, Büchner and other naturalists that God did not create the world and all that is in it, but that matter and force are eternal and that all living things evolved from a primordial cell, but that man finally emerged from a monkey: "a muck-puddle of arbitrary assertions." This, of course, the enlightened newspaper writers have taken very badly to the famous Agassi, and they are beginning to feel sorry that they themselves used to celebrate Mr. Agassiz so highly. For even if the enlightened newspaper writers themselves do not believe the monkey nonsense that has been put forth with great ingenuity and erudition, they still think that this nonsense at least has the good of helping to eliminate Christianity from the world. But no matter how unprincipled the newspaper readers may be, what Agassiz said remains true: The monkey philosophy of Darwin, Büchner, Vogt, and their ilk is nothing but "a puddle of arbitrary assertions." - Mark this, dear reader; for since the unbelievers have no respect for the Bible and even not for their own sound reason, but a the more blind charcoal-burner's faith in the sayings of learned men, especially of famous naturalists, they feel that judgment of the great naturalist, when you remind them of it, like a great bomb-bullet in their body, which they cannot digest.

W.

[Walther]

Peculiar Protest. At Charleston, in West Virginia, Judge Hodge has issued a writ of mandamus to prevent the erection of a Baptist church for Negroes, on petition of citizens, who gave as a reason that the worship of the Negroes-"would be noisy, loud, and licentious," "and consequently a disturbance to the neighborhood." An appeal has been taken from the judge's decision. The complaint of those citizens is, of course, only too well-founded; but we think that they should wait until the service of those colored people has become a disturbance of the neighborhood before they intervene against it.

W.

[Walther]

### II. foreign countries.

Herr von Gerlach has sent out a paper in which he sides with the Pope and the Jesuits against the German government. The "Neue Evangelische Kirchenzeitung" (New Evangelical Church Newspaper) quite rightly writes about this: "That the beginning of the quarrel is Roman presumption, which curses the Gospel as well as the Protestants, is forgotten by the old fighter who has become dull for the questions of the time. Infallibility is swallowed up like a camel; the pulpit paragraph,

School supervision and Jesuit law like mosquitoes. In this the teachers' dwellings were graded, and as much as possible aberration of mind and conscience, the otherwise so perceived drained, the ground laid out, paths made, and so on. The lowlands man also confuses the historical facts. In order to be able to charge east of the buildings were also filled in and leveled. According to the the Protestant Church with the same crimes as the Catholic bill of the building communal tea, as far as it could be delivered up Church, he juxtaposes the world domination striven for by the to now, it has been given in advance: For carpenters H3900.00; for popes and the wars and revolutions resulting from the Reformation, plastering K1500.00; heating H2000.00; domestic appliances the papal prohibitions of the Bible Society and Luther's burning of H970.00; painters H250.00; drainage and grading \$1800.00; stone canon law, the persecutions of heretics and the Münster atrocities: and brick work \$275.00; freight etc. H93.24. The total is: \$10,788.24. all in order to be able to tell us that we are no better than Rome. Of which H8800.00 has been paid. Still owing: \$1988.24. Still Let him who thus plays with the truth of facts not demand of us that outstanding and necessary for completion \$2700.00. So in all still to we seek in his thoughts even the possibility of true and correct be raised \$4688.24.

views. Herr von Gerlach rebukes the "Protestant Jesuits," reviled Since the appeal in the Lutheran of September 1 of this year has by the liberal press, for not having openly defended the so far been answered very sparsely or not at all, and therefore fundamentals of the faith with the Centrum in the chamber money of 11 percent had to be raised to cover necessary expenses, negotiations. We can only reply to this that the Roman Church the undersigned, in the name of the building committee and the today defends not only the fundamental truths of Christianity, which supervisory authority, makes the urgent request to our dear it leaves standing alongside all its fairy tales, but the doctrines of congregations not to lack the last efforts for this large, solid, infallibility and the papal religion. So long as this is the case, we functional, and, we may well say, magnificent building. Our love has cannot, must not, and will not go along with the men of the Center, thus far. Thank God, it is finished. Should we want to refuse our love but call out to them and their party comrades: You have another for what is still necessary for completion? It is the house and farm of religion! You also have a different fatherland!" W. all of us, and the planting place of our dear church. Therefore let us [Walther] not grow weary in the end, for His goodness does not grow weary in

A godless high school student. The Allgemeine Leipziger blessing. Let us then put our last hand to work, to our work. Because Evang. - Lutherische Kirchenzeitung receives a letter from Bavaria: it is a synodal matter, is it not also a congregational matter? Let us Some time ago our Ministry of Culture made a salutary example of learn more and more to look beyond the four posts of the house. a bad boy, a pupil of the grammar school and a pupil of the May the Lord our God grant us bright eyes of love and right, ever- educational institution. At Communion he had taken the wafer that extending thoughts of the kingdom. had been given to him out of his mouth behind the altar and taken Phil. Fleischmann. it home to close a letter with it. This son of the worst spirit of our time was not only expelled from the institution, but also excluded by a decree of the Cultusministerium from attending all the royal colleges of the country.

Preacher shortage. In Berlin (so writes the American Ambassador) there are 12 Protestant preachers for a population of 650,000 Protestants. If one subtracts from these 121 Protestant preachers the 23 institutional preachers as well as the 23 assistant preachers, there remain 74, and so there are 8780 souls for every preacher. It is easy to imagine how the pastoral care would have to look, even if the preachers were real pastors.

The verdict of an American statesman on joining secret societies.

A Baptist preacher describes the newly converted Baptists in Liefanv in the "Sendbote" of 4 September, among other things, as follows: "Their Christianity is a very serious one, which is why they pick at every splinter of a brother, which makes just as much work. There seems to be much talent for preaching and praying among them. They have a tongue like no other, especially the dear sisters, as if it came from a watering can."

Thus we read in the "Merry Messenger" of November 19: In a speech in the Senate of the United States, in 1855, the recently deceased American statesman Seward spoke out in the following way: "I belong to a voluntary association which has to do with spiritual things, to the Christian church, - and specifically to a branch of the same, which, although full of imperfections, in my conviction holds the teachings of the gospel in the greatest purity. This union is a public one, which reveals all its customs and teachings to the public, and invites everyone, in the words of the divine founder, to come and partake of the privileges with which it is endowed, and the blessings which he has bestowed upon it. I belong, further, to a secular society, and to that political party, which, in my opinion, best contains, though, as in the former case, very inadequately, the principles of the Declaration of Independence and the Constitution of the United States. The union of which I last spoke is also a public one. All its business and negotiations are transacted before the eyes of all, and it invites all citizens, and all who become subject to the power of that government, without distinction of zone, race, or color, to join its ranks, take part in its work, and co-operate with it in maintaining a good government, and in advancing the sack of humanity.

Our college at Fort Wahne.

In accordance with the decision of the venerable Synod, the completion of the new building was begun right at the beginning of the holidays. The whole building is now finished except for the assembly hall and the main staircase with porch. The teacher's quarters were restored and dried out. Also the terrain in front of the new building and around the



...to help me. These two associations, one religious, the other secular, are the only voluntary associations I have ever belonged to since I became a man; and unless I lose my mind, I shall never join any other association. Secret societies! Before I would give my hands to other men in any secret lodge, order, or class, and bend my knees before them, and join with them in any purpose, personal or political, good or evil, I would pray God rather my hands should wither, and I should become an object of pity and even of derision to my fellow men. Swear! - I a man, an American citizen, a Christian, swear to leave myself to the disposal of other men, to subordinate my own convictions to theirs, and to place my conscience in their keeping! No, no, never! I know too well the fallibility of my own judgment, and the ease with which I too can fall into error and temptation. The work of my whole life has been to break the bonds of human slavery; I know too well, therefore, the danger of entrusting violence to irresponsible hands; I will never deliver myself as a slave into such hands.

(Sent by L.)  
Wonderful rescue.

Some years ago a ship burned near the mouth of the English Channel. Among the passengers was a family consisting of the father, the mother, and a little daughter of a few months. When the ship was discovered on the ship, great confusion arose, and the family was separated. The father was rescued and taken to Liverpool; but the mother, with the child, was forced overboard, and remained unnoticed by those who had hastened to rescue her. Clinging to a piece of the wrecked ship, and holding her child to her breast, the mother was driven out to sea by the waves. - Late in the afternoon of that day a ship from Newport, Wales, bound for America, slowly sailed her way. The wind scarcely stirred, and the captain was surveying the deck with impatient steps, when all at once he caught sight, some distance off, of an object in the water which seemed to resemble a man. The ship's men also noticed him, and watched him for a while. But as there was no ship in the vicinity from which anyone could have been killed, they thought that this object could not possibly be a man. But as the ship hardly made any progress, a barge was lowered at last, and some sailors were ordered to look at the thing close by. From the deck every eye followed them. It was seen that they approached the object-stopped the boat, turned, and hurriedly returned. They brought that mother and her little child; both well preserved!!! - The ship had not been noticed by her; but as those sailors rowed towards her, she sang the following song:

The name Lutheran.

Privatdocent der Theologie Th. Groß in Marburg writes in his "Kirchenblatt aus Kurhessen" of September 15 among other things the following:

"From 1 Cor. 1:12 the opponents of the Lutheran Church have tried to prove that it is sinful to call oneself Lutheran. If we were to call ourselves Lutheran in the same sense as the Corinthians called themselves Pauline or Apollonian, they would be right; but we do not want to attach ourselves to the person of Luther, as they did to Paul or Apollo, but call ourselves so only in order to profess clearly and unequivocally the pure, unadulterated gospel of Jesus Christ, as revealed in the holy Scriptures and brought to light again by Luther out of the debris of the statutes of men. We would therefore prefer to call ourselves evangelical; but since this name, as things now stand, has been seized by the Union, we would then rightly be thought to be Unirt. If we wanted to call ourselves Reformed, we would rightly be thought to be adherents of the Zwinglian or Calvinist heresy, since for centuries Zwinglians and Calvinists, as distinct from the Lutheran Church, have called themselves so. Nothing, therefore, remains for us but to call ourselves Evangelical Lutherans, if (according to Rom. 10:10.) we wish to profess succinctly, clearly, and unequivocally, the Church of the pure Word and Sacrament, and the Gospel of JEsu Christo which it testifies."

JEsu, Saviour of my soul, Let me flee to thy bosom, As the waters rush nearer, As the weather draws higher.

Birg me in the storms of life, Till my course is accomplished; Lead me to the safe harbor, Then take up my soul.

I have no refuge in thee, I hope in thee; Leave me not, O leave me not alone. Lift up, O Lord, and strengthen me!

Only in thee stands my trust, That no evil shall frighten me; With the shadow of thy wings Be my defenceless head covered.

The sailors heard the singing, listened in amazement, and then rescued the wrecked woman. - The ship soon arrived in America; the mother wrote to her friends in England; through them the husband also received news. After about four months from the time of their separation, they were happily together again.

Christ and Mary.

As late as 1534, Heinrich Wackerbeck preached at Muchow near Neustadt in Mecklenburg: "Christ is the door to heaven, but the Mother Mary is also a window, and through this window even those could be blessed whom Christ would not let through the door into heaven. (See: History of Mecklenburg by A. Pentz. 1872. p. 88.) Now, of course, things are different with the papal church; but how? - Now it makes Mary the door and Christ the window."

[Walther]

Correction.

In several change sheets we find the following conversation.

A boy asked his tutor inquisitively, "Is this true, then, that man is descended from apes?"

The tutor replied, "No, dear Henry, man first comes into the world as a man, but a monkey he sometimes becomes, but not till later."



Disgraceful.

From New York, writes the "Catholic Messenger of the Faith" and the "Lutheran" must confirm it, we received last Wednesday from an advocate an advertisement with the request to include it in our newspaper for three months. It reads thus: Divorces can be obtained by legal means in all states. Abandonment, generally bad behaviour is sufficient reason for obtaining a divorce. Publicity not necessary, no fees until divorce obtained. The address and name of the attorney-at-law follows.

Is it not disgraceful that advocates are allowed to place such advertisements (many papers take them up) in public papers? How much misfortune these heartless scoundrels cause in family and state. It is precisely these hungry advocates, who have to "make their living" by twisting the laws, who are mainly to blame for the many violations of the law.

## Church News.

Mr. Pastor H. Meyer having followed the regular call of the Immanuel Lutheran congregation at Kirchhayn, Washington County, Wis. May the Lord bless him!

F. Schumann.

Address: Rvv. H. Lieber,  
Lirotrün^u, ^VaslünAtou Oo., ^Vrs

Mr. Pastor S. Süß, who has heretofore been a member of the venerable Illinois Synod, has received and accepted a regular call from St. Paul's Lutheran congregation at Melvin, Ford County, Ill. As this congregation was already a working field of the Missouri Synod, the venerable Illinois Synod, through its Mr. President, Rev. Erdmann, granted an honorable discharge to Rev. Süß. The colloquium then ordered by President Büniger took place immediately and Pastor Süß passed it quite well. Thus he was installed into his office by the undersigned in the presence of the honorable Presidium of the Western District on the 25th Sunday after Trinity, November 17 of this year.

God's grace and blessing be with him!

Fr. Heid.

His address is: Rev. S. Süß,  
Hlslviu, I'orcl Oo., III.

Rev. D. Kothe, hitherto pastor at Shelbyville, Ill, was called by St. John's congregation at Litchfield, Ill, to be their pastor, and was installed in his office by the undersigned on the 20th Sunday after Trinity, in the presence of Zerrn Praeses Büniger.

Let the faithful Shepherd JESUS Christ, through the faithful work of His servant, cause to grow and flourish that which is already gathered!

I. M. Hahn, Pastor.

Address: J. Lolüo,  
Alount Olivs, Naeoupiu Oo., III.

On the 25th Sunday after Trinity, the 17th of November, my former parish had the pleasure with me of receiving its "newly called" pastor, Mr. Christ. Markworth, who, with the sanction of his former principal congregation at Bloomfield, accepted the received Vocation, by the undersigned on behalf of our most reverend Vice-President, Rev. G. Link, to see him solemnly installed in their midst.

May God also continue to strengthen the dear brother in his many and strenuous labors in eight places, some of which are quite "far away" - he is forced to serve three of his former branches for the time being - and may he bear much fruit for eternal life for the sake of Jesus Christ, our Savior!

Oshkosh, Wis. the 21st Nov. 1872.

I. L. Daib.

Commissioned by the Presidency of the Western District, Rev. Schoenebrg, on the first Sunday in Advent, introduced Mr. G. Reisinger, formerly pastor at Pekin, into his new office with the congregation at Danville, Ill.

May the faithful Lord of our church help the congregation and its pastor that His Word may take root among them and grow green and bear fruit above them!

Address: Rsv. O. RaisiuAor,  
Vuuvillo, III.



On the Sunday after Trinity, Rev. Johann Lauritzen, of New London, Wis. who, after the agreement of all concerned, had taken over three branches from the undersigned to serve, was installed by him, assisted by the Rev. E. G. C. Markworth, in the Lutheran congregation at Town Bear Creek, Waupacca County, Wis. at the request of the Vice-President of our Northern District, Rev. Link.

Further, on the List Sunday after Trinity, Mr. Candidate H. Stute, having completed his studies at Concordia College, St. Louis, and having received and accepted a regular profession from St. Paul's Lutheran congregation at Town Hartland, Shawano County, Wis. was ordained by the undersigned, by order of Mr. Vice-President Pastor Link, in the midst of his congregation, and installed in his office.

God bless both shepherds and flocks, and give grace to the former, that they may lead many to righteousness!

P. H. Thickness.

The address of Mr. Past. Stute is:  
Rav. H. Lluts,  
Donckel, Lliurvuno Llo., ^Vis.

Pastor Lorenz Traub having received a regular appointment from the newly formed Zion congregation in Town Sumner, Kankakee County, Ill, and having accepted with the approval of his former congregation in Mouticello, Iowa, the same was installed by me by order of the Reverend President of the Western District, assisted by Rev. Loßner on the 2nd Sunday after Trinity into his new office.

May our dear Saviour JESus Christ set him to many blessings! G.  
Traub.

Address: lkv. Dorsn? Irund, Laaaüiai-, Oo., Ill.

## Church dedications.

Once again the dear "Lutheran" can bring its many readers the joyful news that a new church has been consecrated in Chicago. This is the third new church that has been consecrated to the Lord in this city this year by the grace of God. Already on Sunday Judica (March 17) the new and spacious church of the Bethlehem congregation of Pastor Reinke had been consecrated. Because this was not publicly announced at that time, it is at least mentioned here at special request. On the 9th of October, as reported by the "Lutheran", the second church was consecrated, and on the dear first Sunday of Advent, when one preaches about the coming of Christ, the third church was consecrated. In the whole church year a more suitable day for such a celebration could hardly be found. And indeed, our new and ninth congregation here had succeeded in promoting the building of its church to such an extent that it could be consecrated on that day. The whole, in whose lower floor the large school rooms are located, is a magnificent building with a very high tower and very suitable furnishings inside. The altar with its beautiful niche, which is adorned with a magnificent painting - Christ on the Cross - makes a lovely impression and reminds us who is being preached here: Christ crucified! - The dedication ceremony itself was dignified and beautiful, and the church, despite the somewhat cold and snowy weather, was completely filled both in the morning and in the afternoon, and it is large, probably the largest of ours here. Professor Lindemann preached in the morning on the Advent Gospel, Pastor Reinke in the afternoon on the Gospel "on the day of the consecration of the church".

The congregation that built this beautiful house of worship is the Matthew congregation, branched off from the Immanuel and Zion congregations. Their pastor is Pastor M. Günther.

Let him who loves Zion say, "Hosanna to the Son of David; praise be to him who comes in the name of the LORD, Hosanna in the highest!"

Chicago in December 1872. A. Wagner.

On the 22nd Sunday after Trinity, October 27, the Lutheran congregation of the Rev. G. Horn in Fremont Township, Benton County, Iowa, had the joy of dedicating their newly built church to the service of the Triune God." From the congregations of Pastor Schürmann and the undersigned, 21 miles away, many guests came on the day of celebration, which was a beautiful so-called Jndiauer summer day, as well as from Pastor Horn's other congregations. After the church was filled from one end to the other at 10 a.m. and the consecration prayer was sung and said by the local pastor, the undersigned ascended the pulpit and preached on the church consecration epistle Rev. Joh. 21,1-5. In the afternoon, Pastor Döscher preached a sermon in English, and in the evening he preached a mission sermon in German, the former on Rom. 5, 1-7, the latter on Matth. 19, 35-38. This is now the third Lutheran church in this county; for, besides this and the one in July of this year, which was opened, there is no other church in the county.

consecrated by the undersigned, the Norwegian Lutheran congregation near Norway, served by Pastor Jukam, also built one about a year ago. The size of the newly consecrated church is 26 b>)' 48 feet, of which 14 feet are separated crosswise at one end and furnished for school and parsonage. May the Lord increase the knowledge of teachers and listeners here, and may all who enter this house of God experience rich blessings for their eternal salvation! Amen.

Luzerne, Iowa, Nov. 4, 1872, Ph. Studt, Rev.

Church consecration and ordination.

On the 15th Sunday after Trinity a new church, the third of our confession, was consecrated in Destroit, Mich. and at the same time the candidate Emil Dankworth, who had been called to preach there, was ordained and introduced. Under the faithful work of Pastor Hügli, the Trinity congregation had spread so far that it became necessary to found a third congregation. A number of members of the aforementioned congregation therefore split off from the mother congregation and constituted themselves into the Sanct Paulus congregation. With praiseworthy zeal, the small group set to work and acquired a wonderfully situated plot of land in the northeastern part of the city, which offered space for a church, school and parsonage. On May 26th the foundation stone of the church was laid and already on September 8th the young congregation could move into their new, friendly house of worship. The church is 45 feet wide and 92 feet long with the altar niche. A tower of 102 feet height is to be erected later. On the morning of the celebration, the new congregation gathered once again in their previous church for confession, which was held by Pastor Hügli. Thereupon they moved with the "church ban" and under bell ringing to their new place of worship, which Candidate Dankworth solemnly opened. During the entrance a music choir played a hymn. In spite of the rainy weather, the spacious church was crowded. Rev. K. L. Moll said the dedicatory prayer and the undersigned preached the dedicatory sermon. Then followed the celebration of the Lord's Supper, and the service closed with a baptism. The music choir accompanied the singing and the choir of the Trinity congregation sang a few choral songs to enhance the festivities.

In the afternoon the ordination of Candidate Dankworth took place, whom the new congregation has appointed as their preacher. He attended a German grammar school and then prepared for the preaching ministry at our theoretical seminary. Pastor K. L. Moll held the ordination sermon, after which the ordination was carried out by the honorable President of the Northern District, Pastor Hügli, assisted by Pastor Moll and the undersigned. After the service the newly ordained performed a wedding ceremony.

May the Lord also continue to help this flock and its shepherd in grace!  
G. Markworth.

Address: R "v. D. Darrü'ortü, 407  
8üorlnan 8tr., Detroit, Älieü.

Conferenz - Ads.

The next quarterly conference of the teachers of Saint Louis and the surrounding area will be held, God willing, on December 27th in the morning and afternoon and on December 28th in the morning in the Triune District of St. Louis at the college. - For lodging apply to the undersigned on arrival, No. 1810 8<>utü 8tü 8tr., 8t. Douis, LIo. Oskar Gvtsch.

The New England Pastoral Conference will meet, God willing, from the 26th to the 28th of December in Boston at ! Mr. Pastor Fick, 286 8üarvmut ^vo. A. View end.

! The Western Kansas Special Conference will meet, God willing, from the 28th to the 30th of December at the home of Pastor Schaaf at Clarks Creek, Davis County, Kansas.

C. H. Lüker, Secretary.

The Cleveland Specialconference will meet, God willing, at the home of Rev. F. Wyneken, in Cleveland (west side), January 7 and 8, 1873. Rupprecht.

The Northern - Illinois Pastoral Conference will hold its next meetings, God willing, January 14-16, 4873, at the home of Rev. Bartling in Chicago, III.

G. Traub, Secretary.

The undersigned is instructed to report that  
that a one-day conference be held in Detroit on the first Tuesday of each month, to which the dear neighbors in office are cordially invited.  
In the evening the teachers will also take part in the meetings and school matters will be discussed.

G. Markworth.

Solicitation.

As there will again be an overhaul of the Concordia College Library and a new catalogue will be made, a kind request is made to the Pastors and Teachers to return the books taken out of the library, where possible, by the Christmas holidays. C. F. W. Walther.

Book Display.

Christian choral songs with organ accompaniment for the Sundays and feast days of the church year by Carl Friedr. Baum. Second booklet.

With the approach of the festive time before the end of the year, as well as at and after the beginning of the year, we again recall the collection of four-part "choral songs" published under the above title. We hope that these will replace those secular arias which, mostly spiritless in text and melody, so often do not lift up the service, but rather spoil it. Our collection has only Bible words and church songs for its texts and chaste music. It is, of course, a matter of experience that Baum's things do not initially satisfy the congregations. This, however, is due to the fact that the taste of the congregations has been spoiled by the usual choral singing, so that they only find pleasure either in something sweet, or in a confused clamor executed with bravura. But if a choir conductor only offers his congregation for a time no other pieces than those like Baum's, and if in doing so he overrides the judgment of ignorance and tastelessness, he will experience that at last the congregation itself likes to hear only such Christian music. And with that, much is gained.

The collection displayed contains the following nine pieces on 32 pages in large queroctavo: Psalm 80, 2. 4. 18. 20., Ein feste Burg ist unser Gott as a motet, 1 Tim. 1, 15-17., Marci 16, 1-3. (Easter Festival Chorus), Rom. 11, 33. (Trinity Festival Chorus), Isa. 45, 8. (Advent. Chorus), Psalm 100, Rev. John 12, 10. 11. (Michaelmas Festival Chorus), Es woll uns Gott genädig sein. -

It may be obtained from the publisher, Mr. L. Volkening, No. 22 South Fifth Street, St. Louis, Mo. The price is 30 cents a piece, -53.00 the dozen. W.

[Walther]

The first of these is the "Schlaraffiade" or faithful report of Master Urian about his journey to the land of milk and honey, where he wanted to explore the origin and final destination of the world, especially of mankind. Brought into poetic form by Hilarius Anthropos. Reading, Pa. Pilgrim Bookshop. 1873.

Just as this number is to be closed, a pamphlet of 72 pages in octavo comes to us under the above title. Reserving a more detailed announcement, we hasten for this time only to call attention to the appearance of the little writing. It contains, as the title already clearly enough indicates, a satire on the monkey theory of Messrs. Darwin, Vogt, Büchner and their ilk; it is delicious and should be disseminated as widely as possible for the purpose of world enlightenment.

W. [Walther]

Received in Ver Kasse VeS Western Districts:

To the synodical treasury: by Rev. Buszin of F. in Secor, Woodford Co, III., 51.60. Collecte of Frankenkirch parish at Dwigst, III., 56.50. By Past. Claus' parish at Saint Louis, 528.30. Of the Dreicinigkeits - District there, 513.20. Of the Immanucls-Distr. there, 513.75. Collecte of the parish of the Rev. Baumgart in Warsaw, III. 58.60. A part of the Mission Fest. Collecie in Past. C. Meyer's congregation in Adams County, III., 525.00. Of Past. Wagner's congreg. in Chicago, H40.00. Past. Bartling's Gem. there, 533.70. Past. Wunders Gem. there 4-29.30. Past. Pallmers Gem. in Serbin, Texas -528.00. Past. Pissel's Gem. in Matteson, III, 517.27. Rev. Francke'S Gem. in Addison, III, 4-24.92. Collecte of the Gem. of the Past. Lauterbach's in Alleghany County, Md., 54.10. of Rev. Heidö's Gem. in Peoria, III., 517.00. of Rev. Matuschka's Gem. in New Melle, Mo., 57.00. Collecte of the Gem. of the Past/Stephan tu Ehester, III., 55.80.  
To the College - Maintenance - Fund: From Past. BcyerS congreg. in Pittsburg -4-32.50. From Trinity Dist. in Saint Louis 511.00. From Immanuels Dist. there 511.00. Harvest- fcst - Coll. of the congreg. of the Rev. F. Schaller in Red Bud, III, -525.00. communion coll. of the congreg. of the Rev. Riedel in Home- wood, III., 4-18.00.  
To the Synodal Missionary Fund: Collecte of the Gem. deS Pan. F. Schaller in Red Bud, III., -540.00. From the school children of Teacher AlberS in Matteson, III., 4-1.75.  
For inner mission: From the Dreieinigkeits-Distr. in Samt LoulS 40 CtS. From the Immanuels-Distr. there 4-1.75. Collecte of the congregation of the Past. Stephan in Ehester, III, 4-9.00. From M. Wiebuich there 4-2.50.  
For Past. BrunnS Anstalt: From the estate of weil. Gust. Hinnig in Texas - 54.20. Reformation Feft-Cvll. of the Gem. of the Past. Francke in Addison, III, 4-4.30.  
For the Leipzig Mis.ion: From Mr. Schneller in St. Lours -52.50.  
For the Lutherans in Armenia: From Pastor Speck- hardt in Sebewaing, Mich. -51.00.

# Der Lutheraner.

On the Hermannsburg Mission: by Ch. Wiebusch through Past. Stephan at 2 baskets full of wedding leftovers of cake, meat, bread. From Mrs. Köhler 2 Ehester, Ill, 45.00. Past. A. Schmidt's Gem. in Cypress City, Texas, 410.00. F. dresses for the bigger girls, 1 dress for Mrs. Schmidt. From Mr. Clancors 3 S. Brödeheft in Jndependence, Kansas, 3 Prussian thalers. From Mr. Schneller Apples. H. Hoffman" 3- Bush. Peaches, a load of apples. M. Mertz z Bush. in Saint Louis, 42.50. Mr. Niefeld in Homewood, Ill, 43.00.

For poor students: By Past. Vomhof in Mount Carroll, Ill, 43.25.  
To the Seminary - Household in St. Louis: From the Women's Association Hoch about 6 Bush. Apples and a load of ditto. From H. Mencke z Gall. Fat. in the comm. of the Rev. Sauer in Mobile, Alabama, 425.00. From Mr. R. By Past. Kleist, Washington, Mo. from the women's club there 2 quilts: 1 Wheerly in Ehester, Ill, 43.00.

For Rev. Ruhland: From Rev. Speckhard at Sebewaing, Mich., 41.00. Rev. underpants. From G. Möller 8 book. Winter apples. L. Vesper in Past. E. Lehmann's parish at New Wells, Mo., 44.50.

For Past. Senne's congregation in Alma, Kansas: Collectt der Gem. des Past. Heinemann in New Gehlenbrck, Ill.,

For Teacher Dörfler: From Immanuels-Distr. in Saint Louis 419.20. From Past. Gräbner at St. Charles, Mo., 45.00. A. H. Bode there 45.00. H. Böcker at St. Louis 42.00. From Past. Frederking's congregation at Prairictown, Ill, 43.00. E. Roschke, Kassirer.

### For the Lutheran orphanage near St. Louis

Since November 9th the following gifts have been received: From the Concordia District in St. Louis by Mr. I. Friedrich 453.20. From Hru. Past. Horn's congregation in Geneseo, Ill, 421.00. From Mr. Past. Dreyer's congregation in Cove, Md., 412.50. From St. Paul's congregation in MartinSVille, N. I>, 48.00. From Little Trinity Parish in Lockport, N. A., 42.20. From Mrs. Auguste Dornfeld 45.00. L. Striker 41.00. Wilh. Krull 25 CtS. Mr. Past. Endrrs 45.00. By Rev. Kleist at Nierduk's wedding collected 413.00. By Past. Her 41.05. Harvest festival coll. of the comm. of Mr. Past. Friedrich at the same from Finke 41.00. By Past. Rathjen, collected at Lange's wedding Waconia, Minn. 412.40. By Mr. Past. Dulitz: from the gentlemen: Rufer 45.00, 44.50.

Scherer 41.00, Göschner 41.00, Fricke 41.00, T. Knipp 41.00, Fr.Knipp 50 Cts., Armbruster 50 Cts., Müller 50 Cts., Seeling 50 Cts., Germann 25 Cts., from Wittwe Rogge 50 CtS., from Hanover Township 44.50, from Freedom Township 43.60, from N. N. 15 Cts., from Stöckmann Ol.OO, H. Rohre 41.00, Andren 43.00, together 425.00. By Mr. Past. Wille in California, Mo., 45.00. By the Women's^Association^of the North Prairie DistrictSss of the congregation of Mr. Rev. Gräbner in L>t. Charles, Mo., 45.00. By Mr. Rev. Stephen in Ehester, Ill. by Chr. Wiebusch 42.50. By the congreg. of Mr. Rev. Beyer in Pittsburg 46.50. From N. N. there 41.00. From an unnamed person there 41.00. From grey BoSler there 42.00. Mrs. Spaniel there 42.00. Heinrich Buddemeyer there 41.00. Collected on Mr. Peter Schwarz' silver wedding in Pittsburg 44.00. By Mr. Past. Speckhard in sebewaing, Mich. 430.10. By Mr. so Wagner in Chicago 41.00. From Mr. Rev. SpockhardS Gem. inthanks with the wish of rich recompense according to Matt. 25. At the same Sebewaing, Mich. by: Chr. Bach 42.00, Gotth. Beck Sr. 41.00, M. Grunel 60time, however, I would like to ask that the dear brethren will keep up with their cts, A. Haag 50 cts, G. Auch 411.00, I. Spries 41.00, Fr. Schilling 25 cts, WittweFolzur support, since my present distress has been helped by their abundant Auch 41.00, I. Gruenbeck 50 cts, I. Leiken 4'1.00, I. Strikter 41.00, Mrs. Bolzcontributions.

\$2.00, I. Grunel 41.00, gray Bach 45.00, George Kundingner 25 cents, A. Jriion .D1.00, Rev. Speckhard 41.00, together K30.10. By Mr. Rev. F. Leyhe: from his congregation in Town Grant, Wis., 44.00, from his congregation in Townthe congregations of the Northern District, viz: From the congregation of Mr. Sigel P3.55, from his congregation in Grand Rapids 46.45, together 414.00.Pastor Trautmann in Adrian 414.25, from the women's association there Subsequently from the congregation of Mr. Past. Judge at Dorsey, Ill, 41.00.49.00. From Mr. Past. Bernthal's congregation in Frankenhiß 46.00. From Mr. Harvest Festival Collecte in the congregation of deS Herr Past. Karrer at HadlryPast. Fürbringer's parish in Frankenmuth 423.78. From Mr. Past. Ahner's Hill 47.00. From the congregation of Mr. Rev. Gieseke at Davenport, Iowa,congregation in Frankentrost 45.10. From Mr. Past. Hahn's congregation in 45.50. By Mr. Rev. Riedel in Homewood, Ill: from several members of hisHillsdale 44.00. From Mr. Past. Hattstadt's congregation in Monroe 414.00. congregation 413.00, from several children in his congreagation 46.90. By Mr.From Mr. Rev. RuffS congregation in St. Clair 47.51. From Mr. Rev. KarrcS Past. Sauer in Mobile, Alabama, from Ph. Frank 45.00. By Mr. Past.congregation in Hadley 44.30. From Mr. Rev. Huegli's congregation in Detroit Schwensen in New Bielefeld from F. AlSmeyer 42.00. By the congregation in420.50. From the congregation in Manistee by Mr. Rev. Denke 410.50. From Collinsville, Ill, 453.00. By Mr. H. L. Lind in New Orleans, La.: by Past. Love's the congregation in Wvan- dolte by Mr. Past. Markworth 412.40. Bro. Dörfler. congregation 418.00, by L. L. 410.00, by unnamed 46.00. By A. Pvpp in Des Peres, Mo., 45.00. By pupils and confirmands of Mr. Past. Daib at Oshkosh, 42.31. By Mr. Past. Streckfuß in Okawville, Ill: by Heinrich Hoblt 410.00, grFrickenschmidt 410.00, Dietrich Mäkler 45.00, H.

Grewe 45.00, Wilh. Tempelmeyer 45.00, H. Jacobs 45.!=>0, grd.I. Büning 45.00, grd. Rennegarbc 43.00, Chr. Wolf 42.50, H. Winter 45.00, Gcrh. Jacobs 42.00, David Storck 42.00, grv. Storck 42.00, Frd. Heggemeyer 41.00, N. Bohncnkamp 41.">0, Ad. Schaudert 50 Cts., Frd. Rennegarbe jun. 5l) cts., N. N. 25 cents, N. N. 41.00, together 465.75. By Mr. Past. Vomhof at Mount Carroll, Ill, 44.00. By Mr. RenfS children at Collinsville, Ill, 25 CtS. Collecte of the congregation of Mr. Rev. Wille in California, Mo., 411.35. Coll. of the congregation of Mr. Rev. Storm in Pleasant Ridge, Ill., 415.60. Collected at Mr. rsepmeyer's wedding in Pleasant Ridge 48.55. Thank offering for happy delivery of Mr. Nordmryer's wife in Pleasant Ridge 45.00. Collected at Mr. M. Heinrich's wedding by Mr. Rev. Wesche at Humboldt, Kansas, 45.65. From K. Picke by Mr. Past. Stephen at Ehester, Ill, 45.00.

### Corrections:

My receipt in the "Lutheran" of November 15 should read: From F. Siebing 45.00 instead of,5 Cts. - Martha Sie- fert 41.00 instead of Martin supplies.

In the "Lutheraner" of 1 December it should read: From Robert Schumacher 42.00, and from N. N. by Past. Querl 41.00.

St. Louis, December, 1872. I. M. Estel, Cassirer.

### For the Lutheran orphanage near St. Louis

the following gifts **have been** received since the month of September:

From the Women's Association in Lclleville 6 pairs of stockings, 3 aprons, 6 girls' shirts. From N. N. in St. Louis 1 paquet of worn clothes. From H. Niebrügge 9 sacks of apples, 3 bores of peaches, 5 gallons of cider to boil down. From Wittwe Gottl. Mertz 2 p. apples, 9^ bushes. Peaches. From Mr. Bakemeirc of Past. Schüßler's parish: from KaSp. Rauscher 2 Bnshel of grapes. Georg Greb 1 basket of Peaches, 29 lbs. of beef. Wittwe Rauscher 10 gall. Vinegar, one parthie of earthen cookware, 1 bush. Grapes. Wilh. Meier 1of his church at Clifty, Ind. 46.00. side of bacon, 1 gallon of fat, 2 bores of apples. H. Langwisch 3z Bush. Apples, 2 busb. PeacheS, **z Bush**. Pears. Karl Koch 1 Bush. Peaches. From Mr. Koehler

2 baskets full of wedding leftovers of cake, meat, bread. From Mrs. Köhler 2 dresses for the bigger girls, 1 dress for Mrs. Schmidt. From Mr. Clancors 3 S. Apples. H. Hoffman" 3- Bush. Peaches, a load of apples. M. Mertz z Bush. Apples. Gottfr. Mertz z Bush. Apples, 2s. Winter apples, z Bush. Peaches. Mich. Botsch 1 p. of apples. From Schwarzberg 1 basket of Peaches. Wittwe Hoch about 6 Bush. Apples and a load of ditto. From H. Mencke z Gall. Fat. By Past. Kleist, Washington, Mo. from the women's club there 2 quilts: 1 dtznd towels from F. Kaiser; 1 pair shoes from Mrs. Völker; from Mrs. Bergt 2 underpants. From G. Möller 8 book. Winter apples. L. Vesper in Past. Schüßler's parish 1 bush. Apples. From Bro. Langele in Evansville, Ind, 1 paquet of worn clothes. I. Rauscher 1 basket of apples. From the Woman's Club in lLt. Charles 1 box of 2 pairs of pants, 5 pairs of underpants, 4 shirts, 2 weed covers, 2 pairs of woolen socks, 1 quilt. From Balth. Lochhaas 1 bush. Apples. W. v. Eime 1 bush. Sweet Potatoes. By Mr. Ahner in St. Louis from N. N. 1 Gallon PreserveS. Mrs. Dietrich 2 sacks of cabbages, 1 Bush. Apples, 1 side of bacon. By Past. Feustel from Pauline Hartmann in Effingham, Ill, 41.00. By N. N. on visit to orphanage 41.00. Thank offering for happy delivery from Ph. Mueller 42.00. By Teacher Treiber in Manistee from Mrs. Dittmann 41.00, Mrs. Mueller 41.00, Miss Minna Mueller 41.00, Miss Christine Ilse 41.00, Mrs. Arghorst 50 CtS., Mrs. Biedermann 50 Cts, Mrs. Lübke 50 Cts. N. N. Hiebei of whose congregation in Defiance, Ohio, 45.50. By Past. Schaefer in Scotia Branch 42.00. By Past. Kügele from his parish 41.70. By Mr. Past. Endrrs 45.00. By Rev. Kleist at Nierduk's wedding collected 413.00. By the same from Finke 41.00. By Past. Rathjen, collected at Lange's wedding

With heartfelt thanks acknowledgedA

. Lehmann.

## Thanks and please.

To all my dear friends and brethren in our Synod who have supported me so abundantly during the time of my distress, I herewith express my heartfelt inthanks with the wish of rich recompense according to Matt. 25. At the same time, however, I would like to ask that the dear brethren will keep up with their contributions.

To the above I add

Certificate of the gifts of love received by me from

the Northern District, viz: From the congregation of Mr. Pastor Trautmann in Adrian 414.25, from the women's association there 46.00. From Mr. Past. Bernthal's congregation in Frankenhiß 46.00. From Mr. Past. Fürbringer's parish in Frankenmuth 423.78. From Mr. Past. Ahner's congregation in Frankentrost 45.10. From Mr. Past. Hahn's congregation in Hillsdale 44.00. From Mr. Past. Hattstadt's congregation in Monroe 414.00. From Mr. Past. RuffS congregation in St. Clair 47.51. From Mr. Rev. KarrcS congregation in Hadley 44.30. From Mr. Rev. Huegli's congregation in Detroit 420.50. From the congregation in Manistee by Mr. Rev. Denke 410.50. From Mr. Past. Markworth 412.40. Bro. Dörfler.

For the poor, sick teacher Dörfler, the following gifts of love have been received by the undersigned: From L. 41.00. From the congregation of Mr. Past. Grüber at Van Wert 48.10, in Van Wert 46.00. From the congregation of Mr. Past. Mangelsdorf in Bloomingtvn 48.30. From the congregation in Springfield by Mr. Teacher Garbisch 410.00. From the worthy women's association of the congregation of Mr. Pastor I. G. Nützet 43.00. From an unnamed person from the congregation of Mr. Past. Lußner 45.00. From Mr. Teacher Meyer in Monroe 41.00. From the congregation of Mr. Rev. Kleist in Washington, Mo., 49.00. From the congregation of Mr. Rev. Wichmann in Farmers Retreat 4'10.00. From the congregation of Mr. Rev. Sauer by Mr. Vorsteher Steinbrink 422.75, u. zw. from Rev. Sauer 43.00, by Teacher Nolking 43.00, by S. Michael 50 Cts. the rest collected in the congregation.

From the congregation of the Rev. Jor in Logansport 437.50. From the Young Men's Association in Grand Rapids by Mr. Teacher Selle 412.00. From the school children of Mr. Teacher Zitzlay 412.50, from himself 41.00. From an unnamed 44.1X). From teacher Loßner in Pekin 41-00. from Mr. Past. Reisingcr 41.00. From Mrs. Becker 41-00. From Mrs. Wöflle 50 Cts. From the congregation of Mr. Past. Lochner in Mcbmond 49.35. From the congregation of Mr. Rev. Gross in Buffalo 426.50, collected by Mr. Rev. Wunder 416.45, collected by Mr. Past. Great in Härlein, Ill. by Mr. Teacher F. Bodemer 70 Cts. From the congregation of Mr. Rev. Kunz in Julietta, Ind, 417.50. From the congregation of Mr. Past. H. Horst in Columbus, O., 410.45, namely, 43.50, collected at the infant baptism of Mr. M. Rings, the remainder from individual members of the congregation. Through Mr. Past. Wamböganß from his upper Immanuels congregat ionc 428.62, from the lower Immanuels congregat ionc 414.95. From the congregation of Mr. Rev. Kleppisch in Belleville, Ill, 47.35 (sent directly to teacher Dörfler).

Monroe, Mich. 28 Nov. 1872, I. S. Simon.

For poor students received by Rev. Succop at Se- bringvillr in Canada, collected at his church on Thanksgiving Day, 417.00. By Rev. A. Heitmueller of his church at Clifty, Ind. 46.00.

As a "Thank Offering for the Saxon brethren in the faith under Mr. Pastor Ruhland, received through Pastor Vpehr of the united Trinity and St. John's congregations at Sheboygan, Wis. 419.00.

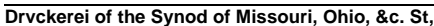
For Pastor Ruhland in Dresden received through Pastor Kügele in Cumberland, Md. from Mr. I. Nühl 41.00.

For Brunn's proseminary by Rev. Heitmueller of his church at Clifty, Ind., 45.25.

### Correction.

The gift from the Women's Association of the local Trinity District was not 6 Qurlts, but 6 woolen winter blankets.

C. F. W. Walther.





**Herausgegeben von der Deutschen Evangelisch-  
Zeitweilig redigirt von dem Lehrer = Col**

Year 29.

### **The Church of the Reformation, the exemplary prophesied second temple of the New Covenant.**

Sermon, preached on the Reformation Feast, October 31, 1872, in the Church of the Holy Trinity in St. Louis, Mo., and communicated at the request of the German Lutheran congregation there by C. F. W. W. \*)

"In the evening there shall be light," thus Thou, O Lord, didst, through Thy servant Zechariah, proclaim to Thy Church for comfort, even thousands of years ago. And behold, the day of Thy Church was drawing to a close, it was evening, the sun of Thy Gospel was covered with clouds of desolate human doctrine; darkness again covered the earth and darkness the nations. Then Thou rememberedst Thy promise; then Thou saidst once more, "Let there be light!" and there was light. And, O Lord, even today this light shines for us in the evening. O then open to us the eye of our spirit to behold this light; move our heart to rejoice and be refreshed in it; and open our mouth to thank Thee this day for it, and to praise and glorify Thee. And because, alas! it is evening again in Thy church, we beseech Thee: O Lord, abide with us, abide with us with the light of Thy Word, until Thou Thyself at last shalt go forth as our sun in Thy Father's kingdom, and shalt never set, but shine upon us in perfect joy and blessedness from everlasting to everlasting. Amen.

**Text: Ezra 3:8-13.**

In the Lord, beloved companions of faith and celebration!

When once, three hundred and fifty-five years ago today, on that eternally memorable 31st of October of the year 1517, Martin Luther nailed ninety-five sentences against the Papal Abomination of Indulgences to the door of the Castle Church at Wittenberg in Saxony, and therein invited all friends of the truth to a public disputation

\*) Compare to this sermon Luther's wonderful writing "On the Babylonian Prison of the Churches" from 1520, in which Luther writes, among other things: "I know now and am certain that the Papacy is the kingdom of Babylon. (S. Luther's Works, edited by Walch, Tomus XIX, p. 4. ff.)



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., January 1, 1873.,

No. 7.

he, the lowly Augustinian monk, did not even suspect what a momentous step he had taken. He did not suspect that he had signed a declaration of war against the greatest power on earth at that time, which soon called hundreds of thousands, even whole peoples, to arms against this power and awakened a war of the spirits such as the world had not seen since the days of the apostles. He did not suspect that his theses were "sparks which kindled a fire" which spread rapidly as on storm-wings from land to land, from nation to nation, until at last all Christendom was in bright flames. He did not suspect that his theses were a mustard seed which soon grew up into a mighty tree which at last stretched out its branches over the whole globe, under whose shade innumerable multitudes now freely and joyfully took up their abode.

Even the faithless world admits that three hundred and fifty-five years ago today, with those few strokes of the pen, a great event of world history took place, that with it the gates of a new age opened, and that from that hour on the whole world was completely transformed in church and state, in religion and custom. Even the proud papacy does not deny, and cannot deny, that those theses were the first terrible blow to its heart, through which it received a wound that is still bleeding today and that no human art can heal.

What was it, then, my brethren, that was actually accomplished by the work of reformation once begun today?

The world declares that the sun of enlightenment, of light, of progress, and of freedom has thus risen, and that it now stands high in the heavens at noon and pours forth its rays upon the peoples, transforming the earth into a paradise. Against this, however, history stands up as an incorruptible witness. History testifies that it was not the earthly light of reason, but the heavenly light of the word of the prophets and apostles that was the sun that once broke through the darkness of the Christian nations.

While, however, the faithless world has been praising the work of the Reformation for the liberation of reason from the

The Roman Church, on the other hand, declares the Reformation to be a rebellion against God's order, an outrage against God's holy Church, in a word, a revolution. It is admitted that some abuses had entered the church four and a half hundred years ago, and that the church was therefore in need of a reformation of its head and members. But, they say, the greater the abuses were, the more it was Luther's duty not to leave the church, but to persevere in it and reform it from within. That Luther left the church and established a new church, and thus brought about a most pernicious division of the church, makes Luther's Reformation a great misfortune, indeed a crime that cannot be atoned for by anything.

If this were really the case, my brothers, we would have no reason to rejoice today, but we could do nothing better than to declare a day of repentance today and hurriedly return to the bosom of the church abandoned by our fathers. For to forsake and divide the true church, and to seek a counter-church against it, is indeed a great and dreadful sin. This was the terrible sin of Jeroboam, who tore the ten tribes of Israel away from the church of Jerusalem, which God himself had established, and set up counter-churches in Dan and Bethel.

But we are well! Today, on the anniversary of the Lutheran Church Reformation, we have no reason to bow our heads to the ground in shame. Far from having separated ourselves from the true church through the Reformation, we have rather returned to it through it. Far from a new church having been founded by the Reformation, the old church, which had fallen into decay, has been rebuilt in its original purity. Thus the Lord had prophesied by word and example thousands of years before. When, therefore, in our text from the Book of Ezra, the construction of the second temple of the Old Testament is reported, the construction of the church of the Reformation is set before our eyes in a prophesying example. Let this then be the object of our solemn contemplation today:



The Church of the Reformation, the exemplary prophesied second temple of the New Wound; on this one, let me give you

- 1. to show that and in what sense the church of the Reformation is really the second temple of the New Covenant, and to show to you
- 2. to remind us of two important conclusions which follow from this great truth.

I.

As, beloved, the whole Old Testament, with its institutions and destinies, was a model for the whole New Testament, so especially the Old Testament temple at Jerusalem was a model for the New Testament church. "The temple of God is holy, which is ye," cries the apostle Paul to the New Testament Christians; and to Timothy he writes, "That thou mayest know how thou oughtest to walk in the house of God, which is the congregation of the living God."

What was the exemplary destiny of the Old Testament temple? Gloriously built by Solomon about a thousand years before Christ, it stood in its splendor, a wonder of the world, unshaken for four hundred and twenty years. But behold, Nebuchadnezzar king of Babylon came, desecrated it, robbed it of its treasures and sacred odors, and finally tore it down and led the people into Babylonian captivity. This seemed to put an eternal end to the sanctuary of the Old Testament. Therefore, the Old Testament believers lament about this time in the 137th Psalm: "We sat by the waters of Babylon and wept when we remembered Zion. Our harps we hung, upon the willows that are within." But what happened? The LORD at last heard the groaning and weeping of His own. The Persian king Cyrus, who had also come to rule over the Babylonian empire, not only allowed them to return to the land of their fathers, but also to rebuild the temple at Jerusalem, which lay in ruins. And this they did with joy, and in our text we are told how those who had returned from captivity in 535 B.C. began the work under Zerubbabel. They did not, however, choose a new foundation, but on the same ground on which the first temple had once stood, they now erected the second. Even the sacred utensils of the first temple, which Nebuchadnezzar had taken to Babylon and which Cyrus had sent to them, they brought back to this second temple. After nineteen years' work, in which they had to carry the trowel in one hand and the sword in the other for the sake of their enemies, the work was finally completed before their eyes.

Eyes. While the second temple was completely similar to the first in terms of its foundation, length and width, it was so dissimilar to the first temple in terms of its height and adornment that all the old men who had seen and admired the first temple in their youth burst into loud weeping when the foundation stone of the second temple was laid and the younger men shouted for joy.

If we now compare the church of the Reformation with this, we would truly have to close our eyes wilfully, if we did not want to recognize that it is nothing other than the church of the second temple.

of the Old Testament and prophesied to be the second temple of the New Covenant. But there are three things in particular in which the wonderful likeness of the two is revealed to us.

First of all, when the second temple of the Old Testament was built, the people of God had languished for a long time in the captivity of Babylon, while the first temple built by Solomon lay in ruins, out of whose ruins the second temple now rose. But do we not see in this, as in a mirror, the history of the Christian Church up to the time of the Reformation? Have not the destinies of the Old Testament Temple been repeated in the destinies of the Church of the New Covenant in a truly astonishing manner? It is quite undeniable that they have. As Solomon founded, built, and adorned the glorious temple at Jerusalem on consecrated ground, so Christ, the right heavenly Solomon, founded the temple of the holy Christian Church for the high price of His sacrificial death, built it by the holy apostles on the earth sanctified by His blood, and filled and adorned it with His gifts. But behold! like the gold-shining Solomon! Temple, the Christian Church also, gleaming in the gold of the martyr's blood, stood but a little over four centuries in its original purity and glory. Like the Old Testament first temple, the Christian Church of the first period also had its Nebuchadnezzar. But this New Testament Nebuchadnezzar was none other than the Roman pope. As the real Nebuchadnezzar, the Roman pope led the people of the New Covenant away into the captivity of a spiritual Babylon, robbed the temple of the church of its ornaments, its sacred vessels and utensils, and its treasures, desecrated and defiled it, and at last, in the midst of the Holy Spirit, he destroyed it.

a desolate heap of ruins. The tyranny of conscience in the papacy through innumerable human laws was the imprisonment, the commanded concealment, even cursing of the Gospel and the Bible prohibition was the church robbery, and the unspeakable jumble of invented, newly introduced human doctrines and idolatries was the desecration, defilement and

Desolation. It is true that the papists now usually only want to admit that before the Reformation only abuses had occurred in life, customs, and traditions, not in doctrine and religion; but even the greatest advocate of the papacy, the Jesuit Cardinal Bellarmin, saw himself compelled to make the following confession, among others: "Some years before, when the Lutheran heresy set in, there was no discipline in regard to morals, no knowledge of a sacred science, no reverence for divine things, scarcely anything left of religion.

remained." \*) It is true that the church of the New Testament was not destroyed by the papacy; this was impossible, for it was founded on the

Rock Christ so firmly built that not even the gates of hell could overpower it; but what the pope called his church was not the church of Christ; rather, like the first temple of Solomon, it was broken in pieces; scattered about the circle of the earth lay its ruins.

But we go further. Just as the Babylonian captivity of the people of the Old Covenant and the destruction of its first temple by Nebuchadnezzar was a prophesying model of the devastation of the New Covenant Church that preceded the Reformation, so too the rebuilding of the Old Testament second temple was a prophesying model of the

\*) Opp. Tom. VI, p. 296.

! Church of the Reformation. To prove this, let me only call your attention to a few points of comparison. Just as the second temple built under Zerubbabel was not built on another new foundation, but on the old foundation of the first temple of Solomon, so also the church of the Reformation was not built on another new foundation, but on the old foundation of the first church, namely on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone. As the second temple of the Old Testament, built under Zerubbabel, was also equal in length and breadth to the first temple of Solomon, so also the church of the Reformation is equal to the first apostolic church in the whole sum of its doctrines, none of which it has added to it. Just as the sacred vessels and utensils from the first temple of Solomon, which Nebuchadnezzar had stolen and brought to Babylon to his idolatrous houses, and which his successor Belshazzar had shamefully misused and defiled, and even drunk from, were brought back and purified in the second temple of the Old Testament built under Zerubbabel, so all the sacred objects which the papacy had stolen from the apostolic church were brought back and purified in its idolatrous temples, into its idolatrous temples and shamefully misused and corrupted for filthy lucre, namely, baptism, the Lord's Supper, marriage, the ransom and binding key, the holy book of the Bible, the priestly rights of all Christians and of the Christian congregation, the calling to the holy office of preaching, and the like, were brought back into the church of the Reformation and purified from all papal abuse. In short, as the second temple built under Zerubbabel was not another new temple, but the old Solomonian temple, rebuilt from its ruins and cleansed from all uncleanness, so also the church of the Reformation was not another new church, but the old apostolic church, rebuilt from its ruins and cleansed from all idolatry of the papacy. Therefore, we do not celebrate today the birth feast of the true church, but the Easter feast of the same, the feast of its resurrection, rejuvenation, renewal, restoration, and the homecoming of the people of God into the old restored house of their God and Father.

But, my brethren, there is a third thing in which the church of the Reformation is like the second temple of the Old Testament, namely, its defects and infirmities. Just as all Israel remained in the first temple of Solomon, but only a small part in the second, while most of them remained in Babylon, where they were so well off on earth, so also all Christianity remained in the first apostolic church, but only a small number in the church of the Reformation, while the majority of baptized Christians remained in the Babylon of the papacy. As, moreover, the second temple did not reach so high to heaven, and was not so gloriously adorned, as the first temple of Solomon, which abounded in gold, silver, and precious stones; for while the temple of Solomon, according to the reckoning of the learned, had cost four thousand millions, the exiles who came from Babylon had not been able to raise more than about half a million thalers, and to spend them on the building of the temple \*): so also the church of the Reformation never attained the height and glory of the first apostolic church. As great armourers of God as Luther and his associates were, none of them, not even Luther, were infallible, as the teachers of the first church were, from the

\*) See D. Gg. Heinsius Impartial Church History I, 2S3 and 404.



The apostles or prophets were directly enlightened by the Holy Spirit. As great and truly apostolic gifts as God bestowed upon the church of the Reformation, God never bestowed upon it, as He did upon the apostolic church, the extraordinary gift of tongues, miracles, and prophecy. However rapidly and widely the church of the Reformation spread in its early years, yet Luther could not say with Paul, at the close of his life, of his eternal gospel, "Which is preached among every creature that is under heaven." After all, according to prophecy, Luther was not to fly through the world like the apostles, but only "through the midst of heaven." Further, however completely the Church of the Reformation recovered the old doctrine in apostolic purity, yet our Church never generally returned to the old holy life in apostolic power. And just as the second temple, shortly before Christ's appearing, was again profaned and corrupted by the false teachings of the hypocritical Pharisees and by the unbelief of the Sadducees who mocked religion, so also in this respect, like it, the church of the Reformation has again been devastated and desolated by false doctrine and unbelief, as, alas, is so evidently the case in our day.

Behold then, we have seen that the church of the Reformation is truly the second temple of the New Covenant, prophesied to be exemplary, and equal in all respects to the second temple of the Old Testament, its model.

## II.

Now, in the second place, let me remind you of two important conclusions which follow naturally from this.

If, beloved, the Church of the Reformation, or the Evangelical Lutheran Church, is really the prophesied second temple of the New Covenant, the first important conclusion which follows from this is: that our Evangelical Lutheran Church does not belong to the sects or mere ecclesiastical parties, but is nothing other than the restored old apostolic Church, that is, for the three hundred years of its separate existence, the true visible Church of JEsu Christ on earth.

Nowadays, however, this assertion sounds harsh and proud to many, indeed, not a few even declare it to be foolish and ridiculous. How? says one, is it not an intolerable pride, yes, a manifest ridiculousness, that you Lutherans want to be the visible true church of JEsu Christ on earth? What are you against the mighty Western Roman Church? What are you against the great Oriental Greek Church? What are you against the army of all the zealous sisterly Protestant fellowships? Will you then dare to condemn all these apart from your Lutheran Church! Millions of baptized Christians to condemn? - To this we reply: we condemn no one, let alone entire ecclesial communities. Rather, according to God's Word, we Lutherans believe firmly and certainly, and confess it with a loud voice, that in all sects of Christendom which still essentially have baptism and God's Word, there are also true Christians and children of God who believe in Christ and are therefore blessed. But since it is certain that only the church of the Reformation, or the Evangelical Lutheran church, is really built on the foundation of the apostles and prophets alone, that is, that it really has no other faith and no other doctrine than the faith and doctrine of the apostles and prophets, and since it is also certain that it really has only Jesus Christ, his God-human person, his life, his suffering, and his faith, it is also certain that it has no other faith and doctrine than the faith and doctrine of the apostles and prophets,

If the Lord's death, resurrection, and ascension make him the only and good friends. If they are tempted to leave this church, they cornerstone of all grace, salvation, and blessedness, it is also therefore fall away from it only too easily. They then say: You certain that he alone is the true visible church of Jesus Christ on earth. In this question it is not earthly power and splendour, not the great multitude, nor the piety of its members that decides; here that one can also be saved in another church; what harm, then, if I alone the old original foundation of the word of the apostles and also join another church? Is it not just enough, according to prophets decides, with its cornerstone JEsu Christo, who holds all Lutheran doctrine, if one belongs only to the invisible church? But things together indisputably. A church which alone has this foundation and cornerstone is Christ's true church, however small, its cornerstone, or not built on it alone, and does not have Christ as its cornerstone, or not built on it alone, is a false church, however great, powerful, and highly esteemed it may be in this world.

When the faithful Jews returned from the Babylonian captivity and had built the second temple, so small in comparison with the first, on the place and ground which the Lord had chosen, it seemed to the whole world a proud, even ridiculous speech that these faithful Jews declared: He that would be the Lord's, let him stand outwardsly adhere to a false-believing church, I may yet retain the here. But was not this little temple the only temple of the Lord built by God's command? And did it not remain so, however magnificent it must be, as David says, "I believe, therefore I speak." As a man temples were built in Samaria? Did not God punish Jeroboam and his whole house to the point of extermination by forbidding him to build them special temples and altars? Christ repeatedly testified to the Jews that there were true believing children of God even in the false church of the Samaritans; but did he therefore declare the temple of the Samaritans on Mount Charizim to be the right temple of God? No; rather Christ says to that Samaritan woman at Jacob's well, "Ye know not what ye worship; but we know what we worship: the Son of man be ashamed also, 'when he cometh in his glory, and for salvation is of the Jews.'" Behold, though Christ did not condemn of his Father, and of the holy angels." Woe therefore to him who is all the Samaritans, yet he not only kept himself, but pointed every one of the sects at the time of the New Testament, our Evangelical Lutheran Church, built solely on the foundation of the unadulterated teachings of the apostles and prophets, is and remains the only true visible church of Jesus Christ on earth.

But, beloved, if the church of the Reformation is really the second temple of the New Covenant, prophesied in an exemplary manner, then it follows necessarily as a second conclusion that we should also faithfully persevere in this church, as dear as our blessedness is to us, even unto death, and rather suffer everything, rather suffer death, than fall away from it.

Unfortunately, there are now many named Lutherans who do not realize what a great grace it is to be a member of the preserved church of God on earth. They hold this in such low esteem that even today they do not consider it worth the trouble to appear in the house of the Lord and thank the Lord for it with their brethren. The gain or loss of a little flashing dung is more important to them than a Reformation festival. They adhere to the Evangelical Lutheran Church only because they were born in it or because their relatives were born in it.

remained." Our Evangelical Lutheran Church, however, is nothing and I then ask, especially to the children, a main piece of our other than the renewed and restored old apostolic church; whoever Lutheran catechismi and let them answer, either in chorus, or one wilfully forsakes it is therefore liable to the same judgment. after the other. This is followed by the reading of a passage from

Well then, my brethren, let us hold fast what we have, that no the Bible of Altenburg, and then with "Our Father 2c. (spoken by man rob us of our crown. Let us not be offended and vexed by the all together), blessing and singing of a final verse. In the evening fact that our Evangelical Lutheran Church stands so small and so it is the same, except that the catechism is omitted, and instead of contemptible before the world. This is just the form which the true the Altenburg Bible either a piece from the Concordia Book or from church must have in a time of great general apostasy, such as that Luther's writings is read.

in which we live. Ah, let us not forsake the banner of the pure Paul: I would have thought it a little differently. You say nothing doctrine of the gospel, which God has planted on the pinnacle of at all about the use of such refreshing treasure chests as Luther's, our Zion for the salvation and warning of souls in this frightful time! Bogatzky's, etc., nothing about other books of edification, such as The task thus set us in this time of confusion is an unspeakably Johann Arndt's wahres Christenthum ist, Stark's Gebetbuch 2c. great one: o let us not be unfaithful to it, dear as our blessedness is to us. Let us not only despise and trample under foot every advantage we might gain by apostasy, but let us also be ready rather to suffer a thousand deaths than to deny and surrender even one iota of the pure Gospel which is familiar to us Lutherans.

May the world and the false church fight against our dear David: This is certain to me, and I have for myself the judgment Evangelical Lutheran Church with however much power and of so many experienced children of God, that the Bible alone is to cunning, it will nevertheless remain fine as the city of God with its be read. Only remember that our dear Saviour says, "Search the little fountain. We may fall away, but she will not fall because of it. Scriptures." How are we to comply with this if we do not want to She is the second temple of the New Covenant; of a third, of a read the Bible in our home devotions? And we are not reading a church of the future yet to come, of which so many now dream book of which we understand nothing; we are not being directed as into a land of fog when we are directed to the Holy Scriptures; golden dreams, we have no model, no prophecy, no Scripture. So they are clear and become clearer to us the more we read them. Yes, this precious book becomes dearer to us with each passing year; it is more and more like a kingdom of heaven, like a paradise, when we read it. Let us only sigh before and during the reading for the enlightenment of the Holy Spirit, let us also exhort our people to it, yes, let us teach ours such short prayers for the gift of the Holy Spirit. But let us also use the resources for understanding the Holy Scriptures that God has given us, such as the excellent Altenburg Bible, with its prefaces, summaries, and concluding prayers, which you know. A few sayings from the treasure chests are not enough, however excellent the selection may be. We must read the whole Scripture from beginning to end, for all that is written in it is written for our learning. I once read of the excellent Myconius that he read aloud from the Bible every day, and in this way learned it almost by heart. And it is said of the wife of old Matthesius, who was pastor in Joachimsthal, that she read the whole Bible aloud in her house three times in succession. After all, it costs nothing to know the Bible well, so it is used in home devotions.

Therefore, be of good cheer, you Lutherans!

The word they shall let stand And  
have no thanks to it;  
He must be with us on the plan With  
his spirit and gifts.  
Take they the body, goods, honour, child, and wife:  
Let them go thither, they have no gain, The kingdom must  
yet remain to us. Amen.

(Sent in by Rev. F. Lochner.)

How two neighbors talk about house worship.

(Second evening.)

(Conclusion.)

Paul: But tell me also, what do you actually do in your home devotions, what do you read and what kind of prayers do you have?

David: I can tell you that, and it will soon be done. But first I would like to point out that you do not necessarily have to arrange your home devotions in the same way as I do mine. In the morning, after the singing of a hymn, I begin with the Lutheran: Das walte Gott Vater 2c. along with the morning blessing. Then we confess our Christian faith with each other,

David: This is certain to me, and I have for myself the judgment of so many experienced children of God, that the Bible alone is to be read. Only remember that our dear Saviour says, "Search the Scriptures." How are we to comply with this if we do not want to read the Bible in our home devotions? And we are not reading a book of which we understand nothing; we are not being directed as into a land of fog when we are directed to the Holy Scriptures; they are clear and become clearer to us the more we read them. Yes, this precious book becomes dearer to us with each passing year; it is more and more like a kingdom of heaven, like a paradise, when we read it. Let us only sigh before and during the reading for the enlightenment of the Holy Spirit, let us also exhort our people to it, yes, let us teach ours such short prayers for the gift of the Holy Spirit. But let us also use the resources for understanding the Holy Scriptures that God has given us, such as the excellent Altenburg Bible, with its prefaces, summaries, and concluding prayers, which you know. A few sayings from the treasure chests are not enough, however excellent the selection may be. We must read the whole Scripture from beginning to end, for all that is written in it is written for our learning. I once read of the excellent Myconius that he read aloud from the Bible every day, and in this way learned it almost by heart. And it is said of the wife of old Matthesius, who was pastor in Joachimsthal, that she read the whole Bible aloud in her house three times in succession. After all, it costs nothing to know the Bible well, so it is used in home devotions.

Paul: But, dear David, the edification books are not to be despised either. I agree with you in what you say about reading the Bible, but let the edifying books also come into their own.

David: That is precisely why I say that I read from Luther and the Concordia Book. But I also wanted to ask you whether you do not count the Bible among the edification books, even call it the main edification book?

Paul: Well, in any case, you won't count Luther's writings and the Concordia Book among the actual edifying writings; you'll have to take Arndt and Scriver and the like.

David: Where do you think you are going! Luther's writings and our confessions are not supposed to be edifying writings? I know nothing more edifying than the holy Scriptures. It is true, here is right



But what else edifies but doctrine? The more clearly and deliciously it is presented, the more edification. One finds these writings, especially Luther's, somewhat dry at first, but the longer one reads them, the more one reads into them, the more one considers them to be a bubbling spring from which the water of life only flows out. Since I have known Luther a little, I like to read almost nothing else for my edification, except the Bible and the Concordia Book, but his writings. He was, after all, a man such as God sent no other after the time of the apostles. And it always seems to me as if it had pleased God to give us the bread of life through him. Luther knows better than anyone else how to make us poor sinners and to take from us everything on which we otherwise relied, but he also knows better than anyone else how to comfort the heart and to bring it to the certainty of its state of grace, and finally he knows better than anyone else how to make hearts willing and joyful for the service of God. And I must also tell you that when Luther speaks so coarsely and especially scolds the pope, as people call it, it edifies me extraordinarily. For after the devil we have no worse enemy than the pope. If, therefore, he is properly put in his place, it can only be most edifying for us.

It goes without saying that I give the other books of edification, thus also those mentioned by you, the full value they have. And as far as the Concordia Book is concerned, I would like to remark that we Lutherans must necessarily make ourselves acquainted with it because it contains the confessions of our church. Since it is at the same time so edifying to read, it is certainly very suitable for reading aloud in home devotions.

Paul: I can't quite put myself in your feelings and sensations, which you have especially when reading Luther's writings, but I want to read from Luther more often, since I have Luther's people's library, maybe it will come to me then, too.

David: I used to feel the same way as you do now. All this needs to be practiced first.

Paul: But I've never heard of having the catechism recited during morning devotions.

David: I didn't know it before either. It was brought to my attention once by an old experienced Christian, and then our pastor told me that this always happened in the good old days. It is also of extraordinary profit. The catechism is thus imprinted more and more firmly in the memory of all of us. What is the use of having learned it if one forgets it again? And what is the use of knowing it, if it is not moved in the heart daily? It certainly needs to be practiced. In his short words we find everything we need to believe rightly, to live a Christian life, and to die blessed. If the catechism had not been so lost to our people, it would be better for them. And who bears the responsibility, if not we fathers of the house? I will read you a strange passage from Luther himself. He says: "I am also a theologian, as I have been practiced in the Holy Scriptures through many a danger, and have some experience; nevertheless, I do not rise because of such gifts that I should not therefore pray the Catechismum, that is, the Ten Commandments, the Faith, and the Lord's Prayer, with the children, and contemplate it with an inward heart; so that I do not only know the words of the Catechismum, that is, the Ten Commandments, the Faith, and the Lord's Prayer, with an inward heart.

But if I do not do this, but am occupied with other business, I am sure to find some evil in it. For the word is given for this reason, that we should sharpen it in us, and exercise ourselves diligently, as Moses said, If we have not the exercise, then our hearts become as iron which rust eats up, and know not how we ought."

Paul: I realize that I still have a lot to learn, so I want to begin with catechism. But what long faces my children will make when I come out with this!

David: Fear not. Only present the matter sweetly to your children. And even if this order should seem oppressive to them at first, they will soon grow fond of it.

Paul: But what you say about your morning and evening prayers, I don't understand. You do not pray once from the heart and kneeling, but say Luther's short morning and evening blessing once and always. This is certainly a good prayer, but it must eventually become something commonplace if you hear it over and over again.

David: I told you right away that I don't want to be a role model. You asked me for the order I keep. I readily admit that another may have another way of greater edification for him. As for the free prayers, which you call prayers of the heart, as distinguished from those learned by heart or read, by which you mean, I suppose, that these are not prayers of the heart, I used to say them at home prayers, but now I no longer do so, except in special cases, and then we also pray kneeling. I will gladly admit to you that the praiseworthy custom of kneeling at prayer should be found more among us. Christians want to show their fervour in prayer, just as this use should be an outward stimulus to greater devotion in prayer. Alas, it is true, there should be much more fervency in our prayers than is the case. As for kneeling, however, this is a free practice, which we may adopt, but which we may also refrain from.

I would like to say a word to you about the so-called prayers of the heart alone. Precisely so that our prayers may be prayers of the heart, we have fixed prayers at our home devotions, which have long since been learned by heart by everyone. There is a difference between talking to God alone and being a prayer leader for others. In the first case I speak as my heart desires, in the other case I must of course do the same, but whether this also lifts the hearts of my fellow-prayers, whether they can pray along with me, that is another question. It is infinitely difficult to be a true prayer leader. It is best to pray along when what is being prayed is already known to us. Of course, this is not the case when praying freely, not even when other prayers are always read. Let one examine oneself whether one is always able to pray such prayers. One will have to confess that, although one has good thoughts, one is often not really able to pray along, and that is because both the free and the read prayer rushes past the ears all too quickly, so that before the first words fall into the heart to kindle devotion to prayer, the other words already follow and, as it were, displace the first ones again. Therefore it seems to me to be most suitable, especially for home devotions, to use prayer forms as a rule.

and alternate them as little as possible, so that all who pray will know the words of the prayer by heart in the end, and thus be able to pray with all the greater devotion and fervor. Do we not all know the holy Our Father by heart, and do we not pray it ever more gladly and with ever greater elevation of heart? For the morning and evening I know of none better than Luther's Morning and Evening Blessing. It truly contains everything that can move the hearth. Otherwise, we also find excellent morning and evening prayers in our "Prayer Treasure," which you recently fetched from the bookseller, and from which I sometimes read aloud, as I diligently use it for myself. Let there be freedom in this, of course, but let us remember this: as little alternation of prayers as possible!

This is the same as the hymns in the hymnal. One often hears complaints that there is so little variety in the songs that are sung that especially the songs: "Allein Gott in der Höh sei Ehr" and "Glaube" are sung every Sunday. I cannot agree with such

complaints, but rather sing the songs all the better the more familiar they are to me. And so did the church of the good old days, as we see from its order of service. Is it not also the case with our Sunday church prayer that the longer we pray it, the more we like to do so? A Methodist fanatic cannot understand how we can have a taste for it, but thank God that we have a different taste from them.

Paul: I must confess that so much of what you say is new to me. I cannot contradict you, but from experience I cannot agree either. I want to try your way, for I have not yet had a fixed order. Above all, however, we are now to sing at our home devotions. I am miserable there now, of course. I have no voice for singing, as my wife says. I still didn't want to feel as if my voice was to be discarded so completely, but she firmly insists that I don't sing a melody quite

right either. I know how to help myself, though. One of my journeymen sings excellently, and I make him the precentor. The holy apostle Paul should not exhort in vain when he says: "Let the word of Christ dwell among you richly in all wisdom. Teach and admonish yourselves with psalms, and hymns, and spiritual sweet songs, singing unto the Lord in your hearts." Col. 3:16.

May God continue to help in mercy.

## Church fairs.

We read the following in the Reading "Pilgrim" of 14 December last year:

It is certainly very gratifying that in the "Pilgrim" several voices have already spoken out decisively against the so-called fairs, for Christianity cannot be warned enough against this poison. For it takes on the "appearance of divine nature," so that the general speech is: "How can this be sinful, it is for the good of the church? As if the dear Saviour wanted to build up his kingdom by lying, stealing, and cheating. This has already fallen on the consciences of many a church member, so that many are now protesting against the "game of dice and lottery" at the fairs and are now trying to sell their articles by subscription for as high a price as possible, for which the pastor or an outstanding member of the congregation must usually give his name. For example, a dressing-gown for the pastor is so and so, and a sewing-machine for the pastor's wife so and so, and in this way the names of all the clergy of the town are collected, and a gift is made for each one, and they are thus made the decoys for making gold and money, and as

## To the ecclesiastical chronicle.

### Abroad.

The Brunswick Synod in October and November of this year rejected by a roll call vote the inclusion in its rules of procedure of the provision that its meetings be opened with the reading of a scriptural word. Of the secular members none voted for this motion, and of the preachers five voted against it. They did not even dare to move the opening by prayer. What a blessing would rest on such a meeting is easily inferred from this.

American. On November 1 of last year, in Köpenik near Berlin, Prussia, the preacher Mattha resigned from his office and started a wine cellar.

W.

\*) From the Allgemeine Luth. Kirchenzeitung we learn that Pastor Lenk was born in Dresden in 1839, so he is now a man of 33 years.



no, the double, often the triple value of the article one wants to and must extract, in order to only to make a lot of money. How can it be surprising that the holy church of the Lord loses its prestige among the children of the world and that such a Christianity becomes a mockery to them?

In Lancaster, the church people have been busy with fairs all year and have not yet finished them. There was a German one, then an English Catholic one, then an English Lutheran one, and now a German Reformed one is in prospect. Last week they held a Fair for the "Young

Men's Christian Association", about which the newspaper "Daily Express" made a report, which amused the writer very much, and would probably also cause a smile with many a Pilgrim reader. So hear this:

1. St. Paul's Reformed Table: Here was found a very beautiful dressing gown intended for Mr. Pastor O. L. Aschenfelder.

2. St. John's Episcopal Table: a fine dressing gown edged with page, intended for Mr. Rev. F. Barker.

3. first reformed (?) table: two beautiful sophia cushions, one for Father Kaul, the other for Father Neufeld; a fine tids for Father Hiker (three catholic priests. note of the writer).

Then a silver water jug with cups and a waxen harp for Pastor Dr. Krämer.

4. St. John Lutheran Table: Here is a beautiful reclining chair for Mr. Pastor Sueßeroth.

5th Herrenhut table: a fine dressing gown for BishopBigler uno half a dozen shirts for Pastor Riemensnyder.

6th Baptist table: Communion utensils for the German reformirt St. John's congregation.

Now Schreiber thought, there they are with each other, a "happy family"! A thought really came to him of the millennial kingdom, of which the enthusiasts speak, that it will bring about such a union. Look at the picture, dear reader, how these priests and pastors are standing, sitting or lying there with new robes on sophia cushions and dressed in new clean shirts, and how the reformed congregation is enjoying its supper from the smells dedicated to it by the Anabaptists. Is it not beautiful?

Observer.

And if they do not go straight through with justice, without regard to person or rank, but set aside natural equity, they will have to deal with his royal majesty. For a judicial college that practices injustice is more dangerous and worse than a gang of thieves; they can be guarded against, but against rogues who use the cloak of justice to carry out their evil passions, no man can guard against them; they are worse than the greatest rogues that are in the world, and deserve a double punishment."

Would that all who sit in judgment in America would read and remember this! As is well known, "old Fritz" was not a believer, but an unbeliever; the unbelieving persons in court cannot therefore say that this punitive speech is muckraking or a Capuchin sermon. As for unbelief, "old Fritz" was, after all, their equal, but a remnant of a sense of justice was still left to him. Those who sit in judgment cannot say: What does this fool want to tell us?

For the old Fritz was a king, who, even the highest judge of a great country, had the right and the profession to read the judges the text once. Above all, however, those who sit in judgment here should "consider" how disgraceful it is, in particular, when in this free state so often unjust and biased judgments are made and even this judging is usually delayed for so long, while precisely this was cited by the founders of this republic as one of the main reasons for its founding, so that every citizen could finally attain his right without any preference.

W.

A royal decree held by the authorities themselves...  
Penalty Speech.

In the "Kölnische Zeitung" of November 8 there is a reprint of amilitary cover in 1672, they immediately demanded that our Reiser decree of King Frederick the Second, the so-called "old Fritz", offirst recant his writings and secondly hand over the keys of the December 11, 1779. After three Cammer-Gerichls-Räthe hadchurch. But Reiser did neither. So, in order to wear him down, they pronounced a biased unjust verdict, this king reproached them andthrew him into an ugly prison. But when even this could not induce all judges of his country in that decree, among other things, withthe dear confessor to change his ways, the Jesuits had the effect the following:

"You must know that the least peasant, and what is more, therebels who did not want to fulfill the Emperor's wishes in regard to beggar, is as much a man as his Majesty is, and all justice must bereligion as well. Already the executioner had grasped the sword for done to him, since all men are equal before justice; it may be athe death stroke, already Reiser ordered his soul into the hands of prince who complains against a peasant, or vice versa, the princethe Jesuits. is equal before justice to the peasant. And on such occasions justice must be done without regard to the person. According to this, the judicial collegia (judicial authorities) in all provinces should

A Christian is called a confessor who, though he has not suffered martyrdom, has confessed the truth with apparent peril to his life. There have been many such confessors among the Lutherans. Among them is Dr. Anton Reiser, who died as pastor in Hamburg in 1686. When he was still dean and head pastor in Presburg in Hungary, the Jesuits, under the protection of the disloyal Emperor Leopold, set about enforcing a so-called counter-reformation in Hungary, driving out the Lutheran and reformed preachers and seizing their churches by threats and violence. Among the Lutheran preachers, Anton Reiser was a particular thorn in the Jesuits' side, because he had issued powerful writings against the papacy. When the Jesuits came to Presburg under

of sentencing him to death as a rebel, for they declared all to be



of his Saviour - then he suddenly received mercy through the mediation of the imperial governor. However, he had to leave his beautiful library and all his belongings behind and immediately leave the country together with his wife and four young children and wander into misery. In his fatherland (he was born in Augsburg), he was accepted again and had the opportunity to expose the lies and abominations of the papacy all the more freely. -

My dear Lutheran Christian, who reads this, thank God that he has given us the beautiful ecclesiastical freedom here, and pray with earnestness:

Preserve us, O Lord, by thy word, And keep us from the murder  
of the Pabst and the Turk, Who would overthrow Jesus Christ,  
thy Son, from thy throne. W.  
[Walther]

### **Cast all your care upon him.**

1 Petr. 5, 7.

A pastor in a small seaside town was sailing on a small ship from the shore to the island opposite. At the back of the boat stood the helmsman, and in front sat two sailors, father and son, handling the oars. "You are sad again to-day, Jack!" said the clergyman to the father. "Of course," replied the sailor, "winter is at the door, and what will become of my five children? I am full of worry all day long!"

"But ye shall not be, for the Saviour saith, Trouble not."

"I don't understand that saying at all! So shall I now lie down on my lazy skin, make myself a few good days from my saved pennies, and let it depend on whether the good Lord will provide something for wife and child, or whether they will have to starve and freeze?"

"Not that; but - holla, Jack! what's that?" - suddenly exclaimed the parson-""We are just going through cliffs, and you don't even look around for it? Do your duty!"

"Egg"-said the sailor indifferently-"that is the helmsman's business!"

"Do your duty, Jack, I say again, and don't doze off like that! Don't you see the cliff? We'll all perish if you're so careless with your work!"

"Do you owe me? Take it lightly?" returned the sailor. "Sir, how do you seem to me! Do I not work with all my might? Shall I perhaps help to steer?"

"Freilich! Freilich, so that it goes forward happily!"

"Ah, that would be a useless story, sir. Each to his own, and all will be right. The helmsman steers, and I take the helm; that's the way!"

"Well, don't take it amiss, Jack!" returned the parson. "It is the custom in the kingdom of God. Work is your business, do it to the best of your ability, and don't look to the right or left! - But the worry that you may perish in your work and not get ahead, spare yourself that and leave it to Him who is at the helm, and of whom it is written: Cast all your care upon him, for he careth for you." " (Sunday Messenger.)

The plural. "He that errs with many, errs none the less." (Luther X, 1849.)



## Church News.

After Pastor Tobias Rösch had accepted a regular appointment from the Lutheran Immanuel congregation in Cedarburgh, Ozaukee Co., Wis., he was inducted into his new office on the 2nd Sunday of Advent by order of the honorable President, Pastor Hügli, by me with the assistance of Pastor Büchele.

JESUS Christ, the Lord of his Church, strengthen and bless this his servant, and let him by the pure Word and Sacrament create many blessings to the glory of his holy name!

F. Schumann.

Address: Rsv. Dod. D0686Ü,  
OearlrurAU, Osaukoc Oo.,

On the 26th Sunday after Trinity, Pastor M. Stülpnagel, who was called by the Lutheran Trinity congregation in Cooper County, Missouri, and peacefully dismissed from his previous congregation, was installed in his new office by the undersigned by order of Mr. President Büniger.

May the merciful and kind God and the power that is mighty in the weak also help this servant to fight and struggle in the right way, so that he may win one victory after another! Wm. Lange.

Address: Rsv. LI. 8tuo1pua\$6l,  
Doiw Dlua, 6oopor 60th, ÄIo.

The Rev. I. C. L. Frese of Edwardville, Ill. having received a regular call from the Lutheran congregation at Tonawanda, Erie Co., N. I., and after due consideration, and with the consent of his former congregation (which declared that it could no longer support its pastor), he was installed in his new office by order of our Most Reverend C. Gross, by the undersigned, on the Second Sunday of Advent, December 8, 1872.

May the Lord give him wisdom and strength, and bless pastor and congregation with everlasting blessings! A. L h. Großberger.

Address: Rev. .1. 6. D. Drsso,  
. Dona^vauäu, Dris Oo., X.

Mr. Pastor R. Frederking unfortunately had to resign his office in Prairie Town, Ill. due to illness. The congregation then called Pastor H. Ramelow. The same was installed in his office by the undersigned on the second Sunday of Advent, by order of the honorable Presidency of the Western District. God bless his effectiveness in office!

W. Heinemann.

The congregation at Collinsville, Ill. having become vacant by the removal of the Rev. Fick, called the Rev. Br. Ottmann of Sheboygan Falls, Wisconsin. The same accepted the call and was installed in his new office on the third Sunday of Advent by the undersigned on behalf of the honorable Presidency of the Western District.

May the Lord Jesus Christ, the Archpastor and Bishop of our souls, grant that His servant may also labor in this place with much blessing!

C. F. W. Sapper.

Address: Dr. Ottwnuu,  
OolliosviUe, Llackison Oo., III.

Only recently the "Lutheraner" brought the news of the introduction of Professor R. Lange as pastor of the congregation in Defiance, O. It was not granted to the dear brother to work long in that field of work. Quite unexpectedly, he received a most urgent call from the local Immanuel-

He and his congregation both felt that they should recognize him as a godly one. So the congregation in Defiance let their pastor go to the larger and more important field of work in Chicago, albeit with a heavy heart, but with their blessings. On the 8th of December, the second Sunday of Advent, he was inaugurated into his new office by the undersigned, assisted by Pastors Wagner, Günther, Große and Doderlein, by order of the venerable President of the Western District of our Synod.

May the Head of the Church keep him in the new field of work for a long time and crown his work with many blessings!

Chicago, Ill, December 17, 1872, H. Wunder. Address: Rsv. L.  
316 ^Vsst. Dazckor 8tr., 6üioa<^o,  
III.

On the 26th Sunday after Trinity, 1872, Rev. E. Leemhuis, of Ashford Hollow, N. I., having been duly called to the congregation at North East, Pa. which had become vacant by Rev. Fleckenstein's appointment to the vacant congregation at North East, Pa. where the Archpastor Jesus Christ would adorn him with many blessings, was duly installed there by order of the honorable President of the "Eastern" District by the undersigned.

H. Kanold.

Address: Uöv. D. Dvsrrruiis,  
Lox 141Ibiurk Dust, Da.

Rev. E. C. Georgii, who had received a call from the Lutheran congregations at Dallas and at St. Johns, Clinton County, Michigan, and had accepted, after, however unwillingly, e'rfolgene consent of his former congregation at Rantoul, Calumet Co., Wisconsin, has been installed in his new office by order of the venerable Presidency of the Northern District by the undersigned, assisted by Rev. Partenfelder, on the first Sunday of Advent.

May the Lord bless shepherd and flock! Jos. Schmidt.  
Address: Usv. L. O.

l'ovvlic-r, OlintonHlieü

Church consecration.

On the 20th of October, as the 21st Sunday after Trinity, the congregation of the undersigned had the joy of consecrating their beautiful church, purchased from a Congregationalist congregation, to the service of the Triune God in the Lutheran manner. For a long time they had longed for a place of worship of their own; but as most of the Germans living here belonged to the "Lutheran congregation," the Lutherans had to be content with services held now and then in the schoolhouse by the neighboring preachers and by students from St. Louis. About a year ago, however, although the congregation was still very weak, they dared to appoint a preacher of their own, and since then the Lord has given so much grace, since several members also joined in the city, that they were now able to buy a beautiful church in the city for 3,000 dollars. And, thank God, the congregation is always growing. The congregation also invited Prof. Schmidt from St. Louis and Pastor Bötticher in Mount Pulaski and his congregation to the dedication ceremony.

After the hymn "Komm, Heiliger Geist, HErre Gott" had been sung, Prof. Schmidt gave a short address to the congregation, performed the act of consecration, and then preached a delicious sermon on 1 Peter 2:4, 5, after which the blessing was pronounced by the undersigned.

In the afternoon Pastor Bötticher preached on Luc. 19, 1-10. and in the evening Prof. Schmidt preached an English sermon on Luc. 24, 46. 47.

May the Lord grant that his word may always be proclaimed here purely and unadulteratedly, and that his holy sacraments may always be administered, so that children may always be born to him, like the dew from the dawn. May God be with you!

Lincoln, Logan Co., Ill. H. Meyer.

Book Display.

I would like to strongly recommend the following booklet to all readers of the "Lutheran", but especially to women pastors:

In two centuries. Joys and sorrows in the life of an old pastor. By Emil Frommel.

This is a lovely little book that every pious soul will read with true joy and heartfelt edification. Blessed be the man who wrote it; he has done many a right service with it. And praise be to God that in these evil times he still gives people who present such stories to the people. This is quite a vivid testimony that the old God is still alive and doing wonderfully, but finally gloriously, with his own. Les't, les't, parish women; there is something to be learned here. J. C. W. L.

"Schlaraffiade."

There are dear Christians who think that to use ridicule in the fight against false teachers is wrong, quite unworthy of a Christian. But this is a mistake. Even in the Holy Scriptures it is attributed to God Himself that He laughs at and mocks the enemies of His Word. Of those who rebel against God and the Saviour, saying, "Let us break their bands, and cast away their cords," it is said in the second Psalm, "But he that dwelleth in heaven laugheth at them, and the Lord mocketh at them." Thus saith the Eternal Wisdom Himself, "Because I call, and ye turn away; I stretch forth My hand, and no man hearkeneth unto it; and ye forsake all My counsel, and will not My punishment: so will I also laugh at your calamity, and mock you, when there cometh that ye fear." (Proverbs 1:24-26.) Hence we read that the holy prophets of the enemies of God have not unfrequently mocked even in the most sensitive manner. A strange example of this is the great prophet Elijah. When the apes of Baal from the morning till noon And it is said, When it was noon, Elijah mocked them, saying, Cry with a loud voice: for he is a god; he worketh, or hath work, or is in the field, or peradventure sleepeth, that he may awake. (1 Kings 18:27.) Hereby then is it clearly proved that it cannot be wrong to speak against the adversaries.

to use the weapon of mockery at times. It is true that it is most unchristian to mock those who err out of weakness. Even if a man's error is great and foolish, he must not be mocked if his error is based not on malice but on weakness. Rather, it says: "If a man is led astray by error, restore him with a gentle spirit, you who are spiritual. And look to thyself, lest thou also be tempted." (Gal. 6:1.) But it is different when a man holds, defends, and spreads a dangerous error, which is not only contrary to God's clear word, but even contrary to all sound reason, contrary to the testimony of the conscience inherent in all men, thus out of pure ungodliness and wickedness-there it would be mostly wrong to oppose such a man only calmly with reasons which he knows quite well, but out of wickedness does not respect; Rather, the best means of either bringing him to his senses or rendering him harmless is to counter his insane malice with biting ridicule. To refute such a man, who himself knows quite well that his ungodly teachings are at the same time inconsistent, only calmly from God's word, is nothing else than to give the sanctuary to the dogs and to cast his pearls before swine (Matth. 7, 6.); rather, Solomon's counsel applies to such men: "Answer the fool according to his foolishness, lest he be thought wise." (Proverbs 26:5.) -

We are prompted to note this here by the heroic poem that has just appeared, called "Schlaraffiade," the full title of which we have already communicated in the previous issue of this journal. It is a mocking poem against the new scholars who claim that man is descended from apes. No one would think that these scholars themselves believe the ungodly nonsense that they have trotted out with their ape philosophy. There is no doubt that they themselves secretly laugh in their fists when they find equally godless, but at the same time stupid people who accept their nonsense as high wisdom. They have evidently devised their monkey theory for the sole purpose of tearing from men's hearts not only Christianity, but also all fear of God, of conscience, of judgment, and of eternity, and have hung it with all sorts of learned rags. For this is certain: if men are descended from apes, then they are nothing but what unreasonable cattle are, then everything is over with man after death, and therefore everyone can live as cattle-like as he likes, without having to worry about his conscience or fear punishment after death.

If, therefore, it was ever in order to ridicule the opponents, it is undoubtedly the case with regard to the new monkey philosophers. These kind of people are not even worthy of being treated like human beings, since they themselves only want to be refined cattle. Rightly, therefore, in the "Schlaraffiade," they are heckled as emissaries (secret envoys) from the land of the Schlaraffi, sent out by the king of that land, the devil, to make "Schlar-apes" out of men.

We do not want to reveal anything from the poem. We only remark: whoever has a little recreation time now and then should buy the spicy little book, and it will not regret him to have acquired it. to have. It might also be a suitable gift for a neighbor who has been led to think that there might be something behind it, for example, by the talk that the new doctrine is being proclaimed by highly learned men. The booklet should cure such a neighbor of such thoughts, if he can still be cured. It can be obtained under the address: Pilger Bookstore... Reading, Pa. The price of the single copy is 30 cents, of a dozen \$3.00. W. [Walther].

Conferenz - Ads.

One - day - pastoral conference held at St. Louis on the second day of January, 1873.

The Effingham Specialconference will assemble, God willing, on the 14th and 15th of January, 1873, at the church of the Rev. Holtermann. Pick up from Mont-Rose Station will take place Monday noon. G. Wolf.

The Buffalo Specialconference will meet, God willing, at the home of the undersigned on the 14th and 15th of January. Trains leave Buffalo at 3 o'clock and at 34 o'clock in the afternoon. I. W. Weinbach.

The Iowa Specialconference will meet, God willing, on the first Tuesday in February, 1873, at the home of Mr. Past. Osterhur at Dubuque, Iowa.

Those who cannot come have to send their workers to the local pastor a few days before. Pastor H. Cämmerer has to preach, Pastor L. Crämer is his substitute. Chr. Fr. Herrmann, Secretary.

From the list to the list of January 1873, God willing, the Middle Special Conference of the Missouri and Illinois Synods will meet in Beardstown. Subject of the discussion are theses on baptism.

Those members traveling via Springfield are requested to notify Rev. Burkhardt at Springfield in advance, who may be able to procure half-price tickets for them for the route from there to Beardstown. H. Meyer, Secretary.

The Northern Illinois Pastoral Conference will hold its next meetings, God willing, from the 14th to the 10th of January, 1873, at the residence of Rev. Bartling, in Chicago, Ill.

G. Traub, Secretary.

Received in the Eastern District treasury:

To the synodical treasury: from the congregation at Bergholz, \$3.43. to the congregation at Richmond, Va. \$10.00. from Past. C. W. Ernst \$3.00. From Past. Grätzel's comm. \$6.00. by Past. Grätzel \$1.00. by Rev. Bryer \$2.00. by the congregation at Williamsburg \$11.50 and \$10.75.

For inner mission: From R. S. \$2.50. Missionsfest Collecte in Baltimore \$26.70.

On the heathen mission: by R. S. \$2.50. "Mission festival" Collecte in Baltimore: for Leipzig \$25.00, for Hermannsburg

To the college - maintenance - fund: by the Gemeindr mNew York \$7.85, \$17.82 and \$15.00. Gem. at Egg Harbor.

On the emigrant mission in Baltimore: From the Gem. in Eden \$8.88. For Past. Brunn's institution: mission festival collecte in Baltimore \$50.00. By Past. Brand in Washington by an unnamed person \$5.00. By the Gem. in Alleghany \$5.36.

To the orphanage at St. Louis: Thank offerings from Mrs. Tormöhlen \$5.00. From Mrs. Kraull \$5.00. Thank offerings from Mrs. Schaaf for happy delivery \$5.00. From the comm. at Egg Harbor \$7.00. A. Klopfer \$1.00. I. Reißig \$2.00. From the comm. at Wellsville \$7.00.

To the orphanage at Mount Vernon: from the comm. at Allen Centre \$2.00. For Pastor Ruhland in Dresden: From Pastor Hiller \$1.50.

To the Addison Building Fund: Reformation Feast - Collecte of the Gem. in Williamsburg \$25.00.

To the Synodal - Building Fund: From the Comm. in Alleghany \$9.00. Comm. in Olean \$5.73.

To the widow's fund: From I. G. Wiedemann 50 Cts.

For poor students: By R. S. \$2.50. By various members of the congregation of the Past. Stürken \$7.00. By the same from an unnamed person with the words: "Call upon me in time of need, and I will save you, and you shall praise me" \$5.00. Wedding-Collecte at W. Schaadts \$3.25. From the Women's Association in New York by Pastor Föhlinger \$3.00. For H. Lāwen: Begräbniß-Collecte by Mrs. Großmann \$1.80, by Joh. Krull \$2.64, by Mrs. Zabel \$1.34. Kindtauf-Collecte by Christiane W. \$1.30.

New York, December 1, 1872. I. Birkner, Cassirer.

Received for the Castle - Garden - Mission:

From teacher Messerli \$4.00. By Past. Graves 50 Cts. By C. H. Nagel 85 Cts. W. Schauler \$5.00. By Past. Eilgelder \$1.00. by I. Hallstein \$1.00. by G. H. I. Brunst \$2.00. by F. R. Brinkmann \$2.00. by Mrs. Pastor Sievers \$6.00. by Gem. \$5.10. Pastor Adelberg from readers of the parish paper \$20.50. by H. Krüger \$2.00. By Past. Bading \$14.00. by N. N. \$1.00. by I. Kniestedt \$1.00. by W. Rev. C. L. Albrtsberg \$1.00. by Rev. Cradle. 50 Cts. By H. Schröder \$2.00. by Mr. \$3.00. Klocke \$3.00. by Past. H. Stute \$10.00. Past. Wiegel's congregation \$9.00. Friedrich's Gem. \$9.73. from Mrs. Neudeck in Minneapolis \$1.00. from Rev. H. Husmann \$4.00. Louis Wieck \$1.00. W. Falch \$2.00. Joh. Hallstein \$1.00. By Kolbe's Gem. \$6.00. From Rev. C. H. Sprengeler's Gem. \$19.80, 200 lbs. of Past. Meistr of St. John's Lutheran congregation at Hubbard, O., collected at flour and 100 lbs. of meat. From Past. Rolf's Gem. \$22.05. introduction of Rev. H. A. Schmidt \$18.00. By H. Sindschlag \$2.00. Fr. Hausmann \$2.00. Julius König \$2.00. C. Garrow 40 Cts. Thanksgiving coll. of wishes them God's rich blessing. the comm. in Bay City \$12.00. Wedding coll. at Ludwig Becker's \$4.00. Bon R. S. \$2.50.

New York, the 1st of the. 1872. I. Birkner, Cassirer.

For poor students, the valuable Women's Association of the Trinity District received 6 undergarments, 6 undershirts, 1 bust shirt and 1 pair of socks.

For Pastor Ruhland's congregation in Dresden received through Past. Grupe in Eisleben, Scott Co, Mo, collected at the wedding of Mr. A. Mainz \$4.85. For Rev. Ruhland by Rev. E. Leemhuis in North East, Pa. by his St. Paul's congregation \$12.00. For Rev. Ruhland's parish from the following school children Mr. Teacher Hopfs in Roseville, Mich.: Henriette Rein 50 Cts, Sophie Harm 50 Cts, John Reindel 30 Cts, Alb. Wiegand 25 Cts, W. Kracht 50 Cts, H. Engelbardt 20 Cts, D. Henning 25 Cts" M. Deierlein 50 Cts, Sophie Grambow 50 Cts, Sophie Schröder 75 Cts, Bertha Schuknecht 12 Cts, Em. Fischer 20 Cts., El. Schaak 25 Cts, El. Seiffeilein 25 Cts, Aug. Wolf 25 Cts, K. Braun 50 Cts, M. Hildcbrandt 25 Cts, H. Bock 50 Cts, F. Pries 35 Cts, L. Oldenburg 25 Cts, Ch. Grabmann 25 Cts. W. Büttner 25Cts., Aug. Nummer 25 Cts., Barb. Seifrrlein 25 Cts, H. Leiser 25 Cts, M. Trams 10 Cts, D. Librnz 25 Cts, El. Schmidt 50 Cts, A. Vogt 50 Cts, El. Hofer 50 Cts, L. Platz 25 Cts, Unnamed 23 Cts.

For Brunn's proseminar by Past. Hügli in Detroit by Mr. C. Bieth \$1.00. C. F. W/ Walther.

For poor pupils

I have received: From D. Meier in Crete, Ill, \$3.00; by C. Eißfeldt-\$12.29. by Kassirer Grahl \$10.55; by Past. Weyel, Passion and Easter Collecte from its Trinity congregation \$21.50, from its St. Pcters congregation \$3.85, from Samuels congregation \$5.40r by A. Backhaus \$5.00; by Rev. Böling \$6.00; collected on Schössow's infant baptism in Freistadt \$3.14; by Rev. Johl collected at L. Meyer's wedding \$5.00; from Past. Husmann's congregation \$10.00; from Rev. King's congregation in Cincinnati at the Women's Association there \$5.00; from H. LüerS \$8.00; from Teacher Kirch \$10.00; from Chr. Kiefer \$5.00; Jakob Kiefer \$5.00; by Rev. P. Bcyer by his congregation \$7.00; by Mrs. Fuerst \$2.00; N. N. \$3.00; by Rev. Wilhelm on K. Mohr's wedding collected \$5.00; on G. Mohr's infant baptism collected \$3.25; by Dr. Sihler from F. Redert for G. \$5.00; by Past. König \$5.00; by Teacher Trettin, collected on Teacher Meier's wedding \$14.25; by A. Goehle, collected on his wedding, \$10.00; from Immanuels - congregation in Chicago \$10.00; from Rev. Adelberg from the Wisconsin Synod \$30.00; from Past. Jox from the Delphi congregation \$12.00; from Teacher Giesmann \$5.00; by Past. Dörmann, collected at Koch's wedding, \$15.00; by Rev. P. Beyer's congregation \$20.00; by Young Men's Association \$4.00; by Rev. Jox, at H. Wehling's wedding collected, \$5.00; by Wittwe Weiß \$4.00; by Father Becker in Schaumburg \$5.00; by Teacher Winterstein of the Hermannsau Jungfrauenverein \$13.00. by Teacher Nüchtrlein and I. Jordan \$10.00; by H. Buchholz, on Mühling's wedding collected, \$9.00; by Past. Reinke by the Young Men's Association \$5.00, by the Young Women's Association \$5.00; by Rev. Tramm \$10.00; by Rev. Jox and his congregation \$22.00.

For the household: from Mr. C. Eißfeldt \$3.75; from Mr. Grahl \$7.70. The women's club in Past. Rademacher's congregation graciously sent 6 shirts and 22 pairs of stockings. Mr. Kraus in Chicago gave a very welcome closet to the I. C. W. Lindemann.

I have received the following gifts for the orphanage to be built in Addison: Collected by Mr. Pastor Brügmann in Rodenberg, at Mr. Mensching's wedding, \$24.25; from his congregation \$7.30; from a widow there \$1.00; from Mr. Hinze \$5.00; communion collection \$4.05; from the congregation's collection bag \$14.95. From Mr. Düker in Addison \$5.00. From the congregation of Mr. Pastor Pissel \$13.00. Communion money from Mr. Rev. Steege in Dundee, Ill, \$10.00. From the school children of Mr. Teacher Ehmann in Addison \$2.25. Reformation Feast - Collecte of the Gemeindr of Mr. Past. Schmidt in Schaumburg \$28.87. Of the congregation of Mr. Past. Hartmann in Bremen, Ill, \$9.59. Of the congregation of Mr. Past. Bartling in Chicago, \$28.60. Of the confirmands in Addison, \$5.75. Collected by Mr. Pastor Querl in Gower, Ill. at an infant baptism, \$5.00.

A. Francke.

For the sick pastor C. G. T. Krause the following gifts have also been received: From Past. Fischer's congregation \$4.00. By Rev. Schulze from the bell-bag of his congregation \$10.00. By Rev. Bünnger from the treasury for poor and sick pastors \$50.00. By Rev. C. H. Sprengeler, collected at the infant baptism of Mr. A. Stüdemann, \$6.50. By Rev. Clöter's congregation \$10.75. By Rev. H. Sprengeler's congregation \$4.65. From Rev. Herzer's congregation \$11.00. Of Past. Fischer's congregation \$1.85. By Rev. Damm from his school children \$4.50, from A. Grewe \$1.00, from Joh. Hahn \$1.00, proceeds of a booklet \$1.00. From Past. \$3.20, from himself \$1.00. From Past. H. Sprengelers Gem. \$5.10. By Past. A. SippelS Gem. in Faribault \$48.25, in Dundas \$2.35. By Past. Stülpnagel's Gemdr \$16.35. From Rev. E. D. K. Böse \$5.00. From by Past. Bading \$14.00. by N. N. \$1.00. by I. Kniestedt \$1.00. by W. Rev. C. L. Wuggazer's congregation in Town Richmond, Osceola Co., Mich. \$3.00. From Teacher Bodemer in Watertown, Wis. 50 CtS. From Rev. W. Klocke \$3.00. by Past. H. Stute \$10.00. Past. Wiegel's congregation \$9.00. Friedrich's Gem. \$9.73. from Mrs. Neudeck in Minneapolis \$1.00. from Rev. H. Husmann \$4.00. Louis Wieck \$1.00. W. Falch \$2.00. Joh. Hallstein \$1.00. By Kolbe's Gem. \$6.00. From Rev. C. H. Sprengeler's Gem. \$19.80, 200 lbs. of Past. Meistr of St. John's Lutheran congregation at Hubbard, O., collected at flour and 100 lbs. of meat. From Past. Rolf's Gem. \$22.05.

The recipient, who is still severely ill, thanks the kind givers warmly and with heartfelt thanksW Fort Wayne, Ind. the 17th of December, 1872.

W. Frederick.

For our church building

the following gifts of love have also been received:

By the congregations of the Rev. Buechele, at Graston and Cedarburg, Wis. \$18.70. By the congregation of the Rev. Brand, at Washington \$10.50. By the Cassirer Grahl \$22.00. By the congregations of the Rev. I. Karrer, at La Peer County, Mich. \$4.80.

We express the warmest thanks to the kind donors. Big Rapids, Mich., Nov. 29, 1872.

On behalf of St. Peter's Lutheran Church here, C. L. Wuggazer, pastor.

Wilhelm Remus. F. Ahrens. F. Golz.

For Brunn's pupils at the local college the undersigned has received: \$7.25, collected by Pastor Hild at Eberlein's wedding; \$50.00 from Rev. Jäbker's congregation.

For poor pupils from my parish received: \$2.11, collected at Hartmann's wedding, \$6.00 from Mrs. H. From the laudable women's association in Past. Bauers Gemeinde 2 bust shirts, 2 underpants, 4 towels, 2 handkerchiefs, 4 pairs of socks.

With heartfelt thanksW Fort Wayne, Ind. the 17th of December, 1872.

Correction.

In the receipt for contributions to the Lutheran Orphanage near St. Louis in No. 4 of the current volume of the "Lutheran" page 32, first column read line 53 instead of "Christian" - Katharine " " " Böler" - Böcler " 61 " "Schäfer"- Schaper.

vi-, Gotsch, Pastor.

I hereby certify that through the kindness of Professor Walther I have received 119 Thaler and 25 Groschen for my support. Heartfelt thanks to all the dear fellow Christians who have contributed to this and have taken care of me and thus also of my congregations with such faithful love. May the rich and merciful God remember them and be your very great reward! Dresden, Nov. 19, 1872, F. L. Th. Ruhland.



**For the "Lutheran" have paid:**

The 25th year: The gentlemen pastors: Th. Krumsieg 46.50, M. Zucker 422.50.

Furthermore: Shingles 50 Cts.

The 26th year: Messrs. Pastors: Th. Krumsieg 42.00 and 416.00, A. Sippe! 44.50, M. Zucker 421.00, E. Meyerhoff.

Further: C. H. Rückert, I. Sirgert 415.00 and 410.00, Schindeldecker, I. Sieger 410.00.

The 27th year: The pastors: C. Bolz, O. Katthain 425.00, H. W. Diedrich, Th. Krumsieg 418.00, H. Grätzel 415.00, A. Sippe! 47.50, M. Zucker 427.00, E. Meyerhoff.

Further: F. Jasmund 419.00, A. Vogel 48.15, C. Ploß 75 Cts, G. Simandl 413.50, C. H. Rückert, A. F. Koch 425.00, Schindeldecker 41.00, G. Oehler, H. Thies 44.45, H. Meyer.

The 28th year: The pastors: A. Mennicke 425.00, Ph. Studt 43.00, G. Baumann 41.15, G. Präger 48.00, I. A. Schulze, W. Hattstädt 415.00, H. Lrmke 421.00, M. I. Tjadn, G. Oehlert, E. Grothe 415.00, I. E. Gottli" 418.00, F. König 430.50, I. Schmidt 412.00, F. W. Pohlmanm E. Lehmann, I. G. Dörmann 416.50, I. F. Döscher 416.00, L. Bock, G. Streckfuß 416.50, C.H. Lüker 46.00, W. Hoops, A. D. Krämer 30 cts, I. Biltz 430.00, H. W. Diederich 43.50, G. Lerntha! 49.00), F. W. Spindler 416.80, I. Thurner 47.50, Th. Krumsieg 410.50, A. Lehmann 419.50, H. Stub, S. Kleppisch 47.50, H. Grätzel 410.00, G. Dirlten 42.25, W. Hattstädt 412.00, F. Kügcle 416.50, K. Magelsen, I. G. Nütze! 48.75, W. Wier, W. Schmogrow, F. W. Brüggemann 418.00, A. Sauptert 459.15, W. Hattstädt 416.00, B. Hovde, A. Sippe!, F. Jske 410.00, G. Haar 40 Cts. H. EverS 427.00, I. C. Renz, M. Zucker 427.00, F. M. Große, W. Wrinbach, E. A. Winter.

Further: H. Schmücke 424.00, H. Böcker, M. Buschmeyer, A. G. Schwanke, H. Ahrens, W. C. H. Lübker, I. Hoffman" 461.00, A. Vogel 46.85, G. F. Hammer, C. Ploß, H. W. Hopp" 452.00, C. F. Grauer 430.00, H. Baden, A. Einwächtrr 442.00, Val. Meyer 49.00, C. F. Arndt, I. C. Ulrich 420.00, C. Senn^ G. Dreyer 43.00, I. Haffner 419.50, G. Simantel 413.50, P. W. Geyer 412.00, P. Denninger 410.50, L. Meyer, L. Lücka 430.00, W. Falch 420.60, A. Einwächter 414.50, F. Blasius, A. Schmid 43.00, S. M. Becker 43.00, F. Fathauer 455.50, C. Herrlich 4175.50, I. Lenz, S. Garbisch 410.00, H. Plaster, T. Iahn 45.00, H. Succop 43.00, G. A. Ranzenberger 4-13.50, L. Jung 420.00, I. Schanz, C. H. Brase 49.00, A. Kiefer, H. ThieS 431.55, H. Meyer.

Den 29sten Jahrgang: Die Herren Pastoren r L. Wug- gazer \$4.50, E. Jonas, H. Schlesselmann \$7.55, C. Seuel \$6.00, L. Dammann, I. A. Schulze, I. D. Jacob, en, G. Schaas\$7.5y, L. Krebs, W. Dammann, F. Leyhe, L. Wuggazer \$3.00, L. Fb'lsch, F. W. Pohlmann, A. G. Döhler 75 Cts., A. Schröppel, I. M. Johannes, E. Lehmann, F. Besel, H. Werfelmann \$15.00, H. Kühn \$12.75, W. Hudtloff \$4.50, M. Stephan \$9.M, I. Bauch, F. W. Wrsrmann \$9.00, Th. Siek \$4.50, D. Bernheim, I" Drögemüller, P. Brenner, I. K. Moll \$15.00, A. D. Krämer, M. Wyneken \$6.00, P. Wambsganß \$40.00, H. W. Quer! K15.00, I. C. Schulze, I. N. Moser, H. Jünael \$48.75, I. H. Werfelmann, G. Kranz, P. Seuel \$13.50, W. F. Seeger, T. Markworth, A. Lehmann, C. Sallmann \$22.50, W. Querl, G. Präger \$5.00, I. Kilian \$3.00, K. Oppen, O. Kolbe \$10.50, A. Krafft \$6."O, G. Dirlten 95 Cts, K. Magelsen, I. G. Nütze" \$6.25, P. I. Bühl \$9.00, W. Schmogrow, 64th E. Buchholz, F. W. Brüggemann \$21.00, G. Speckhardt \$15.00, E. Olsen, A. Zage! \$28.50, G. Präger \$5.00, G. S. Löber \$19.50, B. Hovde, W. Schwankovsky, W. Engelbert \$45.00, F. G. Walther \$4.50, C. I. Rrnz, I. Feiertag \$16.50, F. M. Große \$13.50, G. Nur" krl \$33.00, H. Flachsbart \$7.50, C. Zschochr \$10.50, C. Kleßln, A. E. Winter \$13.50, M. Stülpnagel \$9.00, H. Engelbrecht \$16.50.

Also: I. Eckert, I. Drhm, H. Ahrens, I. Eichenauer, F. Fischer, A. Rusch, G. F. Hammer, C. Bloß, P. Nickel 47.00, H. Birkner, H. Baden, I. Brase 410.00, C. Göcks, H. Habeck, G. Habeck, W. Wittrock, W. Knoll, F. R. Zell, W. Scholz 412.00, P. Faulstich, G. Richter 44.50, C. Senne 50 Cts, K. Diehlmann, W. and C. Schumacher, G. M. Herrmann, I. Gavit, L. Meyer, C. Stephan 4T35, C.Häntzschel, W. Fischer, C.H. Rückert 43.00, A. Rernke, I. ^cherrr, M. Meibohm, I. E. Schneider, F. PeterSdorf, G. Flad 43.00, C. Imme 44.50, L. Himmler 42.25, I. Ungemach 430.00, I. Marggrander 43.00, A. Paar 420.00, C. Hagen 42.25, I. M. Hubinger 430.00, F. Lorrnz, H. Krönlein, H. Trost, F. Paff 47.50, I. Weißenborn, I. Becker, H. W. Sander, G. Ranzenberger 44.50, ;C. Trier, H. Tiarks, F. Klußmann, T. H. Brase 46.00, M. Nupprecht, A. Kiefer, B. Gotsch 430.00, A. Paar 450.00, I. Minke, M. Wilke, W. Schwieder 43.00, A. Mack 418.00, F. Meyer, I. D. F. Meier 427.00, F. I. PeterS 412.00, F. R. Müller, F. Köhnke 458.50.

\_\_\_\_\_ M. C. Barthel.

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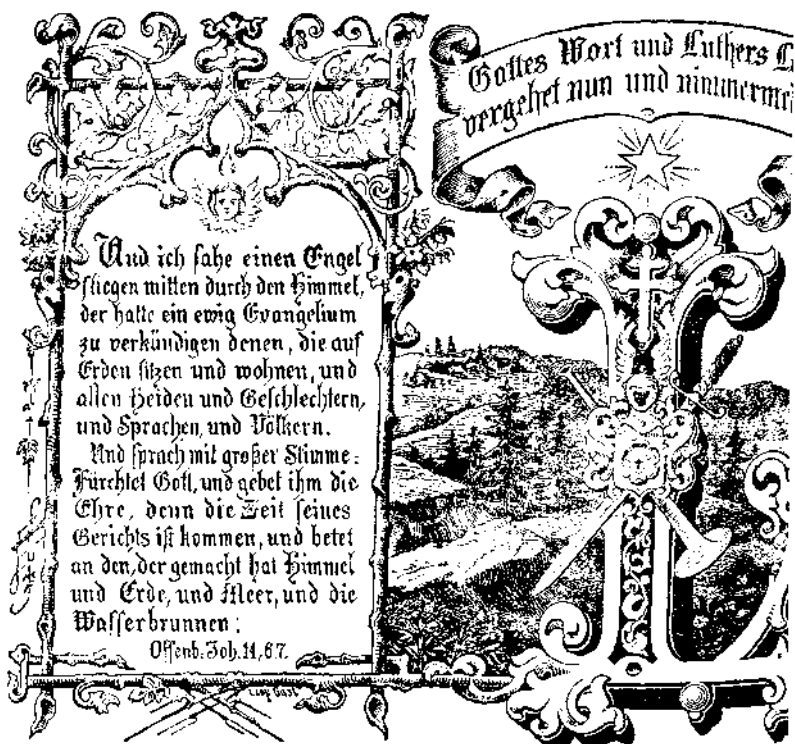
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**Printing Office of the Synod of Missouri, Ohio, et al. St.**



Year 29.

## Our emigrant mission in 1872.

The fourth year of the existence of our emigrant mission in New York is now behind us. Praise and thanks be to the Lord, our God, who has also called His children to this special work in His kingdom, for His gracious help in all the troubles and worries that it entails, as well as for all the blessings that He has so far bestowed upon it. May he forgive and make amends for all mistakes and blunders that have occurred due to human weakness, and may he continue to promote and bless this work of our hands in the future.

That also in the past year my time and energies have been abundantly occupied is proven by the figures below. In spite of the fact that I, for my part, seldom report on the state of our mission in the public papers, while this happens in abundance from other quarters, and that in articles which often seem to have more the glorification of their writer than the truth in mind: in spite of all this, the commissions of all kinds received by me have increased considerably in comparison with earlier times, and that not only from the congregations of our Synod and those of the Synodal Conference in general, but far beyond the borders of our church and our country. In addition, which of course has also increased my work, the flow of immigrants has been exceptionally strong in the past year. On the whole, 293,933 foreigners from almost all nations of the world landed in New York last year alone; 63,971 more than in the previous year. This immense crowd was brought across the sea in 683 ships. Germany provided the largest contingent; it sent us 128,030 of its children. What a bloodletting for our old fatherland! And this does not include the thousands of Germans who have come to this country via Quebec, Boston, Philadelphia, Baltimore, New Orleans and Galveston. Of course, it is no wonder that even in German government circles people are beginning to get restless in view of this mass emigration and are trying to take measures to stop it by making it more difficult. But that will be of little help. Apart from



ergeben von der Deutschen Evangelisch-Putherischen Synode von Missouri, Ohio u. a. Staaten.  
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. the 15th of January, 1873,

No. 8.

of the sacred postkeys! of Divine Providence, which are to travel via England, if the agents in question, through whom they undoubtedly fulfilled in our strange times also by the quenching of are transported, would tell them the truth. Sometimes even those the emigration urge that has arisen, great political upheavals in who want to travel back to Germany from the pier have passenger Europe have each time resulted in a particularly strong emigration. tickets issued via England to Bremen or Hamburg, and do not This was the case in 1848 and 1866; and last year's Mafsen realize until they get to New York how they have been deceived! emigration, which seems likely to weaken slightly this year, is a Since the issuance of passenger tickets from Germany to America consequence of the Franco-German war and its natural aftermath. and back is associated with many a fraud and deception, I would Also, the often sad ecclesiastical conditions drive thousands away like to take this opportunity to point out once again that one can from the old fatherland every year. Finally, those who have also turn to the emigrant missionary with such business. Many immigrated here continue to bring one family after another with have already done so, and have convinced themselves that the them by sending them the means of travel that they will soon have immigrant derives a very great advantage from it. I get the earned here. Thousands and thousands would never be able to opportunity to get in touch with them even before they set out for think of emigrating without this help from their relatives or friends their old homeland, I can give them important advice by letter living in America. In short, emigration from Germany, as from concerning their forthcoming long journey, and I can arrange to Europe in general, has its reason in the particular political, meet them punctually on their happy arrival in New York, so that I ecclesiastical, and social conditions which human wit and violence can then advise and help them as they continue their journey into cannot change, and which therefore cannot entirely prevent the interior of our country. The agents usually do nothing more than emigration. issue the passenger ticket, collect the money for it, and then leave

Many of our compatriots take their way to America via England, the people to their fate. Whether the travellers get through well or This must be strongly discouraged. I have repeatedly made the badly in the German port city or in New York, they naturally care experience that no German who has made his way to New York little or not at all. Since I am ultimately responsible for receiving the via England would want to make this journey a second time; it is immigrants in New York and transporting them onwards, but often much more arduous, time-consuming, and - more costly than with cannot meet them at all, because they know nothing about me and the direct German steamer lines. First the emigrants are brought cannot find out the time of their arrival or the ship in which they by ship to a small English port, from there they are taken by rail to are travelling, would it not be the simplest and most advantageous Liverpool or Glasgow, and there they are accommodated in inns way if the entire transport of them from Germany were placed in until the steamer in question can take them on. When they are my hands from the outset? Similarly, those who travel from here to finally happily embarked, they find themselves crowded in among Germany can only benefit from waiting until they reach New York a class of people whose language they do not understand, and before purchasing a ship's ticket. Much often depends on whether whose conduct is usually crude and disgraceful. Truly, a terrible the persons concerned have already committed themselves to this journey, especially with a family! And it is a well-known fact that or that steamship line by purchasing a ship's ticket, or can still most complaints about lost luggage occur on this route, the choose here, depending on time and circumstances. recovery of which is never possible, or only with the greatest difficulty, with loss of time and money. Many of our countrymen would not think of it,



But enough of this. I will now share with the dear reader this and that from my work and the experiences I have made. At the top I place the actual missionary activity. This was done, as before, mainly by distributing the well-known tract, written only for immigrants. In the past year, I distributed 21,869 of these tracts free of charge. This tract of ours is and remains the favorite of immigrants. Except for the Holy Scriptures of the New Testament, thousands of copies of which the American Bible Society distributes every year free of charge in Castle Garten - certainly a work of incalculable blessing! - no scripture distributed among the immigrants is so gladly read, I would say devoured, as our tract. Protestants as well as Catholics, Christians as well as Jews, stretch out their hands for it as soon as I begin to distribute it, and after only a few minutes one sees whole groups standing together or sitting on the floor, in the midst of which the tract is read aloud to all. By the attention with which every word is listened to, by the occasional nod of approval from individuals, and by the tears that flow down the cheeks of one or the other, one notices that the contents of the tract prove true and powerful in many a heart. If I then occasionally ask: Well, how do you like this little writing? then as a rule it is said: "Oh, that is beautiful! What a pity if you don't read it! Whoever follows this must be doing well." Our Emigrant Calendar, too, with its instructive and edifying contents, 2000 copies of which I have distributed free of charge, is received with great joy, and reading it has also had beneficial consequences. Among the examples known to me in this connection I will mention only one. An old mother from Saxony, whom I received on her arrival and presented with a calendar, told me last summer, on the occasion of a school festival, how she was being badly worked upon by her married daughter, who had long since emigrated to America and had converted to the Methodist sect here, to let herself be converted, as her daughter always says, and to go over to the Methodists. The sect preacher himself had also spoken to her repeatedly, and had sometimes driven her into such a corner that she could not have refuted him. Then one Sunday, when she was idle and alone in the house, the good Lord arranged for our last year's calendar, which I had given her but which she had not yet looked at again, to come into her hands. In it she had read the story of the miraculous rescue from the nets of a false saint (Methodist), and through this she had become all the more certain of her Lutheran faith and would now never fall away from her mother church. Shouldn't you, dear reader, be moved by such and other pleasing fruits of the distribution of good writings among the immigrants to also think of the emigrant mission when distributing your gifts? This also belongs to the preaching of the gospel to all creatures, which is expressly commanded to us by the Lord. - In addition to the above two writings, I have also given away a large number of individual issues of the "Lutherisches Volksblatt," which, as is well known, is published by our brethren in Canada, who have sent it to me postage-free for distribution among the immigrants, and have thus also scattered the imperishable seed on many a heart.

No one should be surprised that in this missionary activity I sometimes encounter opposition, obvious unbelief, forgetfulness of God, or horrible enthusiasm. It happens from time to time that a tract that has been given away is returned to me because it is not liked. Once it happened that one tore it to pieces out of anger and threw it on the floor to be trampled on. Unfortunately, I did not succeed in finding the villain and getting to know him better. Our treatise is a thorn in the side of many people because it seriously warns against joining secret societies. But they are annoyed about it. Fortunately, almost only those who have already been to America and are returning here from a visit to Germany. Although I try to prove to such lodge brothers the point that annoys them on the basis of Scripture and reason, unfortunately I usually achieve little. In the end, the motto of these people is and remains: I would rather leave the Church than the Lodge. Even with enthusiasts who have fallen away from their Lutheran mother church to the Methodist or Baptist sect, I not infrequently come into contact and disputation, but in such cases I have never been able to do more than testify to the truth from which they have fallen away. In the case of the enthusiasts and apostates, the scriptural saying is always confirmed anew: "To the perverse all things are perverse." I could give many more interesting details about the pleasant and sad experiences I have had with manifest servants of sin, unfaithful sons and daughters, unfaithful husbands and wives, day thieves, squanderers of money, as well as those who have been visited by God with tribulation and great misery; but time and space do not permit it this time. This much will be clear to everyone, that in my special profession, which brings me into contact with all kinds of people, I have ample opportunity to scatter the seed of the divine word on all sides, although I can, so to speak, grasp the sad truth of our Lord's parable of the fourfold field with my hands.

A chapel for holding Sunday pilgrim services has not yet been established. The funds required for this are so considerable that not even a start could be made on this side. For between A50 and A60,000 no suitable locality can be acquired in the vicinity of Castle Garten. Nevertheless, I believe it should be possible to meet this long felt need if all the congregations of the Synodal Conference would undertake this important work. Well, God willing.

I now come to the services rendered in the flesh. In funds I have been sent a total of \$19,334.90. Of this, \$17,084.57 was paid to immigrants, \$1378.20 was sent to Germany, and A872.13 remained in our coffers. Included in this latter sum is A216.73 sent to me for services rendered. If now and then there have been irregularities in the payment of the money or errors in my accounts, I apologize and ask for your indulgence. There are often days on which the work is so to speak over my head.

for example, when 3 to 4,000 immigrants or even more arrive in one day. On such days my office is like a dovecote: one comes, the other goes; one wants to travel there, the other there; one has the necessary travel money, the other not enough, the third lacks it altogether and wants an advance; one lacks his luggage, the other has a sick family member who has to go to the hospital.

Another wants money exchanged, another a railway ticket bought, or a wrong one returned; another seeks work, another wants advice where to settle; another is cheated by an unscrupulous innkeeper or a wandering runner, and now seeks help from me. In between, money has to be received, paid out and sent off, and letters opened, answered and answered. If I could sit quietly in my office, I could get by, but often, while I have a room full of people, it is said: "The steamer, the sailing ship is being unloaded, the passengers are already in the castle garden! then I have to tear myself away so that I can hand out my writings and seek out and advise those who are recommended to me. In short, whoever puts himself in my position will easily see that, with the best will in the world, things cannot always go as I wish and in the right direction. Nevertheless, I receive many a rude and inconsiderate letter.

I received and forwarded a total of 500 lots or 1900 persons. Of these, 16 went to Massachusetts, 5 to Rhode Island, 20 to Connecticut, 189 to New York, 47 to Pennsylvania, 14 to New Jersey, 190 to Ohio, 142 to Indian, 306 to Illinois, 425 to Michigan, 83 to Missouri, 18 to Iowa, 93 to Minnesota, 4 to Canada, 1 to Kentucky, 2 to Maryland, 167 to Wisconsin, 22 to Kansas, 8 to Arkansas, and 43 to Germany.

Letters were exchanged 2469. 1495 of these were from the United States and Canada, 120 from Germany. 1004 were written by me. Among the letters received I mention only one because of its special content. A missionary from India wrote me that I should like to take care of his brother who was a soldier at Fort McPherson, Arkansas. I immediately corresponded with him and received a prompt reply. It says among other things: Your dear letter is almost as if it were sent to me from heaven. For three weeks I have been lying ill here in my quarters.... In my distress I fervently implored my God for help and salvation.... God's ways are wonderful but sure, and he who walks in them is well kept. I have long been hungry and thirsty for Holy Communion, but have not been able to obtain it, nor do I believe that I will get it in this wild place. But, by God, no thing is impossible. I beg you to write to me in what way I could receive the Holy Sacrament. I do not get more than forty-eight hours' leave, and cannot get farther than the railroad station called Northplatte, eighteen miles from here.... Perhaps it would be possible for one of our pastors in that vicinity to call on the subject occasionally. I will give his name upon request. In the meantime, I have called his attention to our pastors who live first, and have tried to explain to him how God's grace is not only bound to the enjoyment of Holy Communion, but lies in God's Word and is obtained through diligent prayerful reading of it. -

Advances to the wholly or partially destitute were made in the past year to the amount of H3,572.00. In fact, a large sum! Many send me money for incoming immigrants, but not enough. Others send none at all, but ask me for it,



to make the necessary expenses. I would not object to this in and of itself, if only the expenses were always reimbursed punctually. But many are so terribly stupid in this respect that I not infrequently get into the greatest embarrassment as a result. On the whole, \$614.70 is outstanding, namely from the year 1869 \$12.25, 1870 H34.05, 1871 H99.90, 1872 H469.50. It is obvious that this ties my hands to remedy the plight of new arrivals that keeps coming my way. The stupid payers, who have been helped out of great embarrassment with these emergency gelvem, but who keep them for years, despite repeated reminders from me, may see how they want to answer for their sin before God. God's word says, "The wicked borroweth and payeth not."

Employment I have accounted for 87 people. Nothing gives me so much difficulty as this. The easiest to accommodate are still day laborers, country people, craftsmen, especially if there are still a few dollars of money that I can send them further west or northwest. For I have orders from many of our communities for all sorts of laborers. But if there are no more means of travel, then good counsel is expensive. Merchants, schoolteachers, philologists and those who have gone through a German grammar school are the most difficult to accommodate. Such people often wander around for months and do not even find enough work to earn their daily bread. Among the school teachers are often useful people who would certainly work beneficially in our schools, where they would first be under the strict supervision of a tried and tested teacher. I have already placed several in our Eastern parochial schools, and they have proved faithful and diligent laborers with the lambs of Christ. Many a preacher and teacher of ours might get a helper in the school through me. -

Now a few more remarks. In many cases our institution for emigrants, my name and ministry are still very little or not at all known in our congregations. For this reason, I would like to kindly and urgently request all preachers who have a heart for our work among the immigrants to occasionally point out to their parishioners, as well as to all with whom they come into contact, that they can and should turn to me in all matters concerning the welfare and well-being of the immigrants. Many pastors, by the way, take the not inconsiderable trouble of informing me themselves by letter of any orders they receive from their parishioners, and of sending me the money in question!

I would also like to point out that a special emigrant calendar will be printed again this year, which, in addition to the main reading material of our usual calendar, will also contain tips and advice for immigrants, as well as a complete list of the fares of all railways from New York to all the main stations in the interior of our country. It would be desirable that at least every preacher should have a copy of it, for then it would be easy to calculate how much money a person would need to travel from New York to a particular place. It would also be beneficial if the calendar were sent to those in Germany who sooner or later want to emigrate to America. One copy will be sent to any place in the United States for 12 cents and to Germany for 15 cents. The proceeds will go into our treasury. Orders will be promptly filled by me. -

Finally, I must gratefully acknowledge the faithful assistance of that wicked social-democratic combination, so cleverly structured which I have so richly experienced from Mr. I. W. Reisig during the and directed, which is already branching out over the whole civilized past year in often overloaded work, and I owe him this public world, instills the most well-founded apprehensions in every man of gratitude all the more, since he has declared himself willing to take sober mind, and will soon enough put the whole world in fear and over my work completely, as far as he is able, during my terror. forthcoming three-month absence. The reader will find details of this at the end of this issue.

Well, God grant that our Samaritan work among the immigrants a Christian in good conscience join such an association? and 2. may also find many friends this year, that it may grow green and Should a member of the International be tolerated in a Lutheran flourish. Yes, God grant it! Amen!

New York, January 4, 1873. p. Keyl.

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(Submitted.)

**Warning.**

In these very last, especially swift and dangerous times, the devil walks around more than ever like a roaring lion, seeking whom he may devour. He knows how to deceive men with all kinds of seductive arts; not only the unbelievers, but also the Christians, he cunningly tempts to unrighteousness in order to corrupt them. A still quite new means of seduction are the so-called workers' associations, which, as they say, have set themselves the purpose of safeguarding the rights of the worker against the employer. These associations seem to some to be a quite innocent thing; many simple-minded Christians, therefore, have not the slightest hesitation in joining them. They have no idea of the unspeakable wickedness that lies in them; they do not see the claw of Satan that reaches out to them; they do not believe that these associations are not yet as they are, but that they have made justice, philanthropy, and other virtues only as a mask for the seduction of men, which can be discarded at any time, and will be discarded in due time. Would that this mystery of wickedness were rightly recognized in the Christian communities! If only it were so revealed, at least in the orthodox Lutheran congregations, that no one who does not wish to be warned could say, "I did not know."

We are prompted to write these lines by the fact that an agent from Cleveland, O., recently came to our little town and organized such a workers' association among the comrades of a large craft. The printed constitution of the same, which is before us, shows that it is a branch of the "International Workingmen's Association," and "recognizes the jurisdiction of the International Association." It is heart-breaking to see one fall so guilelessly into the trap and throw all warnings to the winds. One cannot convince oneself of the dangerousness of this association, because precisely the simple-minded man reads nothing dangerous in the Constitution. He is unable to find the meaning hidden behind its and the agent's high-sounding phrases; everything seems to him so honest, so just, so praiseworthy, especially when he reads "Department of Charity" on the title. He often does not even know the International by name, since he is little concerned with political newspapers; or even if he knows it and detests it with all his heart, he cannot and will not believe that his workers' association is really anything but a member of the International,

But since the associations that call themselves "international" really belong to the International, two questions arise here: 1. Can a Christian in good conscience join such an association? and 2. Should a member of the International be tolerated in a Lutheran congregation? We must answer both questions: No! For

1. The International is in itself a godless association, hostile to God. In this it stands on a level with all secret societies, as those which elect their members without regard to religion, with or without religion. Similarly, the International has more than once publicly declared that it wants to know of no God. The "Leipziger Volksstaat," the newspaper of the Social-Democrats, in which the creed of the International is documented, says bluntly: "Socialism is atheism"; which means as much as: "a Social-Democrat, or member of the International, does not believe that there is a God in heaven." You will object: That is not my creed; I am not a Social-Democrat, nor do I want to be one! To this is to be replied: He who belongs to a Lutheran congregation and subscribes to its constitution professes to be a Lutheran, and wants to be thought of as such. Likewise: Whoever joins a social-democratic association and signs its constitution, confesses to be a social-democrat, and also wants to be considered as such. If you do not want that, stay away from it!

Furthermore: What the Social-Democracy publicly testifies to as its doctrine and faith, every member who is silent about it confesses for himself. But you have not only kept silent about it, but must continue to keep silent, or the clean fellows will not suffer you among them. But the word of God saith, Not Christians, but fools, ungodly, shameful men, speak in their hearts, There is no God! (Ps. 14:1) Blessed is he that walketh not in the counsel of the wicked, nor treadeth in the way of sinners, nor sitteth in the seat of scoffers. Ps. 1:1. we join not with the scoffers, nor rejoice with them. Jer. 15, 17. If then thou wilt differ in doctrine and faith from the social democrats, stay from them!

2. The principles of the International are false, pernicious and ungodly. These are expressed in the Constitution of the International before us. We will emphasize only the following ones

a. It is "universally acknowledged as a truth that all men are born equal." This sentence contains a double lie. For, in the first place, all men are not born equal; and, in the second place, this nonsense is by no means acknowledged by all. Not even by Christians who understand their Bible a little. Already experience shows that one man is born smarter, stronger, healthier, with different natural qualities than the other; that accordingly also the life positions of men must turn out differently, and that, as God's word teaches, not against the order of the world, but according to God's well-considered counsel and will: God hath so ordained.

...in order. He often has people born into those positions in life that (servant) have expressed themselves quite clearly to this effect. But they will later occupy. All the sons of the house of Aaron were born as all this, praise God! cannot be carried out at one stroke, because priests by God's command. Jeremiah was set apart to be a prophet the world, as they think, is still too much entangled in stupidity and before he was born of his mother, Jer. 1, 5. The successors of David superstition, is not yet ripe for these world-glorifying ideas, it must on the royal throne were kings born by God's appointment. Jehu's be attacked piece by piece. The first thing is to undermine the children were to be kings of Israel to the fourth generation, and so foundations of the building to be overthrown; and this task falls to were born kings by right; their right was from God before they were the International Workingmen's Association; its members are the yet. Thus an infinite number of proofs could be adduced that the real pioneers of the social-democratic Satanic Army. According to above principle is false. another principle expressed in its constitution: "The part of society

b. "All the needs and comforts of life have been ordained by known as capitalists has appropriated more than its share of the a wise and beneficent Creator to be equally distributed among all needs and comforts of life and rejoices in its enjoyment" (in German: "Eigenthum ist Diebstahl"), the International has the purpose of men, without regard to class or station." evading this, or, as it says, of bringing about "a complete harmony

Who does not see the palpable lie? Who does not realize that not "give ear and support"; all things must be removed, especially the Social-Democrats are only making fools of themselves with it, the Bible with those who profess it, and the authorities.

far from believing it themselves, by the way. This phrase is nothing But it may be said that this is exaggeration, fiction; for there is but an intended fraud in the mouth of the International. Now it not a word of it in the Constitution ; it only says that "this Union speaks of a "wise and benevolent Creator," whom it otherwise recognizes an equality of interest between Labor and Capital, downright denies! - But God has by no means divided the goods of between Employer and Labor, and that, instead of nourishing this world equally among all men. It is, for instance, His will that an hostility to Employers, it is the principle of this Association, and of Eskimo in Labrador or Greenland should not have all the comforts all Associations which recognize its jurisdiction, not to give ear or of life like an American capitalist, or like the German emperor; support to any enterprise which is prejudicial to the promotion of otherwise He would not have endowed their country so poorly. Not complete harmony between Employer and Labor."

even in one and the same country shall all have equal comforts, Well, well! She does not, of course, speak of these nefarious but: Rich and poor must be among themselves; the Lord made them purposes in naked words, or she would bring the already attentive all, Prov. Sal. 22, 2. The Lord makes poor and makes rich, 1 Sam. authorities down on her neck completely. It is also important to her 2, 7. God has nowhere commanded that goods should be divided; to recruit members, but she would find few of them if she spoke but He has commanded that the rich should help the poor. Now openly and honestly. For, thank God, most workers are not yet so where would his command be if there were not rich and poor? degenerate as to want to support such causes. Yet these are really Wherefore is it said, Sal. 23:5, Let not thine eyes dart unto that their ulterior motives. One has only to look at who is speaking the which thou canst not have, if God had willed that every man should words. If two speak the same, they are not the same. When God's have that which he hath not? word speaks of harmony between employer and laborer, it means

These two principles alone - but we could enumerate many that relationship which is pleasing to God, in which the employer more from the Constitution of the International - are therefore acts fatherly toward the laborer, and the latter childlike toward him; obvious, palpable lies and frauds. They are most pernicious, if only but when the International speaks in this way, it means something because, if they are carried out, the whole world will be turned quite different, namely, that which it has already proclaimed to the upside down. They are ungodly because they are an outspoken world in other places. And if the employers or the Word of God do rebellion against God's revealed will and established order. But not want as the International does, what then? Will it not then say: everyone who subscribes to the Constitution of the International those feed the hostilities? And will it tolerate this according to its subscribes to these principles. pronounced principles? Truly no!

The purpose of the International is immoral, shameful, and ungodly. But here we come to a point which has so much semblance of It is, in fact, the practical execution of its principles, and is perfectly right for itself, and is therefore so captious. The International wants clearly expressed, partly in the present Constitution, partly to counteract the injustice of the employers. Who would deny that in elsewhere. It consists, according to the Social-Democracy's own the course of business much dishonesty is the order of the day, that confession, in the extermination of all religion, the abolition of all the poor worker often groans under the existing state, church, and moral laws, the overthrow of all presently existing state constitutions, the abolition of all government and the founding of a universal, international Social-Republic without all authority (what nonsense!), the introduction of perfect communism, i.e., community of all property, the abolition of marriage, etc. More than once the Social-Democracy has made its platform known to the world. Even in the German Reichstag its pioneers (Bebel, Lieb

How can we be sure that the pressure of hard work and meager earnings (although here, in general, earnings are still better than in Germany) means that the capitalist often fattened himself up and feasted on the sweat of the poor? And who should not heartily wish that the rampant injustice might be resisted? The International wants to do it; but it does not want to do it in the right way, and not by the right means; it wants to drive out injustice with injustice - and that is very wicked! This leads us to the next point.

The means used by the International to achieve this end are perverse, wicked, ungodly. For the time being they consist in *striking* down work, but they continue to consist in rioting, plundering, robbery, murder and arson. In short, their means is revolution; as they have done in the last ten years to and fro. Factories have been destroyed, blood has been shed, misery and wretchedness have befallen families, communities and whole regions! That is how the International has suffered in many places! The Commune of Paris, whose hair-raising atrocities filled the newspapers for months last year, and which are still in the memory of us all, is nothing other than a member of the International Workingmen's Association, acknowledged. How the Social-Democracy rejoiced at this infernal goings-on! How it glorifies all revolutions, from that of 1789 onward! Revolution is what it recommends, what it welcomes with joy, what it incites everywhere, what it publicly threatens the world with on every occasion! That is why the International, because it cannot yet undertake anything greater, has chosen for now the means of the *strike*; and the strike is the revolution in miniature.

Some people think that they do not want to take part in murder for fire; nevertheless, they cannot consider the *strike to be* a sin. To this we must reply: When the International has come so far to strength that it can proceed to murder and fire, then sink thereby involved, if not directly, yet indirectly, all who have ever helped to strengthen the International by monetary contributions and signature of name; for without this it would not have come to strength. -

Shall there be no help at all against iniquity? Shall I always be oppressed and oppressed, and see my wife and child in distress? - What help hast thou, for example, when thou art sick? Is it not thus: God's word and prayer, and after that proper remedies, physician and medicine? If the ordinary remedies were of no avail, but thou knewest that magic and sympathy would help, mightst thou then use these ungodly remedies? Not so, but thou must remain ill, patiently and humbly accept such as a chastening of God, and wait till God turns it. The same help thou hast here: God's word and prayer, then the proper means, which are: amicable representations, which you make to your bread lord, and the general suffrage, which God has given you in this country, by which you can help to bring such a government to the helm, which will ward off injustice with law and judgment. If this does not succeed, a Christian cannot resort to sinful means with the international, but must command his cause to God and humbly accept the evil from his hand as a chastisement and suffer patiently, if God does not open a door for him elsewhere. Emigration need not be a sin, for the earth is the Lord's everywhere.



But to stop working together with the workers in order to get a higher wage without necessity and justice is a reprehensible means, which is not the right of a Christian, since he is supposed to act according to the words of his Savior, Matth. 5, 39-41: I tell you that you should not resist the evil 2c. - That is, not by force, because one has not the office to do so. The authorities have the office; if they do not execute it, that is their business. But this does not give another the right to encroach on their office. Let none of you suffer as a murderer, or a thief, or an evildoer, or as one that hath recourse to another's office, 1 Peter 4:15. Behold how finely the apostle sets the last beside the first, all in one class! - But if he suffer as a Christian, let him not be ashamed, but honour God in such a case. V. 16. he that taketh the sword shall perish by the sword, Matt. 26:52. In short, if God help thee not as thou wilt, let not the devil help thee.

Another circumstance should also be considered here, which in some cases can promote fraud. The constitution of the International Workingmen's Association, or rather of its subordinate associations, speaks of a charter. To the eyes of many an unsuspecting man this gains the appearance of legality, for he does not think otherwise than that the charter is given by the State legislature. Therefore he thinks that his association is under the protection of the authorities, and that the authorities are in complete agreement with its tendencies. But this is by no means so; the said charter is a document which has nothing whatever to do with the State legislature, but which is issued by the International alone, gives the subordinate association the right of representation at the meetings of the International, and the latter the right to the treasury of the subordinate association, as well as to the freedom of the individual member.

On reading the Constitution, it has become clear to us anew how those who sign it and become members of the International are struck with blindness and foolishness. For there is an enormous amount in it about jurisdiction, about the executive, legislative and judicial power of the International, about monetary contributions, fines (in some cases not less than H5.00), about measures, complaints, dismissals and expulsions, etc., so that one would almost think that he who knows how to do this is completely nailed down. How the heroes of liberty in the lodges, the heroes of booze in the saloons, and the like scold the tyranny of the clergy, of whom, after all, those who are real clergy do not exercise a tenth part of the tyranny in the flesh, as they do themselves, such as the International! No pontiff's servant can be more angry than these. In true, evangelical, i.e. Lutheran, Christian congregations, however, where the law does not prevail, but a truly evangelical church discipline full of all love and gentleness, it often happens that the wholesome, loving, light discipline becomes too difficult for just those who willingly submit to the tyranny of the International and other secret societies. One does not have enough freedom in the Lutheran church, but in the wicked societies one wilfully throws away one's freedom and allows oneself to be treated like a beggar!

God grant that the eyes of many may go out upon all these abominations! Lift up his voice, he who has his tongue in the service of God! Let him who has ears hear, and let him who still has a heart and love for his Savior be warned. The danger is great, and draws ever nearer to us: good to him that escapeth it!

The response to our "friendly inquiry" in the November 1 "Lutheran" regarding. \*)

When once the old philosopher Aristotle stood among his hearers, he began with the strange words, "My friends! there is no friend." We were involuntarily reminded of this when we read the answer to our "friendly inquiry" in Mr. Pastor Brobst's "Magazine" of November 30. We do not mean to say that we thought the gentlemen who answered us were our personal enemies - they obviously are not - but that it is foolish to expect only friendship from those who want to be our friends. But to the point!

We have received a double answer. First, from "Amiens," who had attacked our Synod for its alleged judgment on the state of the Church in Germany. He now explains that his accusation is based only on the article published in the "Zeitschrift" of September 7, and that the entire report of our Synod is not yet available to him. With this explanation, then, the matter is settled. For the sake of the future we will allow ourselves only two reminders. First, it is an old legal principle, frequently applied by our theologians to the art of interpretation, and certainly important: "It is unkind to wish to pass judgment on certain words of the law without first having had an insight into the whole law." †) Mr. "Amicus" also seems to have felt that something similar might be held against him; he therefore excuses himself in advance by saying that the "Lutheran" had let the extract from our Synodal Report given in the "Zeitschrift" pass without any correction. But the dear man did not consider that the "Lutheraner" does not read again what is reprinted from it and other publications of our Synod elsewhere, namely in papers not hostile to it, as well as that the extract in question needed no correction but only a careful and benevolent interpretation. Since, on the other hand, Mr. Pastor Brobst repeatedly emphasizes that "Amicus" is a "member of the Synodal Conference," we must still recall that, for example, in the articles of the agreement with the Honorable Synod of Ohio, it is stated, among other things, that "Amicus" is a member of the Synodal Conference. In the articles of the agreement with the Venerable Synod of Ohio, for example, it says, among other things: "Should anything erroneous be established in the body of one Synod or the other, the part which observes it undertakes, if possible, first to reproach the person concerned privately and fraternally, and to do everything possible to ensure that the fraternal relationship is not disturbed by any apparent dissent in doctrine or practice. Let us apply the same rule in all similar cases." (See: American Calendar for German Lutherans, 1871. p. 23.) That this provision is a salutary one, no one will deny. What would become of an ecclesiastical community if its own members were allowed to attack other members in foreign publications?

We would prefer not to answer Pastor Brobst at all, precisely because we are warmly attached to him as far as his person is concerned. But he forces us to do so by accusing us in advance of dishonesty if we do not do so.

\*) This essay was already written for the last number, but was accidentally not included in the same.

†) "Incūvils äst, Uv HuibusUum lv^is vstlo sudiaLr", nisi wta sn-ius inspocū." s6t'. LxsAes. looc>. I, § 535 )

would. He writes: "The assertion of the 'Lutheran' of November 1, 'that Pastor Brobst, as usual,' took pleasure in the accusation of *amicus in order* (as he intimates) to injure the good name of the Missouri Synod, is not true, and we therefore hereby demand that Prof. Walther simply retract the same 'in good Lutheran honesty.'" - To this we reply: We cannot "simply retract" what we have asserted. For, in the first place, we have never believed, much less "given it to be understood," that Mr. Brobst therefore took pleasure in making the accusation "in order to injure the good name of the Missouri Synod." We are not aware of the benevolence of Hm. Pastor Brobst's goodwill towards our Synod, on the contrary, that we will not let our friends mislead us in this conviction. But can't Mr. Rev. Brobst not take "with pleasure" certain articles against us for quite other reasons, e.g. if he is biased by the unionist view that the right way to church peace and church unity is that one gives the opportunity to speak out against error as well as against truth? But says Mr. Past. Brobst, "How do you know that I hold this opinion?" we answer: Who then forced Mr. Past. Brobst to fill up nearly all the volumes of his monthly periodicals to a large extent with articles against the Missouri Synod, in which, among other things, it is said of a judgment of our Synod of the Northern District that the same "will remain for all time an indelible ornament to the Missouri Synod"? (See: January issue of Pastor Brobst's "theological monthly" of 1872.) Who, we ask, compelled the aforesaid to include such and similar gross outbursts upon our Synod in his papers over and over again? No doubt no one had he, after all, the fullest liberty to reject such articles. Is it too much to say, then, that he must have included the same "with pleasure"? though, as we have said, certainly not to injure us, but on the erroneous supposition that

the truth will come to light and finally win? Or has Mr. Past. Brobst has a better explanation of his course of action, let him make it known. \*) - Finally, however, as far as the judgment on the ecclesiastical conditions of Germany is concerned, we are far from wanting to convert Mr. Past. Brobst to our view of it by force. Differences of opinion on this subject alone cannot possibly divide us, and if the aforementioned does not, as he says, "view those conditions in such a gloomy light" as we do, this will not do much harm, since he, as an old American, will hardly decide to move to Germany and join a national or state church there. We only note that the point of controversy is not how much "true Lutheranism" still exists, but whether "a pure Lutheran Church, as it was in Luther's and Gerhard's time, as it should be, as it was in its heyday," can now still be found in Germany. (S. Fifteenth Synodal Report of the General Synod of Missouri, etc., pp. 50. 54 f.) That in Germany

\*) The secret stings that Mr. Past. Brobst himself gives us, when he speaks over and over again of coarseness in polemics to be avoided and always praises gentle articles, on the other hand, as those that one should take as a model, we do not even want to count them. Yet there are now famous physicians who want to cure even the worst diseases merely with milk and water. Of course, the apostles and prophets were not such physicians.



We do not deny that "genuine Lutheranism" is to be found, a repulsive impression. At least the "American Lutheran" of especially among the pastors who are not in good standing and December 28 last, after reporting that Dr. Sieß, sent by the among the people, and perhaps much more so than in America; Pennsylvanian Synod, had appeared as a delegate at the sessions but that the ecclesiastical "organizations" (p. 54), the large national of the Maryland Synod, writes, among other things, the following: churches, as a whole, are no longer such purely Lutheran "Why, after all, do these brethren insist on imposing themselves as churches, is something that all faithful Lutherans in Germany delegates to the Maryland Synod, since they evidently feel no themselves lament and sigh over as much, if not more, than we do. affection for the great majority of the members of the same, whose

That our Synod did not break the baton in self-aggrandizement orthodoxy they question? What conceivable advantage can result over the ecclesiastical conditions in Germany is also attested to by from a change of delegates under such circumstances?" - Such is the following passage in the Synodal Report: "We only deny that the deserved thanks which an uninvited importunate guest receives the Lutheran Church" (in Germany) "has a full moon, but that it has for his presence where he himself should not be invited to appear the last quarter, we do not deny. This, however, must also be in such a capacity as Dr. Sieß. W. emphasized, lest it be thought that we fanatically want to throw out [Walther]

the baby with the bathwater. We only maintain that there is no Eared Confession. A Catholic priest from Ireland named Burke longer a Lutheran church in Germany as there was in Luther's and recently gave lectures in Lancaster, Ohio, among other places, on Gerhard's time, when the whole Bible was taken in all seriousness the glorification of the papacy. On this occasion he told that once for God's Word and the Concordia for the pure, clear, and true an episcopal clergyman in England had come to him and asked him exposition of it, where, as soon as a preacher arose who deviated to urge his Catholic servants to confess their ears, for then the silver in one point from the Word of God and the Confession, he was put spoons stolen by the Catholic servants would certainly be returned on trial. We, too, are\*) not yet such a church, but we would like to to him. The "pilgrim" who reports this says, first of all, that he, the become and be one. We do not deny that there are many Lutheran, reporter, had heard the story told by Father as a child, at a time and indeed purely Lutheran, congregations in Germany. But this when Father was still in diapers. Rather, it happened as follows: "A is what we say: insofar as false doctrine is going on in a church, it Catholic priest praised the Catholic servants that if they stole silver is no longer Lutheran." (P. 55.) We think that whoever will not spoons, they were urged by the priest in the confession of the ears subscribe to this is either not a Lutheran, or does not know the to return what they had stolen, so that the stolen person would not German condition. W. suffer any harm, which is why we recommend Catholic domestics above others. Whereupon the reply was made to him that one would rather

[Walther] keep Protestant domestics, who faithfully in the service committed no theft, than harbor Catholic thieves in the house, who bring back what was stolen."

To the ecclesiastical chronicle.

I. America.

Jesuit Influence in America. Evidence of this influence is reported in the New Orleans Methodist "Family Friend" of 28 December last year. He writes: "In the past we could not explain [Walther] why the New Orleans Charity Hospital was entirely under the direction of nuns and priests. It is a known fact that Protestant patients, in many cases, as is reported, in order to obtain medicine and attendance, had to first be re-baptized as Catholics. The explanation was given to us last week. For it appeared that the leading and most celebrated physician of our city, until his death, which occurred on the 12th of this month, namely, Dr. Stone, was an eminent member of the Jesuit church situated in Baronne street."

In recent times the "Weltbote" has been chastised by various ecclesiastical papers for making itself more and more an organ of the grossest religious mongering and the crassest superstition. Instead of giving in, he ridicules those who punish him for it in every paper as wretched zealots and grand inquisitors, and makes it all the more mad. In the new year, too, the "Weltbote" treads its old disastrous path. In its number of January 1, it compares those who urge unity of faith and doctrine in the Church with the "exalted among the Social Democrats who demand perfect equality of property for all citizens of a State." In a continuation of the article

Synod of Iowa. In an account of the last meetings of the General Council, found in the "Lutheran Herald" of the 19th of December "Spiri- last, we read, "It appears that Iowa will now also join. Professor Fritschel (S.) seems, therefore, to have decided it."

The General Council, although it has separated itself from the General Synod, at least avowedly, because of its un-Lutheran character, and has united itself into a separate community, nevertheless still sends delegates to the District Synods, of which the General Synod consists. This makes, as it seems, even on the General Synod.

\*) This little word "are" is also set and printed in bold type in our published synodal report.

tualism" in the same number states: "We believe that the hereafter is not an indefinite misty something, but a real world, full of living inhabitants, who have it quite as far to us as we have it to them, and that the way on which every 24 hours 86,000 human souls pass over, cannot be an impenetrable gulf, but a very lively road, on which the good Lord permits the angels and devils, Samuel, Moses and Elias, as well as now and then other people, to cross over and punish the unbelievers as liars." The "Weltbote" wants to be a political paper for Christians, and indeed for Christians of all denominations, thus also for Lutherans. \*) It is therefore indeed an impertinence without equal to hurl such things in the face of the latter. Through his old-fashioned fables and spitting stories, as well as through his religious indifferentist wishy-washy articles, he has collected a public that likes to read just such miserable stuff best, so he probably does not care much if he also loses the sober Christians who take religion seriously from his circle of readers. So all such Christians, too, should not keep the equally wretched and dangerous paper an hour longer, lest they be guilty of the grave sin of reading it. We now know in advance that both the writers of the "Weltbote" and its admirers, who have already been corrupted by it in mind and heart, will also fall upon us, as upon others who have testified to its truth, as upon a blind, fanatical orthodoxist; but we consider it only an honor to be reviled and blasphemed by such corrupters of the people.

W.

[Walther]

The "Catholic People's Newspaper" of Baltimore recently wrote that if the Catholics were to take the helm here in America, they would make short work of mischievous officials. To this the "Christian Messenger" of January 1 makes the remark, "Well, then, perhaps the Romanies of New York will give back to the robbed taxpayers the millions which the New York shrews have thrown into their pockets to secure the votes of Catholic Irishmen, so that they may remain longer in office and steal longer. Splendid prospect!" - The good "ambassador" does not seem to have considered at all in this sanguine hope of his that if the "all-saints Church" receives anything from rogues, the money will then turn into sacred Church property and into the patrimony of Peter. But to demand this back would be church robbery, for which the most severe church punishments stand!

W.

[Walther]

## II. foreign countries.

The Mass Monkeys on the Strike. We find the following in the Columbus church newspaper: "What a strike (refusal to work) actually is, we do not need to explain to our readers in America, for we have opportunity enough every year to learn, often in close proximity, what this thing is. To Europe, too, these strikes have transplanted themselves, for evil, in all kinds, travels rapidly from country to country. Yes, old Europe seems to have already surpassed us in this matter, for news comes to us from there that even the Roman Mass readers, often called Mass monkeys by Luther, are "striking." This happened in the city of

\*) In former times the paper was really one, which, for want of a better one, could at best be recommended to Christians.

A rich lady had bequeathed a legacy of 3000 francs to the town church with the condition that the priests should read 40 special masses for souls annually. But these now refuse to comply with this stipulation, since, as they allege, the masses have now also risen in price, and the interests of the said sum are by no means sufficient to work out 40 masses for it. How much these dissatisfied organ-grinders actually want for their reeling here has not been reported, but on the strike they are, that is certain. But if even this Mass-pawn-strike should become general, it could truly come to such a pass that the pope would have to have the purgatorial hearth extended, because the old facility is obviously somewhat limited with respect to the Masses for souls, and would soon become overcrowded if the reading of Masses were to cease on a large scale. W. [Walther]

France. Things must look very sad for the students in France. A professor named Robin was recently removed from the list of jury men because he declared unashamedly that he believed in no God. Thereupon the students, it was on the 20th of December last, held a solemn procession in his honor; three thousand of them took part in it. - Who is not horrified when he considers that the students, who are to become the leaders of the people in the future, publicly honor a man precisely because he was bold enough to deny his God and creator? W.

Bad sign. The Crown Prince of Prussia has entrusted the religious instruction of his children to a young preacher of a rationalist persuasion.

Hanover. On November 19, the High Court of Hanover sentenced the retired pastor Grote to 1 year and 3 months in prison, loss of all honorary public offices and of the rights resulting from public elections, as well as to pay the part of the costs that falls to him, because of a defamation of character allegedly committed in his "Old Hanoverian People's Calendar".

Saxony. The "Pilgrim from Saxony" of December 1 of last year writes: "The efforts of the Union party to draw all Lutheran regional churches into the network of the Union are becoming ever clearer. And as senseless as the introduction of the Union in our Saxony should seem to any reasonable person, given the small number of Reformed Christians in our country (Saxony) and the great peace that exists between us and them, one would like to throw the net over the head of our regional church." In the following, the "Pilgrim" reports that an assembly of highly respected Protestants and unconverted people was held in Halle, which decided to ask all the highest Protestant church leaders in Germany to call an assembly representing all Protestants in the German Empire, in order, as they say, to "strengthen the fellowship of all German Protestant churches," which, however, means nothing else to this kind of people than: to unite everyone with each other. The "Pilgrim" is particularly saddened by the fact that the Leipzig university preacher and professor of theology, Dr. Bauer, was also present at this unionist meeting in Halle and voted in favor of the motion. The "Pilgrim" reminds us that this Dr. Bauer, because of his office, exerts the greatest influence on the students in Leipzig as their preacher, and that it is he "to whom

our (the Saxon) regional church has to thank" for the new oath of allegiance that has been substituted for the old oath of office. If the dear Saxon Lutherans would only open their eyes, they would see that through the introduction of the new ambiguous formula of obligation, the Saxon Regional Church has already become an unchurched one, even if it still calls itself Lutheran. We think that even a stupid eye would have to recognize, when a Unionist like Bauer gives the Saxon Lutherans the advice that they should confess their faith in this or that way, that this confession would undoubtedly be a Unionist one.

[Walther]

W.

Church News.

Rev. H. Lemke having accepted a regular appointment from Trinity Lutheran congregation at Manistee, Mich. with the consent of his former congregation at Roseville, the same was installed in his new office by the undersigned on the second Sunday of Advent, December 8, 1872, by order of the honorable board of the Northern District.

May the grace and blessing of the Lord be upon shepherd and flock!

H. Torney.

After Pastor I. M. Johannes had received a regular call from the Evangelical Lutheran congregation in Pekin, Ill. and had accepted the same with the consent of his former congregations, he was publicly inaugurated into his office, by the undersigned on behalf of President Bunger on the third Sunday of Advent, December 15, 1872.

God's grace be with him and his church!

Paul Heid.

Address: Rsv. Ll. ^ouannss,

?skin, Ill.

On the 19th Sunday after Trinity, Pastor A. Cammerer, hitherto assistant preacher to Pastor K. Schulze and traveling preacher in Minnesota, having accepted a call from the Lutheran St. John's congregation in Town Mapleso Grove and Corcoran, Hennepin Co., Minn, was installed in his new office by the undersigned in the midst of his congregation by order of the Reverend Vice-Presidency of the Northern District. May the Lord make him a blessing to his congregation!

I. Heart he.

Address: Rov. Oaemmtztrtzr,

Ossko, Honnopin Oo., Llinn.

Mr. H. Hamming, pastor of Dissen, Cape Girardeau County, Mo., having of at last found it necessary to resign his charge on account of ill health, the congregation there duly called Mr. H. Hunziker, pastor of Ford County, Ill. to cordial and urgent manner.

be their preacher, and he was installed by Mr. A. W. Bergt, pastor, on the third Sunday in Advent, Dec. 15, 1872.

May the Lord soon restore the sick man to health and help and bless the newly called man in his ministry!

I. F. Bunger.

Address: Rsv. n. Hunruksr,

Lielils, '6rr^ 6o., Hlo.

Rev. G. Reinsch, of the Lutheran congregation at Janesville, Wisc. having received a regular appointment, and having accepted it with the sanction of his congregation, is the-

The undersigned would have gladly complied with the numerous requests addressed to me in this connection already earlier, if a circumstance had not come in my way. To let such a work appear in deliveries would be highly unprofitable for the buyers. First of all, it would cost much more in the end; then, books are often lost, and those that arrive have to be dug out for a long time, are often soiled and torn before they can be bound. In most places there is no bookbinder who can make a good binding for such a book, and such a single binding is very expensive. But to deliver the whole work complete and bound at once requires a capital that far exceeds the sums I have at my disposal. Since, however, no other publisher has been found, I have finally decided, in God's name, to publish the work under the following conditions.

conditions to be tackled:

At least 2000 subscribers would have to be found. These would have to pay for their copies in four terms: a quarter of the price would have to be paid now at the time of ordering, the second quarter in about ten months, the third quarter after an equal interval, and finally the rest on receipt of the book. With such long deadlines and cheap prices, it should be possible for many to purchase the book who would otherwise not be able to do so, and at the same time the publisher would have the necessary means to pay the printer and binder.

The price of the whole work would stand for subscribers as follows: (After publication, an increased price occurs).

I. Handsome edition with good paper, bound in morocco spine & canvas cover with case price \$12.00.

The same entirely bound in leather with gilt edges and case \$15.00.

II. splendid edition, with better paper, entirely bound in morocco - leather, with gilt edges and lining, spine and pages richly gilt - price \$18.00.

The same in the same binding, with two gilt clasps - Price \$20.00.

The new edition will be an unchanged reprint of the best edition of 1768, increased with many additions. It will also contain all parallel passages by which the Teubner Bible is richer, as well as everything useful from the prefaces, tables, concordances, and so on.

The external production of the work will be taken care of in a famous printing house and bindery in Leipzig, and nothing shall be omitted to furnish the book, which will appear in large high-quarto format, well in every respect.

Orders and payments should be made with your pastor or teacher. The freight costs, which will be low, will be borne by the purchasers.

God grant that the necessary number of subscribers may soon be found, so that this Bible, which contains the pure and clear interpretation of His Word, may again be distributed and bring blessing!

Br. Dette, 710 Franklin St. Louis, Mo.

\* \*

In giving space to this announcement here, we reserve the right to report on it in a later number for those who do not yet know the incomparable value of the Weimar Bibelwerk. For the time being, the undersigned recommends the enterprise to the support of all lovers of the precious Bible book in the most cordial and urgent manner.

C. F. W. Walther.

On the 25th Sunday after Trinity, in accordance with the commission received, he was installed in his new office by the undersigned. May God the Lord be his sun and shield. S. Ernst.

To the message.

On January 11 of this year, God willing, I will make a trip to Germany in the interest of our Emigrant Mission, on behalf of my Committee. During my three-month absence

Mr I. W. Reisig

with the assistance of Messrs I. Birkner and I. H. Bergmann receive and execute all orders.

All letters and monies may be sent in, as before, under my name and address.

New York, Jan. 4, 1873.

S. Keyl, 13 Lroacl^vu^.

Invitation to subscribe to the Weimar Bible.

Since this excellent work of the Bible has become so rare in the book trade, and the price of the few copies that are still to be had here and there has long been so high (\$25.00 to \$35.00), there have been repeated calls from many quarters in recent years for a new edition of this splendid book.

Fifty-one chorales for male choir. Velvet Louis, Mo. 1873.

Without a doubt, many male choirs have felt the need to have the most beautiful of our chorales in tone and rhythm, as Blessed Dr. Friedrich Lavritz made them accessible to our church again and as they are sung in most of our congregations, in the harmony suitable for male choirs. Teacher H. Holter in St. Louis has just begun to remedy this need by arranging 51 chorales for four male voices in the manner indicated. It was not an easy task to strictly apply the rules of the old tonality without at the same time transgressing the now valid laws of the basso continuo and thus to produce the old masterpieces of the ecclesiastical chorale in their wonderful idiosyncrasy intact and yet within such narrow limits as the male choir requires, in a desirable manner for the spoiled ear of the present. Insofar as we think we may allow ourselves a judgment in this area, we believe we may pronounce that Mr. Holter has happily solved his task. May now many male choirs make use of this valuable gift. A rhythmic chorale performed by well-sounding male voices will often make a more powerful impression in a church service, if it is correctly sung by these voices in key and harmony.



than many motets that are composed for "sacred" use. use. The 51 chorales are given in a booklet of 16 pages in a somewhat larger format than that of Layriz's original "Kern des deutschen Kirchengesangs," and can be obtained for 25 cents a copy and for 42.00 a dozen at the address: Zlr. S. 2415 Xortü 15tü 8tn., 8t. Douis, ÄIoW [Walther]

Conferenz - Ads.

The Peoria Pastoral Conference will meet, God willing, at the residence of Rev. Heid, in Peoria, on the first Wednes.oday in February, 1873. H. Sieving.

The Iowa Specialconference will meet, God willing, on the first Tuesday in February, 1873, at the home of Mr. Past. Osterhus at Dubuque, Iowa. Those who cannot come have to send their work to the local pastor a few days before. Pastor H. Cämmerer has to preach, Pastor L. Crämer is his substitute. Chr. Fr. Herrmann, Secretary.

From the Asten to the Asten of January, 1873, God willing, the Middle Specialconference of the Missouri and Illinois Synods will assemble at Beardstown. The subject of discussion will be theses on baptism and on sermon preparation by Rev. Burkhardt. H. Meyer, Secretary.

The Southern Michigan Pastoral Conference will meet, God willing, at Detroit on the 4th and 5th of February at the home of the undersigned. Detroit in January 1873. I. A. Hügli.

The first District Conference of the pastors of the Minnesota Lutheran Synodal Conference will meet, God willing, from the afternoon of the 18th of February to the 20th at the home of Rev. H. Fischer in Town Benton, Carver Co., Minn. Main subject of discussion: Thesis XVIII. ö. u. flg. of the paper: "The Evangelical Lutheran Church the true visible Church of God on earth. " I. Herzer.

Received in the Western District treasury:

To the Synodical treasury: from Trinity District in Velvet Louis, 413.45 From Past. Thurner's congregation at Guttenberg, Iowa, 4'10.00. Past. Thurner 44.00. Of the Immanuelsstr. in St. Louis 410.70. Collecte of the congregation of the Rev. Katthain at Hoyleton, Ill. 46.10. From the "synodal box" of the congregation of the Rev. Döderlein in Chicago 421.40. From Chr. Zum Mallm in Chicago 45.00. Past. Sapper's congregation in South St. Louis 419.75, Rev. Bergt's Gem. in Palitzdorf, Perry Co, Mo, 46.50. whose church in Perry County, Mo, 42.50. of Rev. Achenbach's Gem. in Venedy, Ill, 425.00. of Rev. Meyer's Gem. in Leavenworth, Kansas, 47.20. Rev. Meyer there, 41.00. Coll. in Past. Heinemann's Gem. at Neu Gehlenbeck, Ill, 48.20. Two coll. in Past. Hahn's Gem. in Staunton, Ill., 415.84. Coll. of the Gem. of Past. Bremer at Lake Creek, Benton Co. on, Mo, 49.00. Coll. of the Gem. of the Past. Katthain in Hoyleton, Ill, 45.30. Coll. of the Gem. of the Past. Streckfoot in Washington county, Ill., 424.80. of Past. Nützel's Gem. in West Ely, Marion Co, Mo, 44.75. Past. Graves' Gem. in St. Charles. Mo., 444.00. Zur AlCage - Unterhalts - Kasse: Vom DreieinigkeitsDistrict in "t. Louis 411.00. From the Immanuel District there 411.00. From Past. Köstering's parish in Frohna, Perry Co. there, Mon., 444.25. From its parish in Altenburg, Mon., 455.00. To the Synodal - Missionary Fund: From Past. ReisingerS Gem. in Danville, Ill, 412.00. From himself 41.00. Collecte of the Gem. of the Rev. Brandt at Baden near Ät. Louis 49.00. For inner mission: From Trinity Distr. in St. Louis 41.15. From Immanuel Distr. there 42.80. From Marg. Droge in Lafayette Co, Mo, 42.00. A part of the Mission Festival-Collecte in Past. Winters Gem. in Hampton, Ills, 4-14.00. Collecte, ges. in missionary hours by Past. Mceßler, Palmyra, Mo., 45.55. from Bro. Best by Rev. Mießler there, 41.00. By Karoline Erfmeier at Waterloo, Ill., 42.50. For Past. Brunn's Institution: From Fried. Deuser in Saint Louis 50 Cts. On the emigrant mission in New York: Don Past. Thurner's congregation at Guttenberg, Iowa, 4'4.00. Past. Sicvina's parish in Lincoln, Mo., 47.10. On the Hermannsburg Mission: From Past. Landgraf in St. Louis County 50 CtS. Mrs. Mießler by Rev. Bergt at Palitzdorf, Perry Co, Mo, 41.00. A part of the Mission FestivalCollecte at Past. Winters Gem. in Hampton, Ill, 415.50. from H. Kirchenwald in Davenport, Iowa, 43.00. from Mr. Obermueller through Past. Bergen at Jacksonville, Ill, 45.00. To the Emigrant - Mission in Baltimore: By Chr. To the Mallm in Chicago 45.00. For the seminary at Addison: Collected at a wedding by Teacher Leeser at Troy, Ill, 42.00. For the congregation at Big Rapids, Mich. by Past. Roeders Gem. in Dunton, Ill, 410.00. For teacher Dörfler: From Past. Landgraf's congregation in St. Louis Covnty P8.00. Of some members in Past. Kilian's Gem. in Serbin, Texas, 410.00. Collecte in Past. Katthain's Gem. in Hoyleton, Ill, 47.00. For Mrs. Rev. Muckel: From Mrs. H. D. Bruns in Lafayette Co, Mo, 41.00. For Mrs. Rev. Kähler: From Mrs. H. D. Bruns in Lafayette Co, Mon, 41.00. E. Roschke, Kassirer.

For the Lutheran orphanage near St. Louis the following further gifts of love for the necessary building have been received by me: From the parish of Mr. Past. Weinbach in Bergholz, N. I., 823.00. From the parish of Mr. Past. Geyer at Carlinvrle, Ill, 822.00. Of the parish of Mr. Past. Pfeiffer in Macon City, Mo., 87.00. Thank offering from Mrs. Pastor Scholz for convalescence 8'2.00. Subsequently from the congregation of Mr. Rev. Landgraff 81.50. By Mr. Past. Loßner in Brecher, Ill: from Christoph Kölling 85.00, H. Rumppe 85.00, G. Meyer 82.00, I. Hein 81.00, D. Haase 50 Cts, L. Schäftlein 50 Cts. From Wittwe Welker in New Mile, Mo. 810.00, by Mr. Past. A. Frese in Nebraska: from I. Holz 81.00, A. Lambrecht 81.00. By Mr. Past. Nützet in Columbus, Ind. from Mr. Joh. Piel 82.00, from the piggy bank of his son Eduard 81.00. By Mr. Past. Johl from his congregation 812.00. By Mr. Rev. Horst from some members of his congregation in Columbus, O., 85.15, from his branch congregation 84.50. From the Immanuel's District in Samt Louis by Mr. F. W. Stiegemeyer 835.00. Collecte of the congregation of Mr. Past. Schröppcl in Grand Haven Township, Mich. 84.80. Collecte of the Gem. of Mr. Past. \*tiegemeyer at Centre Grove, Iowa, 833.00. From the school children of the 4th grade in Trinity District at St. Louis 88.25. From Mr. Teacher O. Gotsch and his school children there 810.00. By Mr. Past. Gotsch in Memphis, Tenn. from Mr. Gottl. Heidelberg 85.00. By Mr. Past. Trautmann from A. K. 82.00, N. N. 50 Cts. By Mr. Rev. Wolbrecht at Okawville, Ill, from the congregation thereof 810.00. By Mr. Rev. Holls by Mr. Jak. Beck in Columbia, Ill. 85.00. \*t. Louis, the 20th of Dec. 1872. I. M. Estel, Cassirer.

With heartfelt thanks to God and to the dear and dear brethren and friends in our Synod, I certify to have received the following further supports: From Dr. Sihler 85.00. Mr. Past. Werfelmann 82.00. From the congregation of Mr. Past. Engelbert 824.03. From Mr. Past. Darb 82.50. From the Lehrerconferenz in Chicago 836.00. From Mr. Lehrer Grauer 85.25. From Mr. Past. F. Wyneken 85.00, from some members of his congregation 850.00. Mr. Past. Schlechte 81.00, from some members of his congregation 86.85. From Mr. Past. Diedrich's congregation from: H. Oeters 81.00, Erdenbrecher 81.00, Handle 81.00, Schildwächter 50 Cts, Mann 50 Cts, Taulsen 50 Cts, Frau Hölzt 50 Cts., Agarb 50 Cts, Taulsen 50 Cts, Schildwächter 25 Cts, Fraut 25 Cts, Große 10 Cts, Hrn. Past. Diederich himself 81.40. From Mr. Past. Allwardt 82.21, from his congregation in Princeton 84.00, from his Trinity congregation 84.54. Collected at Mr. Teacher Friedrich's wedding 86.25. From Mr. Past. Ächenbach's congregation 88.00; afterwards from some members of the same congregation, et al. from H. Biermann 85.00, Chr. Biermann 82.00, Ph. Alwas 82.00. From the congregation of the Rev. E. Nöder from Ch. Niemeier 81.00, W. Nolting 50 Cts, H. Tägcs.wife and children 83.00, H. Kolberg and children 81.50. From Hrn. Past. Weyels congregation 88.20, from his Immanuel's congregation 85.20, from his confirmands 80 Cts, from K. Strube 50 CtS. Collected by Mr. Lehrer Glaser from E. Rower 82.00, K. Dammeier 82.00, F. Ostermeier 82.00, L. Meier 82.00, F. Tickmann 81.00, W. Rower 8'1.00, F. Nehling 81.00, Chr. Wilharm 81.00, C. Steuerberg 81.00, H. Burke 81.00, H. Baumhöfer 81.00, H. Bade 81.00, Chr. Müller 81.00, Prange L Co. 81.00, F. Dammeier 81.50, Chr. Meier 81.00, Chr. Ostermeier 81.00, F. Tchildmeier 50 Cts, Schmidt 50 Cts., C. Römer 50 Cts., Chr. Harmening 50 Cts., C. Steigmann 50 Cts., F. Hartmann 50 Cts., W. Röwer sen. 25 Cts., C. Schröder 25 Cts., by the school children of his class 84.85, by H. Bergmann 50 Cts., teacher Glaser himself 82.00.

With the heartfelt wish of a rich repayment - \_\_\_\_\_ F. Dörfler. The undersigned hereby acknowledges, with heartfelt thanks to God and the benevolent donors, the receipt of the following further gifts for the poor of the congregation of Mr. Past. Eirich in Nashville 815.00. From the congregation of Mr. Past. Äarrer in Bielefeld 85.00. From the congregation of Mr. Past. Holtermann in Island Grove 810.85. From Mr. Teacher Meier in Vincennes 82.00. From Mr. I. F. Hallenberger in Marshall 81.00. From the Fions congregation of Hm. Past. Tirnenftein in New Orleans 841.70. From the congregation of Mr. Past. Nützel in West Ely 87.50. From the congregation of Mr. Past. Jske in Jda 85.00. By Mr. Past. Crull, collected at the wedding of Mr. Herpolsheimer, 84.00. From the congregation of Mr. Rev. Heintz in Crown Point 88.00. From the congregation of Mr. Past. Schuricht in Vandalia 811.05. From the congregations of Mr. Past. Bemreuthcr 812.25, namely: from the congregation in Olean a Collecte 83.07, from individual members and himself 83.39, from the congregation in Allrghany, Cattaraugus Co. 8'5.79. From the congregation of Mr. Past. Hörnicke in Town Wilson 87.25, by himself 81.00. From the congregation of Mr. Past. Rupprecht in North Dover 813.60. From the St. Paul parish of Mr. Past. Mödinger in New Orleans 870.00. From the parish of Mr. Past. Dicke 85.50. By Mr. Teacher Pb. Müller on Grand Prairie 822.10, namely from Fr. Frickschmidt 85.00, H. Grewe 85.00, F. Büuing 82.00, D. Matten 82.00, H. Winter 82.00, C. Segelhorst 81.10, H. Hohlt 81.00, F. Rennegarbe sen. 81.00, G. Jakob 81.00, F. Stork 50 Cts., D. Stork 50 Cts., H. Büning 50 Cts., H. Segelhorst 50 Cts. Monroe, Dec. 27, 1872. I. S. Simon.

Received for the seminary budget: By Rev. H. Crämer from the sewing club of his congregation 820.00. By Mr. Past. A. Lehman" from L. Schrimber 81.00. By Mr. Rev. Hudtloff 85.00. For poor students: Through Mr. Past. Diederich by Mrs. Mierisch 81.00, Mr. Past. Stutz 82.50, by himself 82.50 for Raus. Through Mr. Past. Lauterbach from a Reformationsfrst-Collecte of his two congregations 83.00 for Brammer and 83.00 for Eyrich. By Mr. Past. Matuschka from his parish 810.00. By Mr. Past. Johl from his congregation 810.00. By Mr. Rev. F. Schaller, collected at the wedding of S. Schreiber, 817.00 for Heinr. Jungkunz in Watertown.

**Printing Office of the Synod of Missouri, Ohio ". e. St.**



Herausgegeben von der Deutschen Evangelisch.  
Zeitweilig redigirt von dem Lehrer: C.

Year 29.

(Sent in by Dr. Sihler.)

**This is also one of the reasons why our much preaching and teaching has so little success with some of our church children.**

It is unfortunately a rather obvious fact that the spiritual life in our congregations, and especially in the older ones, does not increase at all to the extent that they are publicly and especially served and supplied with God's Word; indeed, from time to time it appears as if this life were rather decreasing than increasing. The proofs of this are not far off. Among these are, for example, the comparatively scanty attendance at the church meetings on Sunday afternoons and weekday evenings, as well as the average attendance at the regular congregational meetings, and the scanty participation of those present in the proceedings; furthermore, the slackening in brotherly punishment, which, if administered with love and wisdom, could prevent many a harm and disaster. The tendency to put oneself on a par with the world, with unbelievers, in acquiring, possessing, and using earthly goods; the tendency to participate in worldly pleasures and amusements, and the increasing addiction to pleasure, especially among the young people. Not less noticeable is the lack of earnestness and love for a truly Christian upbringing of children, and therefore also the loose connection between the parents and the growing children; furthermore, the scanty and slow coming together of contributions to erect and execute the necessary buildings for our growing educational institutions; the decrease in the number of readers of "Luther's People's Library"; the low participation in the keeping and reading of our church magazines.

Whence now all this? The main source is probably, as it has unfortunately always been, the increasing ingratitude and the resulting satiety with regard to the divine grace and gift of his pure and beatific gospel, the proclamation of which publicly and especially still has its place in our synod. Already in 1527, that is, ten years after his first testimony in the 95 Sentences, Luther complained that a city that had formerly easily fed 30 lazy bellies, namely monks, now scarcely had enough money to feed them.



Vergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. the 1st of February, 1873,

No. 9.

a Protestant pastor. He also teaches and warns his dear Germans with these words: the Gospel is like a moving downpour; the Orient had it, but it is gone, they now have the false prophet Mohamed; similarly, the West (Italy) had it, but it is gone, they now have the Pope. And after this he exhorts our people to keep this treasure safe, not to move God by increasing ingratitude and satiety to give it to other nations, perhaps still far off, who will bring forth its fruits.

Let this also be said to us. Our synod is still young, and yet the ingratitude and complacency in the doctrine of God's pure and honest word is already manifested in many ways in not a few hearers, as has been said above. Now it is true, of course, that with respect to outward goods and bodily benefits God is kind even to the ungrateful and wicked; he still lets his sun go out on the wicked, who use their light only for works of darkness, and on the good; and he sends rain on the fields of the righteous as well as of the unrighteous, who mostly use their yield only to increase the unrighteous mammon. He still brings rain and fruitful seasons to the nations, as his creatures, and fills their hearts with food and joy, even though they do not give thanks to him and could be put to shame in their ingratitude toward God by their grateful domestic animals, if they were not so drowned in unbelief and the carnal mind.

But God's attitude is different with regard to his spiritual gifts and benefits, and especially with regard to the pure and clear preaching of his gospel, that is, the joyful message of his grace in Christ for the sinful children of Adam who have fallen from his righteousness and have been condemned to eternal damnation and hell under the curse of his law. This gift is too great, this blessing too abundant, this treasure too rich, noble, and delicious, for God to be able and willing to bear at length the increasing ingratitude and satiety, in which, indeed, there is also a tacit contempt. For we have this treasure, against which all the gold, silver, pearls, and precious stones of the whole world are nothing but dust, dung, and ashes,

God has tasted no more and no less than the offering of his one and only Son, through whom he created, sustains and governs heaven and earth, who, like the Father, measures the heavens with a span and the earth with a trillion, and before whom all nations are esteemed as a drop in the bucket and a mite in the balance. And of his own Son, who, according to the will of the Father, became man to the end, to place himself between the wrath of God and our sin, God did not spare this Son, as in his judgment, and laid on him our punishment of death, that he might spare us his enemies, and instead of eternal punishment give us forgiveness of sin and eternal life by grace. And in order that we might believe this, he has put this grace of his and Christ's into the Scriptures and into the preaching of the Gospel, the hearing of which kindles true faith in Christ in the heart of the poor sinner. Without the blood and death of God and Mary's Son, there would be no gospel; and since the increasing ingratitude and satiety for it is at the same time a real contempt and disregard of his grace in Christ and the fervent love of the Saviour of sinners, he cannot, according to his holiness and justice, do otherwise than let this sin be followed by its due punishment. This, however, consists in either taking away the preaching of his word altogether from the ungrateful and full, and in consequence of this letting them wither and rot spiritually as mammon servants or epicureans (pleasure-seeking carnal men), or in not resisting the devil, or that he does not prevent the devil from inciting arrogant spirits to corrupt the pure and true, righteous and saving gospel through false teaching, and to draw their listeners away from true faith in Christ and somehow drive them to works in order to atone for sins and earn forgiveness.

Now then, what a grievous sin is ingratitude and satiety in regard to the pure gospel, and what grievous punishments and judgments it inevitably entails, if repentance and correction do not take place. Now let us consider more closely what the inscription of this essay says. For what is also a reason



why our much preaching and teaching has so little success with Angel Gabriel, further with her own and Zacharias' praise and some of our church children? thanksgiving and with the greeting of Elizabeth, also perhaps with

First of all, it should be noted that the listeners in question here these and those prophecies of the Old Testament about the birth are not those whose hearts the Lord compares to a trampled path, of Christ, such as Is. 7, 14. and Mich. 5, 1. which were now fulfilled. where the seed that falls on it is replaced and eaten up by the birds. As a result of this comparison, she was strengthened in knowledge And the Lord Himself interprets this part of the parable, when He and faith, and rejoiced in the spirit of God's grace and truthfulness. says, v. 12: "But they that are by the way are they which hear it; Similar things ought to happen in the heart of a believing and and afterward the devil cometh, and taketh away the word from studious hearer of a righteous sermon. But for this it is necessary their hearts, lest they should believe and be saved." These, in fact, that he are spiritually dead people, who may be present in body, but are Third, not to hang up the sermon at home with the Sunday skirt, spiritually absent, in that the devil chases through their minds all but to open the Bible in the evening and read the text on which the kinds of desires, thoughts, and images connected with their sermon was preached. Of course, the prerequisite here is that the favorite and habitual sins, or puts them into a state of dull dreamy preacher has not preached over the text, has not digressed right brooding. In both cases, only the sound of the words reaches their and left into all kinds of side thoughts, has not occasionally taken ears, without their meaning being grasped by the mind, and thus spiritual walks and collected a bouquet of all kinds of flowers, which arousing the heart and conscience. he now holds up to the noses of his listeners in order to breathe in

No! Here we mean hearers who are truly attentive and do not its spicy fragrance and not to deny the collector due recognition refuse the Holy Spirit to reach their hearts and consciences through and gratitude. Rather, the prerequisite is that the preacher has the rightly understood Word, in order to work and maintain there finely rubbed the text, explained it thoroughly and applied it in a righteous repentance toward God, true faith in our Lord Jesus godly manner, divided the law and the gospel correctly and, with Christ, and new obedience in good works and patience under the proof of the spirit and the power and according to the ability that cross. Nevertheless, they lack the proper faithfulness and diligence God offers, has seized and moved the whole man, according to in the spiritual digestion and appropriation of the Word of God they mind, heart and will. In such a case, it will not be difficult for his have heard. For this must be done in a similar way to the bodily parishioner to remember the explanation and application of the text process of nourishment; for by the mere eating of bodily bread, for as far as possible, and especially to continue to think about what instance, no one becomes and remains strong and vigorous; not the Holy Spirit has made especially clear to his heart and does the pleasant taste on the tongue help, though it should remind conscience in the sermon, whether it is repentance or faith or good a man of God's gift and move him to thanksgiving. The bread that works or patience in the cross and tribulation and the hope of is taken into the mouth must undergo a continual transformation eternal life. For it is not without cause that this has been done by through the interaction of several organs of the body, such as the the Holy Spirit through his word even in oral preaching; he alone teeth, salivary glands, esophagus, stomach, pancreas, gall bladder knows what each of the faithful, whom he graciously indwells, and the absorbent vessels, until it finally becomes blood, in which especially needs under certain circumstances, whether it be is the life of the body and which, in its circulation, nourishes all parts doctrine or exhortation, or punishment or consolation. Without such of the body. godly reflection and wholesome introspection on the relevant

The spiritual process of digestion and nourishment must scriptural word and its faithful interpretation and application in the proceed in a similar way. The spiritual life-bread, namely not only sermon, the Holy Spirit's gracious forbearance is unfortunately the word of God read but also the word of God heard in a faithful thwarted and the spiritual growth of negligent Christians hindered. sermon, must be absorbed, digested and assimilated in the believe After all, such enlightenment and education intended by the Holy Spirit is worth more than many thousands of pieces of gold and through the interaction of heart, memory, mind and will, so that as silver, which cannot nourish and enrich the immortal soul! But let spiritual life-blood it may nourish, warm and enliven the whole him who, through indolence or carelessness, more and more Christian person inwardly. evades this gracious discipline, not be surprised if the persistent

This is to be explained in more detail in the following. In the first hearing of sermons, however thorough and lively, produces less place, then, it is of use that the Christian-minded hearer should not and less fruit in him, and spiritual satiety sets in more and more. be satisfied with these and those shocks caused by the preaching God's word always wants to be moved, exercised and driven if it is of the law, and with these and those stirrings caused by the to bear fruit, and without such exercise no increasing skill in preaching of the gospel. For though both come from the Holy Spirit, knowledge and in the application of it to heart and life is attained; it would betray a morbidly pietistic emotional faith if one were and because it is just against this that the inherent sloth of Satan is strengthened by his secret workings in the old man, it is all the more satisfied with this, or even, in good Methodist fashion, found his necessary that the new man should oppose it ever more earnestly peculiar piety in these stirrings of feeling. and persistently, and that such exercise should be constantly carried on.

On the other hand, it is very important and salutary that the word heard be moved in the heart, as Mary, the mother of the Lord, did; for she compared the gospel message of the shepherds from the mouth of the angel, this first preacher of Christ in the New Testament, with the announcement to her of her conception and birth of the Son of God by the Lord. Fourthly, it is also very helpful and salutary for this if the reader and observer of the present text can find the so-called parallel passages in a good Bible study.



The author of the first edition looks up and considers the passages that deal with the same subject elsewhere in a canonical scripture, and from this or that side put this or that passage in a still clearer light.

It is only through such movement, alongside, and driving of the divine Word that the right Lutherans, who are faithful to the Bible and to the confession, can come into being, which were plentiful in the age of the blessed Reformation, but in our weakened times are unfortunately only thinly sown. It is these alone who have a firm heart and, far from being blown to and fro by every wind of doctrine and being driven about by strange and various teachings, are rather able to recognize and punish false teachings, even if they are not preachers. But it is very doubtful how many of our ecclesiastics would be able to convict an erring enthusiast, who also attracts God's word, that he is falsely accusing and interpreting it, and to heal him, if possible, of his error by the truth. Such efficiency and skill is all the more necessary in this country, since we Lutherans are surrounded by the worms and ulcers of so many sects.

It is therefore especially incumbent upon us shepherds and teachers not only to feed the flocks of Christ commanded to us with the pure Word of God, but also to instruct them in the manner in which they are to handle the heard preaching of the divine Word at home, so that this preaching may produce all the more fruit in them. And even if not everyone uses these instructions, some will. And to this end this essay should provide some assistance. -

#### News from and about the Bavarian Regional Church, from two private letters.

Two members of the congregation within our Synod have recently received two letters written towards the end of November from a member of the congregation within the Bavarian Regional Church, which have been kindly passed on to us. We cannot help but share the following with our readers from the first of these letters: "In any case, the non-denominational communal school will not be long in coming; the present chamber majority is perhaps still the only obstacle. The confusion in the Roman Church is pushing more and more for new laws concerning the church, school, etc., and unbelief has also long since been stirred up. Incidentally, the communal school can hardly be worse than our Protestant one here. The sayings are mechanically driven into the head, so that they only become a disgust to the children to whom they are not explained. The unbelieving teachers classes also always underflow their poison; the youth is unprotected, morally quite corrupt, a true picture of the community, a sign of the times, which lets expect the worst for the future. The pastors themselves are largely responsible for the fact that they are trying to take away the supervision of schools, which, by the way, they have been doing here since the beginning of the century as servants of the state, not as servants of the church. Most of them do not care at all about the school; others really believe that the teachers are their boot cleaners. They are just royal priests, educated people. I can remember only once in my school days that a priest came to our school and listened to our lessons. - Civil marriage can't do much harm either. Once it is anyway a

It is an abomination that the ungodly are forced to have their marriages blessed with God's word; then it is also disgraceful that, according to the ecclesiastical order which they invoke, pastors may be required, under penalty of dismissal, or suspension, and are indeed required to marry all those who have been divorced by the secular court, all adulterers, against their conscience. Hereby I have already passed over to the territory of the church. I have not yet left, but I will hardly be able to bear the present state of affairs any longer. The pastors have done everything they can to keep me back, they are very friendly and want to keep me, even though we are of different faiths. But I can no longer reconcile myself to the national church; it is a motley crew of all kinds of people, its regiment is unvirt, its doctrine is the most colorful mishmash imaginable. Every doctrine is justified, only the Protestant Unitarians have been opposed without being able to do anything to them. Hörger will try to prove in a forthcoming book that the Bavarian Protestant Church has never been a Lutheran Church. Löhe already did the same and publicly declared that he and others could no longer remain. But they remained under protest, because they believed that they could act as a leaven in the regional church. Pastor Rödel, one of Löhe's friends, is said to have said in the meeting in which they made the latter decision: 'What is actually stopping us? - The bread bag/ - I am at present still not completely clear and decided ... Who can speak of congregations, heaps they are, consisting of pagans, Turks and Christians of various faiths, to whom the church regiment appoints a pastor, without anyone being allowed to ask who he is to whom the office of shepherd over the herd of wolves, goats and sheep has been entrusted. God grant that the colossus of the national church may soon fall into ruins; this is no church, no community of people of one faith and confession, but the finished world. Nor is there a trace of discipline. Whether I believe in a God or not, that is why a blessing is pronounced over my bones at my grave, that is why I can receive every blessing from the church that it can bestow. Faithful pastors only act against their church order or try to twist and circumvent it when they seek to establish a Christian order in their congregation according to their conscience. I have been much in the parsonages this autumn, but have heard so much in them that ought not to be heard from Lutheran church servants, that I am glad when I need no longer enter them."

In the second letter it says: "Until the year 1849, the Protestant candidates of the Lutheran confession were committed to no confession at all in the Consistorial district of Bayreuth; in the district of Ansbach, an ambiguous formula was introduced. Löhe and friends made a motion at the General Synod of 1849 that it should work towards the introduction of a strict obligation. Their motion was rejected. On the other hand, the church regiment later ordered that all candidates be presented with the question at their ordination: -Will you faithfully conduct the office which is commanded you according to God's will, preach the revealed doctrine of the holy gospel according to the confession of our Evangelical Lutheran Church purely and loudly, administer the holy sacraments according to their institution, and precede with a pious and godly life those whom God has commanded you?

If any of you have trusted in me, testify to this before the face of God and of this Christian community by saying 'Yes'. The ordinand answers: 'Yes, so help me God, Amen? Now it is left to each one to decide what he considers to be 'God's will' and what he understands by the 'revealed doctrine of the holy Gospel' which he is to preach according to the Confession (i.e. at any rate as much as according to the principles of the Lutheran Confession). This vow is made without hesitation by all false spirits. On the other hand, every pastor must take the following oath when he is appointed: 'I swear to fulfill my official duties faithfully and with conscientious accuracy, according to the instruction given to me and the existing church order, as much as is in my power, so help me God and his holy gospel/ That more importance is attached to this than to the ordination vow, you will recognize from the formula. I have not read the Instruction, but a pastor has told me that it contains much that is wrong and that he cannot in good conscience follow it.

hold. The church order consists of individual orders of the church regiment from older and more recent times and is contained in the official handbook of the pastors. However, it also includes more recent Oberconsistorial resolutions that have only been issued since the publication of the handbook and are therefore not known to me. From the fact that the church regiment has the power to change the order at will and that the oath binds to every church order that the church regiment has established or is still establishing, you may already recognize that the oath is to obligate to unconditional obedience to the church regiment. The church order is certainly a! I mean its form, and our confessions expressly say (Conc. Form. Art. X.) that such shall not be imposed on the church of God by compulsion against its Christian liberty, but our church regiment immediately imposes a target on the action of a pastor, Suspension, who does not adhere to it exactly, otherwise he may believe and teach what he likes. God's word says, He that eateth and drinketh unworthily, eateth and drinketh judgment to himself. For this reason our church has commanded that people should not be led unheard to the sacrament as swine to the trough. Interrogation, however, is only possible where personal confession takes place; therefore pastors have applied for the introduction of it, and at the same time have asked that they be permitted to reject the impenitent by the power of the father confessor. This was, after all, according to the confession, for the same says (Schmalkaldic Articles) that all pastors should have the jurisdiction to banish those who lie in public vices, and that the bishops have taken it to themselves as tyrants. The Oberconsistorium first says that it does not want to declare personal registration inexpedient where it exists, but the motion to introduce it also where it does not exist makes it angry, it declares the 'existing order to be sufficient,' the new one would bring -contradictions and mischief\* and therefore (!) its necessity and practicability must be -doubted'. Finally, it finds itself moved, especially since compliance with the wishes of the pastors would easily lead to an overstepping of official authority and abuses, to issue the instruction to all parish offices that no one can be required -to personally register for communion as a duty and' that -the suspension (rejection) out of confessional power remains entirely forbidden\*; but if a pastor once finds an unrepentant to whom he

If a member of a congregation feels compelled in conscience to refuse admission to Holy Communion immediately, he must seek permission not from God's Word, but from his ecclesiastical authority, and inform the person who has been temporarily refused. - Later decrees are somewhat milder, but contain the same principles, and even go further, saying that even in a parish where personal confession still exists from time immemorial, a member who abandons the old custom must not be urged to appear before the pastor, but must be given Holy Communion without interrogation. This is what all those will do who have reason to shun interrogation. - But in later decrees it is said that the impenitent should be 'admonished' and 'advised not' to come to the holy Sacrament, lest they receive it for judgment. The more faithful pastors make use of this, especially in the country, and the people who know nothing else put up with it when the pastor says he cannot hand it to them, especially since a layman seldom knows anything about the official manual and church regulations. But if someone cannot be turned away, the pastor must obtain the decision of his authority and proceed according to it. In a hundred cases, however, the consistory will decide against one, and the sacrament is to be administered to the ungodly. Do you see now that the commandments of men are set above the commandments of God? Pastor Clöter in Illenschwang teaches the grossest chiliasm, already drives to the exodus, names the country where the chiliasts will find a place of salvation when the Antichrist appears, calls the Lutheran doctrine of absolution a blind man's game, worse than Tetzels indulgence stuff, lets a somnambulist run around in the country, who predicts future things by God knows what inspiration, recommends them where he can, denies that we receive forgiveness in Holy Communion, overturns even the doctrine of justification, and falls upon the 'Lutherans' with venomous scorn. But it does not occur to the church regiment to intervene against him; no, the wolf is still insolent; when he was told that he should resign if he could not or would not teach according to the Lutheran confessions, he answered in his paper that the doings of the Lutherans ought to be appreciated from another side (i. e., the church regiment). and then asks venomously since when the constitution had changed, and since when the Protestant Church had become a Lutheran Church, then why the Lutherans, who publicly declared around the year 1850 that they could no longer remain, had not left. Yes, one may teach with us what one wants, if one only follows the human commandments of the church regiment. Only against Illing in Kitzingen did one take a more serious stand; for the Protestant association is too rough and Illing attacked the church regime from the start, held stormy speeches in the taverns of his and the neighboring congregations 2c. He also shows how little power the regional church has. In response to the Oberconsistorium's demand that he either resign or resign his office, he replied that he was doing neither of these things, and revoked his ordination vows by publicly declaring that he no longer held to the Lutheran confessions. Now the Oberconsistorium could suspend him for a time, but that would not be a dismissal from office. It can dismiss a vicar itself, but not a pastor employed by the king, because, as it says in a royal resolution, -the removal of delinquent pastors from office is not a matter for the king.

The dismissal of a clergyman from the pastorate can only behave. It is quite amusing. First the gentlemen tell the people that effected by Our Most High resolution, and this only for reasons they are not human beings but monkeys, and then they scold them which We (i.e. the King) recognize and find sufficient\*, and "aagain when they really behave like monkeys in confirmation of the complete dismissal from the clergy - a dismissal from the pastorate new philosophy. W.

without pension - cannot take place without the remeasurement of [Walther]

the indispensable assessment for punishment because of crimes The Christmas Tree. In Pastor Brobst's Luth. Zeitschrift of January committed\*, "only because of transgression of certain penal laws, 11, a contributor rightly points out that the custom of placing the not because of official misconduct\*. If you read this with attention, Christmas tree hung with all kinds of sweets in the church at you will well realize how sad things must look in the national church Christmas is not a proper one, but that it would be preferable to - only as a result of its church order conjured up by its ministers, relegate it to the schoolroom. W.

or, as the Dorf-Kirchenzeitung correctly says, church disorder, for [Walther]

all the provisions cited are taken from it, that is, not individual Chinese. The Pilgrim writes: "Between sixty and seventy decrees, but rightly existing ordinances, by the observance of Chinese in Belleville, New Jersey, pupils of a Sunday school which which God's word and confession must be pushed aside. Just Mr. Gasparin de Wüt had established for them, recently presented think, the congregation must keep a wolf, because a king of foreign their benefactor with a silk banner bearing the inscription: "China's faith cannot see the reasons for his dismissal and find them Sons Take JEsuman!"\* - Whose heart does not well up with joy at sufficient! I have abstained from the Lord's Supper here since this news? Would that God would give our dear Lutheran Church a spring, because I could only receive it at the local altar from the man who would set out to bring the message of the salvation of all hand of a false teacher with an offense of conscience. I long for its sinners to the thousands of the sons of China whom God has led very much and therefore I would like to be clear soon. I have also into our blessed America and seems to want to lead in ever-seldom attended the sermon, and instead have edified myself from increasing numbers. There would be no lack of means for this, if Luther's church postilion."

God would only give us the right man. W.

[Walther]

Louis Napoleon, the former Emperor of the French, has died, as the newspapers report, in Chiselhurst, England. Thus the Antichrist of Dr. Seiß and other chiliasts is dead, and yet the millennial kingdom has not yet dawned; they will now have to look around for a new Antichrist. If the Lord thus destroys all their dreams, which they invent for themselves in their chiliastic raptures, will they now recognize the Antichrist prophesied and clearly described in God's Word, namely the Pope of Rome, as the true Antichrist? Well, we shall see. But enthusiasts do not sit in God's Word, but next to it. - Thus writes the "Ev.-Luth. Gemeinde-Blatt" of the Synod of Wisconsin of January 15. Perhaps some readers will think that it is

To the ecclesiastical chronicle.

I. America.

"The Pilgrim" from Reading, Pa. of January 11, writes in a leprosy "Review of the ecclesiastical events of the past year" among other things the following: "We commemorate here the separation of Lutheran congregations in the Kingdom of Saxony from the national church, which the decisions of the previous year's national synod made necessary for them. The Lutheran Synod of Missouri sent one of its preachers to those free congregations in and around Dresden, and as insignificant as this separation may be on the surface, the fact remains that the Lutheran Church of America, which is in the process of growing, is able to stretch out its arm across the wide sea to help and raise up the children who have been placed under its care. The thought suggests itself that this process is a pointer to greater and more extensive contributions on the part of the American Lutheran Church to the ecclesiastical reorganization of Germany. So much can probably be assumed with certainty today that a Free Church brought into being in Germany by the dissolution of the Landeskirchen will have to hold and align itself with what has matured in the course of time on American soil."

hardly believable that Dr. Seiß teaches such gross chiliasm, since he is an outstanding member of the General Couvncil, which, as is well known, professes to be strictly Lutheran. And yet what the "Gemeindeblatt" writes is perfectly true. Dr. Seiß has written a book entitled "the last times," in which is stated what the "Gemeindeblatt" accuses the Doctor of. On page 178, Dr. Seiß asserts that shortly before the beginning of the millennial kingdom the Jews will be led back to Palestine and their nationality restored, and that now a great war will arise, led by allied armies "under the last head of the beast" (Rev. 13), which is "quite probably (most likely) the emperor of the French." This the Dr. elaborates on pages 341 to 349, where he answers the question, "Is Louis Napoleon the personal Antichrist?" and after giving a good many reasons for it, thus concludes, "Without undertaking to decide it quite definitely (*positive!*) that Louis Napoleon is the personal Antichrist of the last days, yet we have no hesitation in stating it, that we are strongly inclined to believe, with some of the most sober (!?) and learned prophetic commentators, that he is. Events will very soon show whether this supposition is correct or not. And one of the first

Buechner has done bad business with his lectures on the descent of man from apes here in America. While the actress Paulina Lucca has taken in about \$1500.00 for each time she sings, Mr. Stoff- und Kraft-Büchner has been promised only \$100.00 for each lecture, and when he held other lectures on his own account besides those which he had undertaken to give, he got so few listeners that it was hardly worth the trouble to go out for the income obtained. The papers of the infidels, like the paper called "Fortschritt," are very indignant about this and scold the people for serving Mammon and having no sense of science (!).

Evidence will be the making of a covenant between Napoleon III. and the Jews, wherein they will accept him as their great protector and helper in their restoration to their land and in the restoration of their temple service. When this covenant is once established, it will be but seven years before the descent of Christ in the clouds of heaven, and the great destruction (See Dan. 9:27. 11:23.). Blessed is he that watcheth." On pages 362 and 363, Dr. Seiß finally gives the probable times at which the seven last bowls of wrath (Rev. 16.) are to be poured out. Concerning the seventh and last one he makes the following remark: "The great tribulation, earthquake without equal, and judgment upon the nations, from the full revelation of the personal Antichrist - most probably Napoleon III - until the revelation of Christ to his final crushing and binding of Satan; calculated by numerous interpreters to the point in time of the year of the Lord 1865-66-1869-70." - The reader sees that this calculation has already been refuted by facts for two years, and that the relation of the prophecy of the Antichrist to Napoleon III. has become a ridicule through his death, which has now taken place. Or does Dr. Seiß console himself with the fact that Napoleon III's son was proclaimed Napoleon IV after his return from his father's grave? We should not be surprised: for first the Chiliastes declared Napoleon I. to be the Antichrist, but when he died on the island of Helena, they made his nephew the Antichrist; why should they not now give the role to the son of the nephew? But what does the *Oouncil* say to this, so strictly and solemnly committed to the symbols? W. [Walther]

## II. foreign countries.

Saxony. In the "Pilgrim from Saxony" of December 1 and 15 of last year, there is a letter signed by a Saxon preacher (A. E.) to the editor of that paper, Pastor Schönberg in Weistropp near Dresden, in which the former expresses himself about Pastor Lenk's request to leave the Saxon regional church if the ministry does not rescind the new formula of obligation. Although the letter writer does not entirely agree with Lenk's decisive course of action, he nevertheless speaks out extremely fraternally about him, and finally declares the following: "As soon as the Synod will be assembled again, to which the Church of the Land is entitled to bring its petitions and complaints,.... we will all - God grant, in right harmony and with holy earnestness! - to present our complaint to the Synod and ask it either to give us back our old oath, or to give the new formula such an authentic explanation \*) - and that with retroactive effect - as will remove every trace of ambiguity... However, I believe that a rejection of such a request on our part by the next Synod would be tantamount to a rejection of the confession itself, to an exclusion of the Lutherans faithful to the confession from the national church. And then we would have to part with tears from a national church that we have loved so much, that we would have served so gladly and faithfully until death! - On this subject the writer of the "Pilgrim from Saxony" himself makes, among other things, the following remarks: "It seems exceedingly right

\*) An authentic explanation of a scripture or law is called that which the writer of the scripture or the legislator himself gives of it.



It seems to me that what you say about the 'ambiguity' of the new formula is correct. Yes, it is ambiguous and remains so, no matter how zealously its defenders" (e. g., Prof. Luthardt and Licentiate Meurer) "prove that it is harmless when interpreted correctly, that is, according to the laws of language and logic. Now and never can it be denied that it was done to accommodate those who have fallen out with the confession of the Evangelical Lutheran Church. This, however, seems to me to be more than "a birth-mark\*" (as Lic. Meurer had written). "But the formula can be interpreted in a good sense. Surely we must not forget that either. And if it would be exceedingly desirable that the Synod and the Church Regiment should again abolish it and substitute the old oath of office for it, we shall nevertheless be permitted to reassure ourselves, without forgiving the right of the Church and of the Confession, if we obtain from the Synod such a clear 'authentic interpretation' of the new formula that every ambiguous interpretation and every misapplication of it will henceforth be rendered impossible. But now the path we have to tread is clearly marked out for us. It is that of petitioning the next Synod." The dear Pilgrim writer, however, omits here that the Synod will not grant such a petition for two reasons; first, because it cannot lie, and say that the formula has an orthodox meaning, since it is written from the very beginning for the purpose of enabling even the unbelievers and unbelievers to sign it; secondly, because the Synod is evidently glad to have enforced such an ambiguous formula of union. Now that this has been done, the Unionists have a right in the Saxon regional church, but the decided Lutherans have now lost this right. When the old oath to the confession of the Lutheran Church was still in force in the Saxon regional church, the false and unbelievers in it were in trouble of conscience; after the abolition of that oath and the introduction of the new formula, however, the tide has now turned; now the orthodox are in trouble of conscience. We should think, therefore, that if the false believers and unbelievers were so conscientious as not to be able and willing to bear the old oath, surely the true believers would also be so conscientious as not to be able and willing to bear the new formula of union. And according to what we have already noted from the Pilgrim writer's remarks, one would also think that he would certainly be serious at least if the Synod itself were to reject the petition for an "authentic explanation" of the ambiguous formula; but unfortunately this is not so. Rather, the Pilgrim writer continues: "But what do we have to do if the Synod, contrary to our expectations (?) and hopes (?), does not fulfill our request in any way? This is the point, my brother, in which I cannot share your view. You say, 'then we would have to part, even if with pain, from the national church that has become dear to us. For a rejection of our request by the next Synod would be tantamount to a rejection of the confession itself, to an exclusion of the Lutherans who are faithful to the confession'. I cannot agree with your assertion - at least in its entirety. For that, the whole formula of praise is too 'ambiguous' for me. It seems to me that it is then all the more(!) our task, from the standpoint given to us within the national church, to stand up against the

and invasion of liberalism and unbelief." - So because the new Faith and unbelief, the result of an intrinsically untenable union of formula is ambiguous, because it can also be well interpreted, those who do not belong together. But no blessing can ever come namely not according to the meaning of the authors (for then it from this. In No. 7 of the Kirchenblatt, we have already mentioned would be a lie), but according to the meaning that the words that liberalism and unionism prevail in the Lutheran inspection of themselves can have - that is why the Pilgrim-Writer believes that Mömpelgard, and that the church magazine published there, *la* he can remain calmly in his regional church parish, even if the *Situation ecclesiastique*, incessantly attacks the Augsburg ambiguous formula remains, even if the Synod cannot be asked to Confession with vehemence, and even fights against positive give a good interpretation to the formula by an authentic Christianity in general. The liberal Lutherans in Mömpelgard explanation! Has not the Pilgrim writer read the history of the therefore originally did not want to know anything about an martyrs, of the amended Augsburg Confession, and of the ecclesiastical union with the Lutheran Church in Paris, where one controversy over the Interim and the Middle Matters, how the still holds to faith and confession, but rather submitted to the orthodox preferred to leave office and country, and even to sacrifice French Minister of Culture and to the Reformed General Synod the life and limb, rather than to accept an ambiguous confession? application for union of the two Protestant churches, and only after Already one can see from such declarations the terrible, faith- they had been rejected by the Reformed, did they agree to send dampening effect of a unionist confession. - It is very significant for their petition to the Lutheran General Synod and, at that synod, to the position of Pilger's writer that he suddenly declares what our a settlement with the Paris Lutherans, whereby they dear brother Ruhland wrote to us about the separation from the acknowledged the continuing validity of the Augsburg Confession, national church to be "worthy of the most serious consideration", but at the same time declared that the clergy of the Mömpelgard because he had written (see "Lutheraner" No. 24 of the previous Inspection could not be bound by it. But what is the use of a volume), that he would not have accepted a confession that was confession to which the ministers of the church are not committed, ambiguous. 24 of the previous volume), that Christians who are so and to which no one turns in church life and action? It only weak in their knowledge, and who at this time still cannot see the promotes the false appearance, as if a church body, which in truth right to leave, would prefer to remain in the national church if their denies the faith, were still a member of the orthodox church. It preachers were true to their confession, because such would not would therefore have been the indispensable duty of the Paris be able to cope with later challenges and would therefore "run away Lutherans, according to our conviction, to demand inexorably the as quickly as they came. If this is any consolation to the dear Pilgrim application of the Augsburg Confession to church life, that is, first writer, he must consider himself such an "unsupported Christian." and foremost the obligation of the clergy to the same, and, if the

W. [Walther]

Principality of Reuss. On November 13 of last year, in a meeting of the church congregation in Gera in St. Salvator's Church, a vote was taken on whether a new hymnal should be introduced or the old rationalistic hymnal, which was almost out of print, should be reissued and retained. The result of the vote was that 1500 votes were cast in favor of retaining the rationalistic hymnal and only 56 in favor of introducing the believer's hymnal! The enlightened citizens declared that they could not accept the new hymnal because it taught that there was a devil, that God, who was such a benevolent Father, could corrupt and condemn, and that one had to submit one's reason to the obedience of Christ. All this, however, flies in the face, so to speak, of the high learning of our time. - From this it is evident that, however right it may be for the church to decide in such matters, this principle cannot be carried out where the church no longer consists of only members who unconditionally submit to the word of God. The right Christian constitution presupposes a right Christian congregation.

W.

[Walther]

The Lutherans in France. We read the following in the "Kirchenblatt aus Kurhessen für die ev. luth. Kirche Deutschlands" of November 15 of last year: "On July 23 of this year, shortly after the adjournment of the Reformed Synod, the Lutheran Synod met in Paris and, in contrast to the protracted and stormy negotiations of the Reformed Synod, completed the tasks set for it within eight days and with apparently great unanimity. But we cannot rejoice in this unanimity; for it was not the outflow of unity in the faith of our Saviour, but only the consequence of an agreement between the two parties.

Mömpelgardians did not want to accept it, to give up their communion with them, which after all did not exist inwardly, also outwardly, instead of uniting under the deceptive cover of an ambiguous formula which each party interprets in its own sense. This formula, which was adopted by the Synod on the 26th of July, and prefixed to its resolutions on the constitution of the Church, reads, "Before proceeding to the work of reconstructing the Church, the Synod, faithful to the principles of faith and liberty which animated the Reformers, confesses the sole authority of holy Scripture in matters of faith, and upholds as the basis of the legal constitution of the Church the Augsburg Confession \*)." The Parisians thought they had thus secured the Lutheran confession; but the Mömpelgardians will undoubtedly cling to the expression, "the principles of liberty which inspired the Reformers," and will interpret it in their sense, according to which liberty in the church means nothing else than complete arbitrariness of doctrine. How else could it have been possible that Inspector Fallot of Mömpelgard, who is nothing less than a friend of the Lutheran confession, urged the synodals to adopt that formula, whereupon all the Mömpelgarders voted for it? They knew quite well that by doing so they did no harm to their cause. But the Parisians did harm to the cause of faith and confession in the most sensitive way; for he who tolerates unbelief in the church, and agrees with the revealed

\*We were very surprised that in this declaration only the Augsburg Confession is mentioned, while the other Lutheran confessions are passed over with complete silence. For it is our conviction that we must not abandon these any more than those.  
(Church Gazette)



If anyone holds communion with the enemies of the ecclesiastical confession, he himself loses the faith and the true church, which is founded on unity in the faith (Augsburg Conf., Art. VII), or is at least in great danger of losing both. The world today does not require of us that we ourselves deny the faith, but only that we tolerate unbelief in the church alongside of us and recognize it as equal. The Union does not forbid that a minister of Holy Communion believe and teach Lutheran, but only that he oppose the Reformed doctrine! and divorce himself from the Reformed Church. But this is precisely what the Lutheran faith demands of us, and whoever fails to do so may well be a good Lutheran in word, but in deed and truth he is not. We were also saddened by the fact that the Lutheran Synod made the Reformed Synod's proposal its own: that the government establish a mixed theological faculty in Paris, i.e., one consisting of Lutheran and Reformed professors; for this would initiate the union that the Parisian Lutherans otherwise oppose !

Bavaria. In the first issue of this year we already mentioned a Bavarian pastor by the name of Iling, who had placed himself at the head of the first rationalist so-called Protestant Association in Bavaria and had rebelled against the church regime, which had taken him to task for this and for other outrages. A German newspaper now reports about him on November 20: "Yesterday in Kitzingen Iling accompanied the corpse of a Protestant citizen to the grave in civil dress. When he arrived there, he fell to his knees with signs of insanity and asked the priest, who gave the eulogy, as well as all Protestants and Catholics for forgiveness because of the astonishment he had given them. He was immediately led home from the grave and, as we read elsewhere, was subsequently taken to an insane asylum. In this connection, it is gratifying to read in the "Evangelical Lutheran Messenger of Peace from Alsace" of December 8 about the previous conduct of the Bavarian High Consistory against Iling, which was suspected of not wanting to intervene seriously against the obvious false teacher. In that paper a Bavarian writes: "Consider the wonderful providence of God. Our Oberconsistorium had applied for the suspension of Pastor Iling from office, but the Royal Ministry did not want to take it up. Thereupon the Oberconsistorium is said to have submitted his dismissal. Now the Lord of the Church has suspended poor Iling himself and our Oberconsistorium remains with us. But if Iling had been suspended and then fallen into insanity, what charges would the anti-church press have brought against the Oberconsistorium!" As is well known, v. Harleß is president of the latter.

[Walther]

that I have done wrong and should not have done it. My deed pains me greatly; not for the greatest loss would I do it again. May others be kept from such things by this declaration!" May God bless this sincere confession also to us Lutherans. For us, at least, it has been truly refreshing to read how a Protestant, as soon as he saw a word of Scripture testify against his deed, immediately repented.

W.

[Walther]

Deaths in India from snakes and wild animals. The "Leipziger Missionsblatt" gives a report on this, which calls on all those living in North America to give thanks to God for a blessing that few are grateful for. We read: An English periodical (the *Guardian of November 8 of last year*) reported from official reports that in the British provinces of the front and rear of India (without Ceylon) 25,664 people died from snakebite within three years, that is, an average of about 8550 people each year; while the number of those who died from other animals within the same three years was only 12,554, that is, about 4180 annually. The same journal reported soon after (Nov. 29) that in the Madras Presidency alone, during the year 1870, 183 persons were killed by tigers, 21 by oli66ta8 (small leopards) and panthers, 7 by bears, 10 by bison (wild oxen), 5 by wild pigs, 4 by elephants, and 3 by crocodiles. She adds that the official report, from which she has taken the latter figures, does not mention the number of those killed by snakebite, but that this in any case far exceeds the total of those killed by other animals. The government is also intent on exterminating these animals. Thus the German magazine "Aus allen Welttheilen" (March of last year) reports: In the first six months of 1871, 183 tigers, 393 panthers and leopards, 203 bears, 282 wolves, 188 hyenas, and a total of 1258 larger ravenous animals were killed in the central provinces of the Near East. The government paid 9210 rupees as a premium for this. The snakes are not mentioned here either.

Filling Stone.

Use of false books in church and school. When the learned senior minister of Merseburg, David Grafunder, was still rector of the grammar school in Cüftrin, he let himself be deposed by his syncretistic superiors rather than admit that his grammar school students, as was desired, were singing the psalms put into verse by the reformist Lobwasser in front of the doors of the noble reformed citizens of the city, since, as is known, many prophecies about Christ are blurred or watered down in these songs, in the manner of the reformed prophetic theology. Where is this Lutheran conscientiousness now?

W.

[Walther]

Church News.

Miscellany.

Praiseworthy confession of guilt. In the "Christian Messenger" of December 11 of last year, a Protestant makes the following laudable confession of guilt: "Last summer a thief broke into my house twice and stole money and other things to the tune of H50. On advice I went to a certain person who forgives to be able to investigate such cases. Now I read in the Bible 3 Mose 19, 31. and in other places,

After the Rev. M. Heyrr, hitherto assistant preacher to the Rev. I. Große in Chicago, Ill., had received a regular call from the two congregations in Ashford and Ellicottsviue, Cattaraugus County, N. A., which had become vacant through the removal of the undersigned, Having received a regular call and accepted it with the approval of the St. John's congregation in Chicago, the same was duly installed in his new office in both congregations on the second Sunday after Epiphany, January 19, by order of the honorable Mr. Praeses Gross, by the undersigned. May the Lord be his sun and shield, and crown his work with rich blessings!

E. LeemhuiS.

Address: Uev. 21. Il^ver, ^.skkorck Hollov, 6uttarkuZu8 60th, 2s.



## Church dedications.

The St. Johanuis congregation at Stanton, Stanton County, Nebraska, had the joy of dedicating their little church to the service of the Lord on the second Sunday of Advent. After Mr. Rev. Citizen had said the dedicatory prayer and made a confessional address, undersigned preached on the Gospel of the day. Then Holy Communion was distributed. In the afternoon Pastor Bürger preached on Psalm 87:1-3.

The little church is a frame building 20 feet wide and 32 feet long. It is located in the Elkhorn valley, about one mile east of the town of Stanton.

Our dear Lord Jesus, for whom the stable at Bethlehem was not too small, will gladly allow himself to enter this little church as often as his community gathers there in his name. May he always find such people there who sing, pray and sigh from the heart:

Oh my dearest JEsulein, Make thee a gentle bed, To rest in  
my heart's shrine, That I may never forget thee! Amen.

A. W. Frese.

On the first Sunday of Advent the newly built church of St. Matthew's Lutheran congregation at Hudson, N. I" was dedicated to the service of the Triune God. The building is built of brick in the Gothic style, and richly ornamented with Ohio sandstones, according to a plan by Messrs. Griefe L Weile, architects, of Cleveland, O. The interior of the church is richly and tastefully painted in Frasco. The altar stands in an extension. The back wall of the same rises 17 feet high, and terminates in a cross at the top. In the front of the altar wall are beautiful relief pictures of Moses and Paul. The pulpit is of particularly graceful form, and stands at the side; over the same arches a splendid sounding lid. The chairs are of Chestnut wood with Black Walnut edging. The windows are of coloured glass. A small, ornamental tower adorns the church, and its gilded cross points the way to heaven for those entering and leaving the church, and for all who pass by.

That the day on which this house of God was consecrated was a special day of joy for the congregation can be imagined by the dear readers of the "Lutheran". After all, the first Advent is in itself a day of great joy and delight, because on that day Jesus, the King of Zion, through Word and Sacrament again and again makes His entrance into the poor world of sinners. But a day of double joy is the same, when on it a congregation moves into its new house of God, and here, according to the divine promise, enjoys the special presence of grace <of their God and Saviour, and is blessed by his word with heavenly goods in rich abundance. The dedication sermon was preached by Pastor Wiege from Rome on Psalm 93; in the afternoon Pastor Eirich from Albany preached in English before a very large English audience; in the evening Pastor Stutz from Nondout preached on the Epistle of the Church; the closing service was held the next day by Pastor Seuel from Albany on the Epistle of the First Advent; the consecration was spoken by the undersigned as local pastor. To embellish the festivities, the singing choir from Pastor Eirich's congregation, conducted by teacher Nechlin, performed several excellent pieces.

May our Lord Jesus Christ be graciously pleased with this new house of God, and may he enlighten all who hear and preach his word in it, and may he establish them in the truth, sanctify them, and preserve them in the true faith unto life everlasting. Amen.

C. I. Renz.

On the fourth Sunday of Advent, December 22, 1872, the St. John's Lutheran congregation of Rev. Knoll, of Beardstown, Ill (to be distinguished from a congregation of the General Synod in that city, calling itself the same, which was formed by separation from the former congregation, and in opposition to the latter), had the great joy, after many and severe struggles, of being able to consecrate their new and beautiful house of God to the service of the Triune God. It rises from a very conveniently situated square at the intersection of two streets and, although only a frame building, nevertheless makes a dignified impression from the outside with its tower rising 100 feet high and with the gothic windows made of burnt glass of different colors. The same is increased abn still, if one enters the inside of the church. Through the main entrance in the tower, one first enters a 12-foot wide vestibule and from there the actual nave of the church, which is 56 feet long, 36 feet wide and 26 feet high and decorated with tasteful fresco paintings. The nave of the church ends in a 10 feet deep, 16 feet wide and 19 feet high altar niche. Opposite to this at the other end, above the hairpt-



At the entrance to the nave of the church is the choir with an organ of eight stops. The interior furnishings, such as the altar, pulpit, pews, etc., correspond to the entire Gothic-style building. The heating of the room is effected by air heating.

After the dedicatory prayer had been said by Pastor Knoll, the undersigned preached on the 84stcn Psalm, trying to show: How the dedication of this house of God in the name of the Triune God should drive us most especially to praise and thanksgiving against the same, and treated the questions: 1. For what shall we praise and thank God? 2. How shall we thank him? In the afternoon Pastor Burkhardt preached in English on Ephes. 2, 20, and demonstrated the glory of the Lutheran Church 1. in its foundation, 2. in its cornerstone. In the evening service, Pastor Bergen showed, on the basis of the scriptural passage 1 Cor. 3:16, that "the Christian heart is a temple of God", answering the two questions: 1. Who dwells in it? 2. how does God dwell in it? The morning and evening divine services were greatly embellished by the singing of a German choir, and the afternoon service by the singing of an English choir. Unfortunately, the cold was so severe on that day that many, especially guests from neighboring communities, were prevented from attending the celebration.

May the Lord of the Church, then, as before, continue to assist this dear congregation with His grace and with His protection! G. Baumann.

No doubt it is gratifying for the dear readers of The Lutheran to hear that even in far northern Michigan the Lutheran Church is spreading more and more. An example of this we have here in Big Rapids. The town has about 3000 inhabitants. Six years ago there was not a soul of the Lutheran confession here. In the summer of 1867, a member of Pastor Beyer's congregation in Chicago moved here. But since he found no satisfaction for his spiritual needs here, he joined a small country congregation then established 12 miles north of here. But even this congregation could not keep a pastor of its own, and could only very rarely be served with the sermon and the holy sacraments, so that a Lutheran Christian here felt quite lonely and abandoned in the church. About a year later, God arranged for two more Lutherans from "India" to move here, and soon thereafter, through the mediation of the first-mentioned, several other Lutherans who had just immigrated from Germany came here. Now it was possible to organize a congregation, and from then on reading services were held regularly. But since there was no Lutheran preacher far and wide in the surrounding area, the small congregation could only be sparsely supplied with the holy sacraments, which was an extremely painful deprivation for them. It is true that in the meantime the country parish to the north of here obtained a Lutheran preacher; but it was not long before it lost him again, as a sad division almost destroyed it. The desire to have a pastor of their own in Big Rapids now arose anew among the Lutherans there, and God fulfilled it. "In the summer of 1871, together with the faithful of the aforementioned rural congregation, they appointed the undersigned as their preacher and pastor, and the small congregation rejoiced that the Lord had given his blessing for the establishment of the holy preaching ministry. Now, however, a place of worship was still lacking, which was missed all the more sorely, since it was so difficult to find a suitable place for worship here. Although it seemed impossible for the congregation to build a church from their own resources, they went to work courageously, trusting in God's help; and by spending all the means and strength at their disposal, as well as support from some of the congregations of our Synode and citizens of this town, they succeeded in building a little church 50 feet long and 26 feet wide. On the third Sunday of Advent, 1872, it was consecrated to the service of the Triune God. Pastor I. Karrer preached the sermon on the consecration of the church. The church is too large now, but will not be in a short time, as the congregation is now growing. Praise be to the Lord for his miracles, which he is still doing today in his Lutheran Zion!

We also enclose the receipts of some love-gifts recently received for our church building: From the congregation of the Rev. Klippisch, at Belleville, Ill. 4'10.25; from the congregation of the Rev. Knies, at Marysville, O., 413.35; from some members of the congregation of the Rev. Steinbach, at Fairfield, Ind. 410.00. Heartly thanks to the dear givers!

Big Rapids, Mich. the 14th of January, 1873.

C. L. Wuggazer, Pastor.

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## To the message.

In order to correct what was said on page 108 of our last year's synodal report concerning the support of pastors who are weak in years, it should be noted here that the application in question by Mr. Pastor Brohms

The synod's resolutions also included the latter. At the request of a teachers' conference, this is communicated.

G. Kühle, Secretary.

Notice.

The election of the Rev. H. W. Diederich as professor in the high school at Fort Wayne has been expressly approved by some of the synodical congregations, none has lodged a protest, and the rest have approved the election by their silence....,

Thus, Pastor H. W. Diederich is to be regarded as a legally elected professor and the relevant supervisory authority is entitled to issue him the Vocational Diploma.

St. Louis, January 27, 1873.

Th. Brohm, currently secretary  
of the electoral college.

Conferenz - Ads.

Next tag conference to be held in St. Louis on February 5.

The United Columbus Conference, formed of the Columbus and Lancaster Conferences of the Ohio Synod, and of the Fairfield Special Conference of the Missouri Synod, will meet, God willing, according to resolution, on Tuesday, the 4th of March, at 9 o'clock in the morning, at the church of the Rev. H. Henkel, at Logan, Hocking Co.

To be discussed: ,

- 1) A presentation by Pastor Schütte on the question, "By what is marriage contracted and what gives valid reason to divorce it?"
- 2) A paper by Prof. M. Loy on the question, "How far is the Mosaic Law abrogated in the New Testament?"
- 3) A paper by Pastor H. Maack on 1 Cor. 14, 34.
- 4) A catechesis by Pastor H. G. Krämer on the sixth commandment.
- 5) A practical question, "According to God's Word, may we expect signs of a different nature and kind before the last day than have been done so far?"

All those who intend to attend the said conference meeting are hereby kindly requested to inform the undersigned thereof at least 8 days before the meeting.

H. Henkel, Secretary.

The first District Conference of the pastors of the Minnesota Lutheran Synodal Conference will meet, God willing, from the afternoon of the 18th of February to the 20th at the home of Rev. H. Fischer in Town Benton, Carver Co., Minn.

Main subject of discussion: Thesis XVIII. L. u. fig. of the paper: "The Evangelical Lutheran Church the true visible Church of God on earth." I. Herz er.

The Grand Rapids Specialconfercnz will assemble, God willing, on the 25th and 26th of February at the home of Mr. Pastor Crull at Grand Rapids, Mich. C. L. Wugg'azer. \*

New printed matter.

I. Just published:

**Sermon** on Psalm 50:14, 23, preached on the 20th Sunday after Trinity, October 13, 1872, being the first Sunday after the dedication of the rebuilt St. Paul's Lutheran Church at Chicago, Zlls. by H. Wunder, pastor of said church. St. Louis, Mo. 1873.

Both the most remarkable circumstances that have prompted this sermon, as well as the excellent execution of the subject treated in it, give this sermon an excellent value. It is available at 5 cents from our general agent, Mr. M. C. Barthel, as well as from the author himself. W. [Walther]

II. likewise appeared, reprinted from the "Lutheran," in pamphlet form:

**Sermon**, held on the Reformation Feast, October 31, 1872, in the Church of the Holy Trinity at St. Louis, Mo., and communicated at the request of the German Lutheran congregation there by C. F. W. Walther.

Price: 10 cents.

III. already towards the end of last year the following writing was published and is now ready for dispatch:

**American-Lutheran pastoral theology.** From C. F. W. Walther. St. Louis, Mo. 1872.

It comprises IV and 441 pages in large octavo. Price: 42.25.

The ones displayed in the "Lutheran"

**"Fifty-one Chorales for Male Choirs".**

are also available from Mr. M. C. Barthel. Price: 25 cents a copy, 42.00 a dozen, postage 10 cents.

H. Hölter.

Received in the treasury of the Northern District:

Znm college household in Fort Wayne: From Past. H. Lemke's congregation at Roseville, Mich. 44.61. Past. Niethammer's comm. 46.75.  
For the student St. Hafner in Fort Wayne: By Past. Präger, collected at Mr. Dahlke'S wedding, 45.00.  
To the hospital in St. Louis: From Vorsteher Graus in Jda 41.00. Ändr. Galsterer in Frankenmuth 42.00. From Past. Müller's parish in Amelith 43.40.  
To the seminary household in St. Louis: From Past. Winter's congreg. in Logansville, 4'5.00. Past. Nohrlack's comm. in Rcedsburgh, Wis. 4'5.00. Past. Niethammer's comm. in Lis- bon. Mich., 44.60.  
For inner mission: From Past. Hattstadt's congregation in Mon- roe 411.00. By Rev. Hudtloff, collected at the dedication of TrinityS Church 43.35. Harvest Festival.Collecte in Amelith 44.50.  
On the Hermannsburg Mission: From Past. Rathjens Gem. at Mayville, Harvest Festival-Collccte, H8.00. N. N. at Horicon, Wis. 45.00. From Past. Wambsganß' lower Immanuel Gem. 4-9.65, from upper 48.45. Wm. Jagon 41.00. From the missionary box of Teacher Himmler's school children 413.00. Harvest Festival Coll. in Amelith 44.50.  
For poor students in St. Louis: From Mrs. Gade in Logansville 85 Cts. N. N. there 4'1.15. Jacob Hunter in Milwaukee 41.00. From the congreg. at Rantoul, .Harvest Festival Coll. 45.15. Wedding Coll. at H. Hillmann 44.i)0.  
From the Women's Association of the congreg. at Roseville, Mich. 410.00. From Past. PlehnS congreg. at Tecumseh, Mich., 42.09.  
For Past. Wunders Gemeinde: By Past. Daib 42.00. By the same from N. N. 45.00.  
On the emigrant mission in New York: Collected at G. Kammerlein's infant baptism in Monroe, 42.00. From Jakob Jäger in Milwaukee 41.00. Past. Links Gem. in Lebanon 410.00. N. N. in Howards Grove 41.00. Wedding - Collected at Fehlhaber's in Wausau, Wis. 42.75. Desgl. at C. Schulz's by Past. Bernthal at Richville 47.50.  
Contributions to the widow's fund: From Past. Hattstädt 42.00. Past. I. Karrer 44.00. Past. Präger 42.00. Past. Link 414.06. Past\*Partenfelder 4'4.00. teacher Dörfler 48.00. Past. Spindler  
For Past. Brunn's Institution: From the Women's Club in.Adrian 415.00. Wedding Coll. with L. Harder at Schröders Corner 41.97. From Past. Daib 41.00. Past. Winter's congreg. in Logansville 44.35. Childbirth coll. at A. Eichinger 42.00.  
To the Svnodal Fund: From Past. Trautmann's congreg. in Adrian 419.50. RformationSfcsi coll. of Trinity congreg. in Milwaukee 435.00. From Past. K. L. Mvll's congreg. in Detroit 416.32. Harvest Festival coll. of congreg. on Cedar Creek, Wis. 415.05. Of Past. Schumann's Gem. at Freistadt, 430.00. whose branch, 43.33. Past. Joseph Schmidt's gem. in Saginaw City 424.00. Past. Keller's parish in Mequon 42.57. Past. Hörnicke's Gem. in Town Wilson 47.00. Past. Berner in Horicon 42.00. by Past. Präger by Aug. Böhlke as thanksgiving offering for blessed harvest 4'5.00. By P. Ch. Haase 47.69. Collected at E. Dornfeld's wedding 42.05. From A. Galsterer in Frankenmuth 45.00. Past. Mueller's Gem. in Amelith 416.21, by himself 42.39. Rev. Winter's Gem. in Logansville 47.02.  
For the building fund: From Past. Aulich's parish in Howards Grove 4'14.50. Reformation Festival Coll. in Frankenmuth 424.45. From Past. Daib's Gem. in Oshkosh 49.50, by himself 41.50. ReformationFest Coll. in Grand Rapids 428.00. By Past. Joseph Schmidt's Gem. for Addison 4'20.00. by Past. E. G. C. Mark- worth's Gem. to Schroeder's Corner 43.00, in Caledonia 47.67, in Winchester 43.35. From Messrs. Wille L Plötz in Oshkosh 416.25. Past. Bernthal's Gem. at Richville 47.00. parish at Frankenmuth 419.30.  
For the Gentile Mission: From Jacob Hunter in Milwaukee 41.00. From the school children of Teacher Selle in Grand Rapids 43.35.  
To the orphanage at St. LouiS: From Past. Wambsganß' upper Immanuels congreg. 418.00, from the lower 49.00. Subsequently from St. Stephen's congreg. in Milwaukee 43.75. From Trinity congreg. there from F. Wedel 41.50, Leo. Weibrecht 4'2.00, Louis Weibrecht 41.00. By Past. Präger by Zühlke 25 Cts. By Past. Büchele's Gem. in Grafton 416.00. Past. Niethammer's Gem. in Lisbon, Mich. 410.00. Past. I. M. Moll's Gem. 47.50. P. Chr. Schmidt's in Logansville 4'1.00. Past. Markworth's Gem. at Bloomfield 411.25. Collecte of the Gem. at Waterford 411.00. By Past. Schumann of Kirchhayn 4'9.50. by Past. Rohrlack's Gem. in Rcedsburgh 48.50. Past. Ahner's Gem. in Frankentrost 410.00. by M. Brügel in Richville 4'1.00. by Bro. Papc in Readsville, Wis. 45.00, by Bro. Dobbcrphul in Milwaukee 50 Cts. Past. Hörnicke 43.00, of whose St. Peter's Gem. in Wilson, Wis. 49.25, Past. Aulich's Gem. 4'10.25, by Past. I. Horst in Red Wing by H. Augustin 41.OO, H. German 41.00. By the labor school of Trinity congreg. at Milwaukee 45.00. By Past. Link at Lebanon, Wis. 46.80. By Wm. Miller in Milwaukee 41.00. by W. Schroeder in Roseville, Mich. 43.00. subsequently bySanct- Stephans congreg. in Milwaukee 41.25. by Mrs. Anna Gade in Logansville 41.00. by Past. Clöters Gem. 42.00. Kindtauf-Coll. at Eichlinger 42.00. From L. Ncichard in Milwaukee 42.00. From E. and M. and D. Winter 41.25. H. Gade Jr. at Logansville 25 Cts.  
For Past. Ruhland's congregation in Saxony: from Jak. Jäger in Milwaukee 4'1.00. from Past. Nohrlack in Rcedsburgh 4'3.50. teacher F. Bodrmer 60 cts. C. Fink in Mequon 41.00. Past. Strasens Gem. in Watertown 434.52. Collected in E.'s family by L. E. in Milwaukee 45.00.  
To the widow's fund: from the Virginians' Association of Trinity Parish in Sheboygan 425.50. From Past. K. L. Moll's Gem. in Detroit, 47.43. N. N. in Logansville, 42.00. Hockzeit's Coll. at A. Gersmehl's in Adell, Wis. 46.50. From Past. Plehns Gem. in Lake Ridge, Mich., 44.11. N. N. from St. Stephen's Gem. in Milwaukee 45.00. Wedding Coll. at Aug. Prell's in Bay City 42.60. From A. Galsterer in Frankenmuth 43.00. Childbirth Coll. at C. Gutckunst's in Coldwater, Mich., 43.70. From Past. SpindlerS Gem. 46.00. by F. Burk at Amelith 45.00. by N. N. at Logansville, Wis. 41.00.



\*sFor poor students in Addison: wedding collecte at Kütemeyer's in Granville 43.33. From N. N. in Logansville, Wis. of \$2.00.

To build church in Leland, Mich. bon past. Daib's former St. Paul's parish on Wolf River 42.75, from whose parish on Fremont Road 35 Cts. From F. Klerberg in New London 50 cts. From Past. Daib 41.00.

For the son of the missionary in New Zealand: By Past. Meyer in Kirchhayn46.25.

For Teacher Dörfler: Collecte of St. Peter's Parish in Granville 46.57. Collecte of Trinity Parish in Milwaukee 425.10. From Past. Cloters Gem. 47.30. C. Fink in Mequon 41.00.

For Teachers - Contents: From N. N. in Logansville 42.00. Milwaukee, Jan. 1, 1873, C. Eissfeldt, Cassirer.

**For the Lutheran orphanage near St. Louis, the** following further gifts of love for the necessary building have been received by me since the 19th of December:

Collecte of the congregation of Hrn. Past. stronger at WolcvttSville, N. I., 413.35. - From Mrs. Rossbach at Grand Haven, Mich. by Mr. Rev. Spindler 45.35. S. Haure by Mr. Rev. I. Horst 41-M. Kindtauf- Collecte at Mr. Stark's by Mr. Teacher Luecker in Chicago 45.50. By Mr. Past. Döderlein in Chicago by C. H. Mallm 45.00, by I. T. 45.00, by Mrs. Jürms 45.00. By Mrs. H. D. Bruns in Lafayette County, Mo., 41.00. Harvest Festival Collecte in Mr. Past. Köstering's parish at Frohna, Perry Co. on Mo., 413.00. From his parish at Altenburg 434.00. N. N. at Frohna 45.00. Wittwe Weinhold there 45.00. By Mr. Past. Schlesselmann from I. Hertlein 410.00, from Mrs. Waltz P10.00 in gold. By Mr. Rev. C. Gross' congregation in Marilla, N. I., 44.20. By Mrs. A. Krause by Mr. Rev. Friedrich in Waconia, Minn. 4-1.00. From C. Grabenkrueger by Mr. Rev. Streckfuß 45.00. by Wittwe Mhling in Trinity District in St. Louis 45.00. by the children of Mr. H. Drangmeister in Past. NuofferS parish 43.50. From Magdalene and Dorothea Hä'ckel in Trinity Distr. in St. Louis from their piggy banks by Mrs. Pastor Pohle 45.00. To Mr. Past. Bergen's congregation at Jacksonville, Ill., 49.20. By Mr. Past. Engelbrecht Kindtauf-Collecte at A. Magerkurth 42.50, from I. Otto and wife 41.00. By Mr. Past. Schröppel 25 Cts. From the Immanuel-Distr. in St. Louis, by I. Heinz collectirt,^430.00. Christmas present for the orphans- children, from Mr. Strubs in St. Louis, 42.50. Collecte of the congregation of Mr. Past. Reinke in Chicago 426.07. From Mr. Einspahr in Chicago 41.00. T. Mr. Past. Schmidts in Dallas St. Petri congregation 4'4.30. Collecte of the congregation of Mr. Past. Goehringer in Mascoutah, Ill., 414.50. Of the congregation of Mr. Rev. Becker in New Memphis, Ill., 41.50. C. Neumann by Mr. Past. Frese in Nebraska, 41.00. Mrs. N. N. in Velvet Louis, 41.00. Mrs. Weichmann in Lemont, 25 cts. From some school children of Mr. Pastor Sondhaus in Lemont 75 Cts. From the crochet school of Mrs. Franziska Schmidt in St. Louis 411.00. Anton Wind in St. Louis for the children at Christmas 45.00. Surplus from the Christmas tree in Bethlehem Church in St. Louis 41.95. Thank offering from Christine Gososky in St. Louis 25 Cts. Collected from the wedding of Mr. Konrad Bischof and Miss Doris Hagedorn in St. Louis 46.20. From the ImmanuelDistrict in St. Louis, collected by C. Willhardt, 425.00. From the Dreieinigkeitö - Distr. there, by C. Schäfer, retrospectively 45.00. From Mr. Prof. Crämer 25 Cts. Wittwe Meisel in Jefferson City, Mo., 45.00. W. Kahle in Guttenberg, Iowa, 45.00. N. N. in the Frankenkirch parish near Dwight by Mr. Rev. Wünsch 410.00. By Mr. Past. Hochstetter in Indianapolis by Mrs. Lis. Dammeyer as a thank offering 42.50, Karl and Elise Dammeyer 80 Cts, Otto and Eduard Diekmann 41.00, Louise and Wilh. Conzelmann 41.00, Elise Hartmann 41.00, from Julie Schmidt, Emma Meyer, Anna Bergmann, Marie Brüggemann 50 Cts each, Wilh'Ostermeyer, H. Hartwich, L. Pöhler, C. Berg, W. Harmening, Sophie Rodewald, Karl Müller, Bertha Nienaber 25 Cts each, F. Hofmann, F. Müller, Anna and Marie Berg, Wilh. and Marie Albersmeyer, Fr. Lobbe, Louise Schröder, El. Büsking, El. Krüger, W. Prange, M. Häuschen, Kar. Pöhler, Karl Bessert, together 41.65. By Kassirer Roschke of I. 45.00, by Karoline Ertmeyer at Waterloo 42.50, subsequently by the St. Peters congregation of Messrs. Rev. Dörmann in Randolph County, Ill., 45.00. Dankopser from N. N. in Past. Dörmann's St. Paul's parish, 45.00. From Adolph and Hermann Heuer by Mr. Rev. Matthias at Marysville, Kansas, 42.00. By Hm. Past. Krafft of K. 41.00. By Mr. I. Keil 41.00.

Sincerely thanking the kind donors in the name of the dear orphans St. Louis, Jan. 22, 1873. i. m. Estel, Cassirer.

**For the Lutheran orphanage near St. Louis**  
The following gifts have been received since November 17, 1872:  
By Past. Rathjen, wedding collecte at H. T. Lange's in Mayville, Dodge Co, Wis. 44.50. By Past. Kuegele of the Bueck Valley congregation, 42.00. By Rev. 2 p. grain, 1 p. oats, 1 bush, red beets, 8 lbs. meat, 2 p. white flour, 2 p. rye flour, 2 brooms un  
Walz, treasurer of the "Eastern" District of the Ohio Synod, 45.50. By Rev. Dörmann of N. N. on Christmas gifts, 41.00. Bon Past. Ströhlein to Christmas presents for the children 42.00. By Mr. Debüt drsgl. 45.00. By Past. Herrmann at State Crntre, Iowa, Collecte of his congregation on the first day of Christmas fekert, 42.50, by himself 50 Cts. By Past. Stülpnagel, collected at the infant baptism at Mr. Mint! 45.75. By Past. Weyel in Darmstadt, Ind. 45.00. By Past. Flachsbart from Henriette Andreas and Daniel Skwieder in Filial Scotia from their piggy bank, for Christmas presents, 45.00. By teacher I. W. Müller, collected from his school children, 48.20. From G. Bechmann 1 barrel of flour. From N. N. 11 girls' caps. From the North Prairie District of the parish at St. Charles, Mo. about 20 Bush. Christmas apples. From Karl Koch, 1 bag of yellow turnips. From Mr. Biedermann in St. Louis 6 boy's caps. By Mrs. Teacher Pohle 1 small basin. By Christ mann in St. Louis 3 dozen ABC plates. From Kasp. Rauscher 1 basket of sausage, 1 gallon of wine, 4 lbs. of butter, 2 bushels of potatoes, 2 bush. Grain. From Wittwe Koch 5 sausages. From Mr. Hehmann in St. Louis 3 girls hats, 4Z Jards of Linen-.

wall. From Mr. Willard in St. Louis 6 boys' caps. From Mr. Dellit in St. Louis 54 gingerbread cakes with the children's names in icing. Toys from O. G. and S. Th. of Chicago 1 box. Through Rev. Mennicke from Father Stupid! 45.00. Through Rev. Kleist from the Women's Club in his parish 410.00. Through Rev. Baumgart from Mrs. Fritze 41.00. From Mrs. Bopp stuff to make a dress for L. K. From Mr. Meier in St. Louis 1 bor Seift. From Wittwe Koch some sausages. From Mr. Tiemeier in St. Louis 5 yards of towel stuff, 6 yards of shirt stuff. From teacher Läufer in Chicago a violin. Sincere thanks on behalf of the orphans A. Lehmann.

Report of the Treasurer of the Committee for Inner Mission in the Lutheran St. Paul Parish at Fort Dodge, Iowa, on Receipts and Expenditures from June 17 to December 31, 1872. Intake.

From the congregation of the Rev. L. Crämer in Warren Township, Bremer Co., Iowa, ..... 417 .00  
From the congregation of the Past. Endres in Boonsboro, Iowa, first broadcast, ..... 12.00  
second broadcast, ..... 24.10  
From the congregation of the Rev. Engelbrecht in Lowden, Iowa, 8.00 From its branch ..... 3.50  
From N. N20  
By Pastor Osterhus ..... 1.00  
By Pastor Herrmann ..... 1.00  
by Franz Thiede 2 ..... .00  
by Justus Günther ..... 2.00  
Collected in the local parish at the mission feast ..... 25.56  
By Pastor Herrmann of N. N ..... 10.00  
From the local community ..... 1.45  
From Past. Schürmann's congregation at Homestead, Iowa, 7.50 From Past. Herrmann's congregation at Marshalltown, Iowa, 8.10 From Past. Cämmerer's congregation at Washington Town- ship, Iowa, 7 ..... .25  
From Past. Horn's community in Benton County, Iowa,... 9.00  
From the women's club here ..... 5.00  
by A. Böhm 1 ..... 00  
From Past. Döscher ..... 5.00  
Bon Emil Peschau on cart and horse get ..... 10.00  
On John Schenk's baptism of child collected 4 ..... .00  
On Theodor Löscher's baptism of children collected 3 ..... .0(  
Cash balance from before ..... 8.54

Summa4176 ..... .2t  
Issue.  
For Plastering and other repairs on the  
Mission house4 ..... 41.70  
To Pastor Mertens paid in salary ..... 23.70  
Paid for forging work ..... 3.90  
Paid at Mission House ..... 77.00  
For travel expenses to I. Ansonge ..... 1.25  
For a sulky - car paid ..... 12.00  
For one jump seat 6 ..... .50  
For grain 2 ..... .36  
For repair on Harness 1 ..... .35  
For a horse blanket 3 ..... .00  
Summa4172..... .7  
Remains cash on hand..... 43.4  
F. Lucian White, Cassirer.

The undersigned certifies to have received ^further gifts for the college household and for poor pupils up to the 16th of January following:  
From Past. Bundenthal's parish from V. Mayer 1 quart of meat; from L. Schlaudraff 2 sacks of grain, 1 sack of wheat, 1 sa of oats, 1 s. of potatoes.  
From Past. Jäbker's parish from <4 Diermann 1 quart meat, Z Bush. Beans; from Eickhoff 4 grains, 2 S. wheat, Z Bush. Beans; from the Women's Association there 5 new quilts, 19 bustle shirts, 12 pairs of stockings, 12 handkerchiefs, 15 white handkerchiefs. From Past. Bode's parish vo N. Lapp 1 quart of meat. From Past. Fritze's parish from s Christians 1 quarter of meat. From Past. Stubnatzy's Gemeint von Crämer 1 hog. From Past. Evers' parish of CI Scheumanu 1 quart of meat. Out of Willshi's parish, 8 p. Wheat, 2 p. grain, 1 p. oats, 1 bush, red beets, 8 lbs. meat, 2 p. white flour, 2 p. rye flour, 2 brooms un  
! 41.00 cash. AuS Past. Mennicke's parish in Rock Jslav 6 pairs of stockings. From Dr. Sihler's parish 5 pr. stocking From the Women's Association in Past. Hochstetter's parish 12 bosomhen den, 4 pairs of socks. From Mrs. Fehling 6 towels.

For poor students: from Past. BeverS parish in Pittsbu, 410.30. Bon H. for happy recovery 45.00. Ai Backhaus' wedding collected 41.70 for A. Tisza. From Pasti Engelbrecht's branch parish 45.00 for G. John. From dei women's club in Past. Stock's parish for I. Borth 434.25.

Correction:  
In #6 of the "Lutheran" read, D. Scheumann from Past, EverS' congregation instead of "C. Scheumann from Pastor Jäbkei congregation." Fort Wayne, Ind. Ch. Hengerer.

For poor students, from the worthy Women's Association of the Immanuel District here, 12 undershirts, 16 "bus" shirts, 8 undershirt dresses, and 13 pairs of stockings. From the We Then Women's Association in Columbia, Ill, 2 padded blankets, 10 "bus" shirts and 1 pair of stockings.

For Pastor Ruhland from Mr. I. Keil in Pittsburg 43.0 From Pastor Eilgelder there 41.00. C. F. W. Walther.

With heartfelt thanks to God and the dear givers I certify the receipt of the following further gifts of love: By Mr. Pa> Krafft from his Michaelmas parish 44.10, from his St. I Hannis parish 45.25, from his St. Jacobus parishdr 42.7 from Wittwe Brown 41.00, from his Florida parish !



Cents, from himself \$2.00. From Past. Großberger \$3.70, from his congregation \$6.30. From Mr. Past. Brüggmann's congregation from Mr. Hiitze \$5.00, from an unnamed person \$5.00. By Mr. Director Lindemann \$16.00. From Mr. Past. A. Detzer's congregation \$14.67. From Mr. Past. P. Brand \$5.00, from his congregation \$17.69. From Mr. Past. Prohl's congregation \$4.07. Of Mr. Past. Sturken's congregation \$66.67. By Mr. Past. Rauschert \$10.00. By Mr. Past. Rohrlack \$8.00. By Mr. Past. Kleppisch's congregation \$7.35. By Mr. Past. Schwensen's congregation \$6.00. By Mr. Past. Stephan's parish \$9.00. From Mr. Past. Küchle's Gemeinde \$19.11. By Mr. Pastor Engelder's Gemeinde \$10.00. By Mr. Lehrer Loge \$6.50. By Mr. Past. List's congregation \$9.50. By Mr. Rev. I. M. Hahn's congregation \$17.30. By Mr. Past. Flachsbarth \$3.00. From an unnamed person \$2.00. From Mr. Past. Lothmann \$5.00. Mr. Past. W. Lange \$5.00. Mr. Past. E. Hieher \$1.50.

With the heartfelt wish of a rich repayment of our God according to Psalm 41:1-4.  
Fr. Dörfler.

To have received from Rev. Gräbner's congregation in St. Charles, Mo. \$10.00 for the parish of Leland, hereby certifies.  
Leland, Mich, Jan. 5, 1873, M. Toewe, Rev.

With heartfelt thanks to God and the benevolent donors, the undersigned certifies that he has received the following gifts of love: By Mr. Past. Jske from the congregation at Jda \$14.45, from the congregation at Bedford \$4.35, from Mrs. Kamprath \$1.00, from Mr. Feinauer \$1.00. Through Mr. Past. E. G. C. Markworth collected at Mr. L. Hahn's wedding at Caledonia, \$3.45; collected at Mr. A. Spiegelberg's wedding there, \$3.65; collected at Mr. Hannemann's wedding at Winchester, \$4.62; collected at Mr. Jagoditsch's wedding on Gill's Road, \$1.25; together \$12.97. By Mr. Past. Leyhe: collected at Mr. Badelle's wedding, \$2.74; by the congregations at Town Grant and Town Sigel \$2.08.  
St. Louis, Concordia College. C. Schilling.

Thankfully the undersigned certifies to have "received" through Mr. Past. Wunsch from his Frankenkirch - congregation at Dwight \$9.00".  
St. Louis, Concordia College. Ludw. Huber.

To have received from Mr. H. Kirchenwald in Davenport through Mr. Pastor Gieske \$2.00, certified with the most heartfelt thanks against God and the kind giver  
St. Louis, Concordia College. Karl Mrnde.

\$3.10 by Past. Weseloh, collected at Mr. Niewald's wedding in Osage County, certifies to have received  
St. Louis, Concordia College. H. Weisbrodt.

\$15.00 from the community of Schaumburg, Ill., and \$6.68, collected at the wedding of Mr. Haase in Proviso, Ill., certify with heartfelt thanks  
St. Louis, Concordia College. W. Burmester.

With heartfelt thanksgiving to God and kind givers, I hereby "certify" to have received from the congregation of the Rev. Storm in Pleasant Ridge, Ill, \$10.08.  
St. Louis, Concordia College. C. Ball er.

To have received the Collecte of \$8.30 collected by Mr. Pastor Endeward at the wedding of Mr. August Mees, certifies with heartfelt thanks  
St. Louis, Concordia College. A. Meyer.

Sincerely thanking dcn receipt of \$5.00 from Mrs. Weigand from the congregation of Hrn. Pastor Schlesselmann  
Fort Wayne, Concordia College. H. Weseloh.

\$4.00 from the congregation at Amelith, Mich. and \$1.00 from Mr. N. N. there, certifies with heartfelt thanksgiving to God and the donors  
St. Louis, Concordia College. I. A. Däschlein.

### Correction.

In the previous issue of the "Lutheraner", Prof. Lindemann acknowledged \$5.00, which should have been collected at the beginning of Mr. H. Wehling's wedding. But this is a small error. Mr. H. Wehling may well have given the \$5.00, but they were not collected at his wedding, for he has not yet held a wedding.  
" I. H. Jox.

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### Changed addresses:

Rev. >V. ^>686, üox 13th ^Vest 1?o1llt, dumminA  
Oo., Hebr.

Rev 8.

kruirie 1o>vn, Oo., III.

kev- 1?. N. ^.r6u6t, I'rurer k. O-, Nueomk (.lo., Niod.

1 "Valt, teacher, Lox 275.  
^Vvundotte, Nieü.

O 8. 0.

Teacher,  
1326 Issortii Narret 8tr., 8t. Irouis, No.

The "Lutheran" is published twice every month for the annual "bat- scriptionSprei" of one dollar and fifty "Lenk" for the out-of-town AatS- clerks, who have to pay the same in advance and bear the postage." - In St. Louis each number is sold for ten LentS.

Only letters containing notices for the paper are to be sent to the editor, but all others containing business, orders, cancellations, monies 2c. are to be sent to the address: 21. O. Darttiel, Oorner ot 7td ana Datu^ette 8treet", 8t. Doui" 2ln. to be sent here. - In Germany this sheet can be obtained through Juftus Raumaun's bookshop in Leipzig and Dresden.

Printing Office of the Synod of Missouri, Ohio ". a. St.



Herausgegeben von der Deutschen Evangelisch:  
Zeitweilig redigirt von dem Lehrer: G

Year 29.

## Passion songs.

### 1. Christ on Oelberg.

(Cheer up, my soul.)

From Jerusalem, from the hall, Where the Passover lamb is prepared, And afterward in the supper Christ consecrates the New Covenant, In the full moonlight of the night, With the disciples in company, Over Kidron's brook the Saviour goes, Like David the fugitive once.

At Gethsemane in the garden He mourns, He trembles, He wraths, He fights for us the battle, the hard one, As if He were sin:

From the Father's presence, He, banished in judgment, Must empty the cup of wrath, That of salvation to grant us.

Alas, not one hour can the choir of disciples keep awake with him. Who yet in death's wake hath sworn to follow Him, Holy-serious warned to this, Simon, now art thou asleep? When the shepherd is smitten. whither will the wolf hunt you?

See the heavens divide. Where once Christmas shouts of joy, And the angel rushes down to strengthen Him who created them: With death He wrestles hot, drops of blood are like His sweat! God's terrible wrath, that He may destroy our curse! (Hasta.)

## The antichristic papal prohibition against reading the Holy Scriptures in the mother tongue. \*)

Among the innumerable proofs that the Roman pope is the Antichrist and that the pope's church is an antichristian one, one of the most important is undoubtedly that the pope has forbidden Christians to read the Holy Scriptures in their mother tongue. While God has driven the prophets by the Holy Spirit to read the Word of God Old Testament in the mother

\*Dear readers who do not know Latin should not be angry with us if we give the passages from papal writings that are necessary for this essay in German translation above, but also in Latin in the notes below. We do this partly for the sake of those Lutherans who understand this language, who always like to have the original text, and partly for the sake of the papists, so that they cannot say that we are only putting something on them. Those who do not understand Latin need not look down.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
 Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. the 15th of February, 1873,

No. 10.

The pope, on the other hand, wants the Bible to exist at least only in a language unknown to the common Christian people, namely in Latin, because he cannot completely eliminate it from the world, which would be his favorite. While in God's Word those are praised who know the Holy Scriptures from childhood, who diligently read and search in the written Word of God and speak of it day and night (Ps. 1, 1. 2. Jos. 1, 8. 2 Tim. 3, 15-17. Revelation 1, 3.), the Pope, on the other hand, declares it to be a dangerous thing if all Christians had the unrestricted freedom to read the Holy Scriptures in their mother tongue. Whereas the apostles declared those to be the nobler of their hearers who examined everything preached to them according to the Scriptures, searching them daily to see if it was true (Acts 17:11), the pope, on the other hand, declares that it is dangerous for all Christians to have unlimited freedom to read the Scriptures in their native tongue., the pope, on the other hand, declares that the common man cannot understand the word of God at all, that only the church, that is, only he, the "infallible" pope, can interpret it rightly, that therefore in any case only Bibles with papal interpretations or rather distortions should be read, and that it is therefore a great presumption if a layman wants to examine the teaching of his priest according to the holy Scriptures and dispute it with him. Finally, while God, through the prophets and Christ and the apostles themselves, commanded all men to read the written word of God, and called it to be read to every man and woman, old and young, high and low, learned and unlearned, even while the apostles addressed the epistles containing God's word to entire congregations and charged them to read them (Deut. 5:6-9, Josh. 1:1), the apostles also commanded that all men should read the word of God. 6,6-9. Jos. 1,8. Nehem. 8, 2-8. 2 Kings 23, 1. 2. Jer. 34, 16. Joh. 5, 39. Col. 4,16. 1 Thess. 5, 27.), the pope and his creatures have forbidden the Christian people to read the written word of God in the vernacular. He has put a ban and a curse on it, if anyone should undertake to do so without his special written permission.

The pope wants to be Christ's governor, the viceregent in the kingdom of Christ or in the holy Christian church; but what real governor or viceregent will forbid his subjects to read the laws of his kingdom in a language the subjects can understand! By forbidding the reading of the Bible, the book of laws in Christ's kingdom, the pope therefore only proves that he is not Christ's governor, not his viceregent, but Christ's enemy, a vile tyrant in Christ's kingdom, who fears the making known of the laws of that kingdom, and therefore wishes to keep them hidden, to overthrow them, to thrust Christ, the hereditary regent therein, from his throne, and to take his place. Since the pope is the true Antichrist himself, as our ecclesiastical confession publicly confesses before all the world, it cannot be otherwise; for of the Antichrist it is written: "He is an abominable man, and exalteth himself above all that is called God or God's service, so that he setteth himself in the temple of God as a god, and pretendeth that he is God. (2 Thess. 2:4.) It is well known that one of the common ways of tyrants is to confiscate the arms of the citizens, in order to be safe from revolt, and thus render them defenseless; So also the pope, as the most abominable tyrant of souls on earth, takes from the Christians, the citizens of Christ's kingdom, the Bible in the language they understand, thus their weapon, the sword of the spirit, and thus makes them defenceless in the spiritual, so that he may destroy them as he pleases in property, honor, body, and soul, without anyone being allowed to protest against it. But lest anyone think that we are doing too much for the pope, let us hear what the Roman canon law, repeatedly confirmed by the popes themselves, says in clear words. For there it says: "If the pope is found ignorant of his salvation and that of his brethren, useless and sluggish in his works, and moreover silent of good (which is more harmful to him and to all), no less drags innumerable men with him in whole multitudes than the first servant of hell, who with him will suffer many plagues for eternity: then no mortal man shall be subject to punish his trespasses, because he who is the ruler of all things is the ruler of all things."



is to be judged by no one." \*) We ask, who, except the devil himself, will claim to have the power to "carry off innumerable men to hell with him in whole multitudes," without any mortal being allowed to punish and judge him for it? There is no question but that he who asserts this, not only cannot be Christ's governor, but must be the devil's governor from hell itself.

But we return to our real subject matter.

As is well known, the papists often say that it is a Protestant slander that the Bible is forbidden in the Catholic Church; only the translations of the Bible into the national language are forbidden, and even these are permitted to those who can read them without danger. But this is nothing but a miserable subterfuge. How strictly the popes and entire papal conciliar bodies have forbidden the reading of the Bible, we will prove later with their own words. Here, for the present, we recall the following. (1) To forbid the translation of the Bible into the language of the country is to forbid the Bible itself to the Christian people, since the Christian people do not understand the long-dead languages, the Ebraic, the ancient Greek, and the Latin. (2) If a Christian may not read the Bible in his mother tongue, unless he has first received special written permission to do so, then it is forbidden to the Christian; for what I am not forbidden to do, no one need first permit me to do, and what I must first be permitted to do before I can do it, that must be forbidden to me. (3) To say that the reading of the Bible is dangerous to certain men is blasphemous speech in the mouth of a man who wants to be a Christian; for since the Bible is God's word, of which God himself says, "Blessed is he that runneth, and they that hear the words of this prophecy" (Revelation 1:3), the reading of the Bible can never be dangerous, and only he who is an enemy of Christ and of the blessedness of men can call it dangerous. Yes, say the papists, but cannot the Bible be misused? We answer: Yes, of course it can be misused, and unfortunately it is often misused. But what does this prove? Does it mean that its use should be forbidden? No, but that the abuse should be forbidden and, if possible, prevented, but that the use, that is, the right use, should be enjoined. When, by the way, the popes say that the pope permits the reading of the Bible in the vernacular to those who can read it without danger and with profit, it is only too evident that this means nothing else than this: Whoever reads the Bible in such a way that he does not understand it as it reads and as it says, but in a papist way, whoever therefore reads out or rather reads into it what is not written in it, whoever in his reading of the holy Scriptures does not dare to examine the papacy and its doctrines according to it: he may read it after all, to him it is not a dangerous book, he may even derive a benefit from it. But is not this a beautiful

\*) „Si Papa suae et fraternae salutis negligens deprehenditur, inutilis et remissus in operibus suis et insuper a bono taciturnus (quod magis officit sibi, et omnibus) nihilominus innumerabiles populos catervatim secum ducit primo mancipio gehennae, cum ipso plagis multis in aeternum vapulatueros. Hujus culpas istae redarguere praesumit mortalium nullus; quia cunctos ipse judicaturus, a nemine est judicandus." (Dist. 40- c. 6. We take this passage word for word from the following Catholic approved edition of the Papal Canon Law: "Corpus juris canonici emendatum et

notis illustratum, Gregorii XIII. P. M. jussu editum. Coloniae Munatianae, 1717." I, 130.)

Permission? (4) To this is added, finally, that in the papacy every one is taught from childhood that the Bible is a dark book, that no layman can understand it, that the right understanding of the Bible belongs only to the church, that is, to the priests and bishops, and really to the only infallible pope. But what is this doctrine but the strictest Bible prohibition imaginable? For according to this, every sensible papist layman must naturally think: "What is the use of reading the Bible, this dark book? I don't understand it after all!" It is clear that where the antichristic doctrine, that the Bible is a dark book which the common man cannot understand, is once stamped on the heart of a man, there is no need for an express prohibition; the German will long as little for a German Bible as for a Chinese one, and will read it, and if he does so, he will believe the pope as his church, even if the pope tells him that the very words Genesis 1:16 signify the institution of the papacy and the empire. Thus it is truly written in the papal canon law, quoted from a letter of the pope Innocentius III. to the emperor of the year 1198: "Thou oughtest to have known that God made two great lights (Gen. 1.) in the firmament of heaven, a greater light to rule the day, and a lesser light to rule the night. Each is great, but the other greater. In the firmament of heaven, that is, of the universal Church, God made two great lights, that is, he instituted two dignities, which are the Papal Authority and the Royal Power. But that which governs the day, that is, the spiritual, is the greater; but that which governs the corporeal, the lesser; so that as great as the difference is between the sun and the moon, so great is that between the popes and the kings. But if this were wisely considered by your Imperial Highness, she would not make or permit the patriarch of Constantinople, who is indeed a great and honorable member of the church, to sit beside the stool of her feet on the left side, since other kings and princes stand up reverently before their archbishops and bishops (as they are guilty of doing), and assign to the same beside them a place of honor." \*) From this the dear Lutheran reader sees what kind of people, according to the opinion of the pope, can read the Bible in their mother tongue without danger, and to whom this may therefore also be permitted if need be; these are, after all, people who are already so filled, taken in, and penetrated by the papal errors that, when the pope says of the white that it is black, and of the black that it is white, they take their reason captive to the obedience of the pope without argument, and believe this. This is by no means, as some may think,

\*) Nosse debueras, quod fecit Deus duo magna luminana in firmamento coeli: luminare majus, ut praeesset diei; et luminare minus, ut praeesset nocti. Utrumque magnum, sed alterum majus. Ad firmamentum igitur coeli, hoc est, universalis ecclesiae, fecit Deus duo magna luminaria, id est, duas instituit dignitates, quae sunt pontificalis auctoritas et regalis potestas. ' Sed illa, quae praeest diebus, id est, spiritualibus, major est; quae vero carnalibus, minor: ut, quanta est inter solem et lunam, tanta inter pontifices et reges differentia cognoscatur. Haec autem si prudenter attenderet imperatoria celsitudo, non faceret aut permetteret, Constantinopolitanum patriarcham, magnum quidem et honorabile membrum ecclesiae, juxta scabellum pedum suorum in sinistra parte sedere, cum alii reges et principes archiepiscopis et episcopis suis (sicut debent) reverenter assurgant et eis juxta se venerabilem sedem assignent." (L. c. II, 160.)



an exaggeration. No, it is literally so. The founder of the Jesuit Order, Ignatius of Loyola, wrote a book entitled "Spiritual Exercises", which Pope Paul III confirmed in 1548 by his own bulla. In it are found, among other things, "rules to be observed so that one may believe rightly with the rightly believing Church." But the thirteenth rule reads thus: "That we may be wholly of the same mind and conformity to a mild Catholic Church, when she has decided that something which appears white to our eyes is black, we must likewise declare that it is black." \*) That the Pope allows people who have such faith in him and his Church to read the Bible is, of course, no wonder.

The papists, however, when reproached for the papal prohibition of the Bible, also try to excuse themselves by saying that, as everyone knows, Catholic translations of the Bible in the most diverse vernacular languages existed before the Reformation and even more so after it, and that they still exist; it is therefore an obvious slander to reproach the papal church for prohibiting the reading of them. True as this statement is, however, the conclusion which the papists draw from it is false. For why were there translations of the Bible into the vernacular even before the Reformation, some of which were read by the people? Obviously not because this was what the pope had in mind, for the pope, as we shall see, had declared the reading of the Bible in the vernacular to be dangerous and had strictly forbidden it. Rather, some translations appeared, which the people, as we have said, also read in part, because it was impossible for the pope to strictly enforce his strict prohibition, so as not to reveal himself as the true Antichrist even before the Reformation. After the Reformation, however, this was even more the case, since now it was added that, if the pope had wanted to carry out his prohibition inexorably, he would thereby have led the Catholic people, many of whom hungered and thirsted for God's Word, into the arms of Protestantism in droves. This is evident, among other things, from the fact that Catholic translations of the Bible and their use are tolerated almost only where Catholics live among Protestants. Just as the master of a ship, when dangerous storms arise, sometimes throws the most precious goods overboard in order not to sink with them, so the popes have thrown their Bible prohibition overboard where Protestantism causes heavy, dangerous storms for their church ship, in order not to have to sink with their prohibition. In addition to this, it is always preferable to the Popes, when their subjects cannot be restrained by God's Word, that they use falsified and distorted Catholic translations of the Bible rather than pure Protestant ones. To be sure, some popes pretend that the Protestant translations of the Bible are falsified, and that alone is why they are forbidden by them; but this is nothing but an empty Jesuit pretense. For, on the contrary, the catholic translations are

\*) „*Ut ipsi ecclesiae catholicae omnino unanimes conformesque simus, si quid, quod oculis nostris apparet album, nigrum illa esse definierit, debemus itidem, quod nigrum sit,* pronuntiare." This is found in the Constitution or Institutum of the Jesuits. Our edition is the famous one in folio, attended to with great care by the Jesuits, which bears the following title: "Institutum societatis Jesu, auctoritate *congregationis generalis XVIII. meliorem in ordinem* digestum, auctum et recusum. Pragae, 1757. the papal bull of confirmation stands Volum. II, p. 387, the passage cited n. 430.



The translations of the Bible into the national languages are always falsified, since they may only be made according to the falsified Latin translation which the Pope has solemnly confirmed, namely, according to the so-called Vulgate, and not according to the Hebrew and Greek judgment of the Holy Spirit. Thus, for example, all translations tolerated by the popes or their bishops immediately contain the first biblical passage that deals with Christ, namely Genesis 3:15, an exceedingly shameful falsification, by which the work of redemption is to be ascribed to Mary instead of Christ! According to the Hebrew judgment of the Holy Spirit, Genesis 3:15, it says: "And I will put enmity between thee and the woman, and between thy seed and her seed. The same shall bruise thy head, and thou shalt bruise His heel." But this is thus adulterated in the Latin Vulgate, confirmed by the Popes as the only correct translation: "Iuimicritia8 j-ovam inter t6 6t mulierem, 6t 86U16U tunnr 6t 86IU6U UUu8; ipsa oolltsret eu^ut tuurn, et tu in8idial)6vi8 enl- 6LN60 HU8," which means in German: "I will shred enmities between thee and the woman, and thy seed and the seed of that; she herself shall bruise thy head, and thou shalt go after her heel." This beyond all measure ungodly falsification has been retained, for example, by the German translation of the Catholic I. F. Allioli, which is especially highly respected among Catholics and was first published in Landshut in 1830. F. Allioli; this translation, too, places Mary in the place of Christ with the following words: "She will crush your head and you will throw at her heel." In 1844 a Catholic English translation of the Bible was published in New York under the approval of the well-known deceased Archbishop Hughes, in which the papal-antichrist falsification is also found. The passage there reads as follows: "I wiU put 6iuuitis8 bkNv66n tlee and tle oiuaU, an 6 tliV 866cl and her 866ci: 8li6 8llnU oi'usli tllv 5end, and tliou 8llalt Ü6 in ^ait ton 1i6r lleel." Therefore, when the present Pope Pius IX decreed the new article of faith of the immaculate conception' of Mary in 1854, he used the idolatrous falsification of the Bible and declared, "The Most Holy Virgin ... crushed the head of that (serpent) with her immaculate foot. (\*\*) After this, it is no wonder that the Popes, if they cannot prevent their subjects from reading the Bible in their native language, at least do not want to permit a pure Protestant translation made from the original language, but only a falsified translation into the vernacular, fabricated from his already falsified Latin Vulgate.

How the true followers of the pope were actually disposed against the Holy Scriptures and especially against the reading of them in the vernacular, was once revealed all the more clearly by a number of Roman Catholic bishops who were assembled in Bononia in 1553, since they did not believe that their written declaration would ever be published. In the aforementioned year, they submitted to Pope Julius III a series of suggestions as to how the Roman

\*) "KnnrtissimÄ VirŒc> . . . illius esput innnsrrnlüto zwäs oontrivit." See: Ditterss npostolicns äo äoAMktioa. äkü- mtioiw iinmaeulatÄS cronesptionis VirZinis Deip^rse aä per- pötuura rei rnoworiE", as this document is found in the following work: "Dii IX. Dontiüeis Liximi Ronras. üx t^oArapliia dovarum artium Iratrit" ta "ultkU6. 1854." ?-1, P. 607.

The bishops also wrote a document on the support to be given to the Church, which Cardinal Paul Vergerius, when he became foreign countries. I have written 151 letters, namely 144 to local places and 7 to Lutheran, made public to the astonishment of the world. In this document, the bishops wrote, among other things, the following: 6. I have given support to several families, also to individual persons, namely to one family and one individual person from the treasury; the others were supported by gifts of love, for which I have always found willing souls in our 3 churches here.

"Finally, we have saved until last the most important of all the advice we can give at this time. Here the eyes are to be opened: one must make every effort that as little as possible of the Gospel is read, especially in the vernacular, in those cities which are in Your territory and under Your authority, and that one is content with that little which is read at Mass, and that more than this no mortal is permitted to read. For as long as people have been content with that little, so long have your things gone as you wished, and they have begun to go downhill since it has become the custom to read more. In sum, this is that book which, besides others, has caused us these storms and whirlwinds by which we have almost been carried away. Therefore those few leaves will have to be kept secret, but with the application of a certain caution and care, lest this excite us greater disturbances and a greater clamor." \*)

Everyone sees from this that if the popes, in spite of their prohibition, permit Bible reading here and there, it is nothing but that "caution and prudence" which they believe they must use in order not to make trouble out of evil. In the following we shall now examine the papal prohibitions.

communicate it yourself. [Walther]

(To be continued.)

## Report of the Emigrants - Baltimore Agency.

The turn of the year that has now taken place reminds me of my duty to once again provide the dear "Lutheran readers" with some information about my work among the immigrants in Baltimore. I therefore give an overview of the most important things that I have accomplished since my last report.

(1) The number of Parthians who were received by Germany on their arrival and transported onward amounts to 264; of these 82 were sent to me by their relatives here, and several by Germany.

2. letters with orders of all kinds I have received from the United States and Germany 205.

3. several hundred dollars were advanced to destitute families, and money sent to me for expected immigrants was delivered to the persons concerned.

4. to Germany I have sent to 3 families ship-cards.

\*) Denique, quod inter omnia consilia, quae nos dare hoc tempore possumus, omnium gravissimum ad extremum reservavimus. Oculi hic aperiendi sunt: omnibus nervis adnitendum erit, ut quam minimum evangelii poterit, praesertim vulgari lingua, in iis legatur civitatibus, quae sub tua ditione ac potestate sunt, sufficiatque tantillum illud, quod in missa legitur, nec eo amplius cuiquam mortalium legere liceat. Quamdiu enim pauculo illo homines contenti fuere, tamdiu res tuae ex sententia successore; eademque in contrarium labi coeperunt, ex quo ulterius legi vulgo usurpatum est. Hic illo in summa est liber, qui praetor caeteros hasce nobis tempestates ac turbines concitavit, quibus prope abrepti sumus etc. Quare occultandae pauculae illae chartae erunt; sed adhibita quadam cautione ac diligentia, ne ea res majores nobis turbas ac tumultus concitet." (Cittit by J. Gerhard in his Confessio catholica. Lib. II. Artic. 1. c. 2. fol. 405.)

A certain M. from Hanover landed here with his wife and three children. When I found them on the ship, the wife was ill. I advised him not to travel further under such circumstances, as his wife might die on the way, then took him to a good boarding house and, when the wife became sicker, fetched Pastor C. Stürken at her request; he prepared her for her end, while I provided for her physical well-being; for, as the man had lost his tickets, he had to leave the ship.

to Dubuque, Iowa, he had no money left. On the second day the woman died and I had to take care of her burial, since the man, who was hard hit by her death, knew absolutely no advice. Without such care, the sick woman would have had to go to the poorhouse and would have been buried in the pauper's graveyard without having received the sacrament and without Christian custom and accompaniment; now, however, she received an honest, Christian burial and now rests in the churchyard of our three communities. All this cost 'the man nothing, since I covered the expenses from the gifts of love which I collected in the three congregations here and which were given with great willingness. How comforting and uplifting all this was for the afflicted widower, who could now travel on with his three children and all his belongings without having to pawn anything here, and the love he experienced undoubtedly also strengthened him in his faith. This is only one case, there are many similar ones. The day before Christmas I received a letter from a Mr. N. in Nebraska, in which he wrote that he had been there for six months, that he had bought land there, that he liked it there, and that he still remembered the good words he had heard from me when he left. I had pointed out to him, along with many others, the one thing that was needed, and so on. It also often happens that luggage is lost on the way here from Bremen or while being unloaded. Several times I have been able to send it to the persons concerned.

I would also like to say that the dear brethren in the sister synods, if they wish to have relatives come from Germany, may only turn to me with confidence. Especially I would like to ask all those who want to send ship's tickets to Germany for the journey from Bremen to Baltimore to contact me; for the persons concerned will then receive important rules of conduct for the long journey from me at the same time as the ship's ticket, which, if they follow them, can serve them well.

On behalf of the committee here, I would like to take this opportunity to make a heartfelt request to all our dear congregations and synod members not to completely forget the doctrine, that God condemns those who have not been damped fund for our emigrant mission in Baltimore, but to think about it down, this is a sentence that was once quoted from Luther and that better and more diligently than has been done so far. At the last Synodal Assembly in St. Louis this work was made a common one, held against her, since understanding this sentence requires and we all pledged ourselves by an express resolution to support insight into the context in which it stands. But, of course, it would it, and it is all the more necessary here because so many of our fellow believers are landing in Baltimore. Let us now carry out this resolution and carry out the work vigorously and diligently. We also owe it to our Lutheran fellow believers according to love; for the apostle says: "Let us do good to everyone, but most of all to our fellow believers. It goes without saying, however, that those who are not our fellow believers, but who are in need of our help and

I will gladly spare no effort, no annoyance, no inconvenience that my position entails; but you, dear Lutheran Christians, do not shy away from a small sacrifice that is necessary on your part for the maintenance and direction of my profession. Many a day I have left home before 6 o'clock in the morning and have not been able to sit down until 10 o'clock at night, or even until 12 o'clock, and perhaps have not had a bite to eat all day, so that I came home dead tired and worn out. Last year there were leaf-sick people on every ship for four months, so that one is often exposed to the danger of infection. On top of that, there is a great deal of trouble and annoyance and a lot of letters and orders, the handling of which tires and attacks body and soul. Of course, I have nothing to report about great deeds that would have been done through me; however, faith and fervent love and leave the blessing of our work entirely to the Lord. Finally, I will also remark that in the last year the number of immigrants in Baltimore has almost doubled in comparison with former years. We already have two steamship lines, one from Bremen and one from Liverpool, but the steamboat companies feel compelled to have new steamboats built, so that this summer two steamboats will arrive every week, one from Bremen and one from Liverpool. In addition, sailing ships with passengers are also coming, so that we here in Baltimore can look forward to a strong immigration this year. Now then, let us do good and not grow weary, for in due time we will also reap without ceasing! God grant it! Amen.

W. Sallmann.  
33 Haur^steuä 8tr., LaUimore,

To the ecclesiastical chronicle.

I. America.

Missouri Doctrine. Dear Base, of the Iowa "Church Gazette," January 15, entertains her readers with the news that the Missouri Synod teaches soul-sleep, and claims that God condemns those who do not deserve it. As for the sleep of the soul, we do believe that the soul of the dear base often sleeps, but that the souls of the

departed sleep is a doctrine which the base must have heard from Missouri only during her sleep of the soul. But as for the other doctrine, that God condemns those who have not been damped fund for our emigrant mission in Baltimore, but to think about it down, this is a sentence that was once quoted from Luther and that better and more diligently than has been done so far. At the last Synodal Assembly in St. Louis this work was made a common one, held against her, since understanding this sentence requires and we all pledged ourselves by an express resolution to support insight into the context in which it stands. But, of course, it would it, and it is all the more necessary here because so many of our fellow believers are landing in Baltimore. Let us now carry out this resolution and carry out the work vigorously and diligently. We also owe it to our Lutheran fellow believers according to love; for the apostle says: "Let us do good to everyone, but most of all to our fellow believers. It goes without saying, however, that those who are not our fellow believers, but who are in need of our help and

see." Since the "American Lutheran" has hitherto believed so firmly in our doctrinal purity, he can imagine that we are quite inconsolable over this his present position towards us. What misfortune the wicked base could do!

Church schools. Thus we read in the Baptist "Sendboten" of January 22: "The children of the more than 700 German congregations in America, which have congregational weekly schools, not only learn two, instead of merely one of the principal languages of the country, but they are also instructed four or five times as much in Bible and catechism as most of the children of English and German congregations, which have no congregational weekly schools, but only Sunday schools. This is a difference which will show itself mightily in the future, and to which all German !and English preachers, conferences, and synods should be earnestly called attention." - When we read rieses, we could only exclaim: May God preserve to our German Lutheran Church the jewel of her parochial schools! for indeed, humanly speaking, the future of our Church depends above all upon it.

in America. As all ecclesiastical communities in America have worked at their own dissolution from the time that they had the State provide for the instruction of their children, so the continued most careful care of our parochial schools, after the public preaching ministry, is and remains the chief means of our preservation and advancement. The Census of 1870 shows what is accomplished by the highly vaunted frcischool system even in the secular. According to this Census, over one-seventh of the population of the United States could not write their own names, namely, 5,658,000 men, women, and children over ten years of age. In the North, among other places in Pennsylvania, the matter has actually grown worse instead of better in recent years.

Baptismal Grace. In the "Sendbote" of January 22nd, a Baptist preacher criticizes the fact that in the story "The Day Laborer's Daughter," published by the American Tractate Society, reference is made to the "baptismal grace" in which the children die, while the same story



The Baptist preacher exclaims: "Will our brave 'Kämpfe' of the 'Volksfreund' now stand up so bravely for the evangelical truth? The Baptist preacher exclaims: "Does our brave 'Kämpfe' of the 'Volksfreund', who has hitherto so valiantly put himself on the line for the Protestant truth, now want to become Old Lutheran? Or has the American Tractate Society decided to confound its hitherto Catholic standpoint with a Roman Catholic one? If so, should not this be made known beforehand, that Baptists may withdraw from such a society?" - That the Baptist preacher writes thus, we will not blame him, though if we Lutherans were so prompt in presenting the either-or to such a society, Mr. Baptists would raise a great clamor at our "fanaticism" and "narrow-mindedness." But the Baptist preacher also writes this: "The little word 'baptismal grace' caught my eye. For the present, because I once had cause to look up all the passages in the Bible that deal with baptism, and to investigate their meaning; in doing so, I did indeed find that baptism occupies an important and precisely determined position in the order of salvation according to the teaching of the Bible; but I was unable to find anything about a -grace of baptism\*." This Baptist preacher must indeed be blind as a bat, or we would have him print the many passages in the Bible in which the doctrine of "baptismal grace" is contained. The next necessary thing for him will be to have himself taken to an eye sanitarium. W.  
[Walther]

## II. foreign countries.

Gemeinve Appeal Law. In a German newspaper we read: The Protestant Consistory of Westphalia had hitherto filled pastorates without the participation of the congregations. The Minister of Culture declared this to be contrary to the custom of the Protestant Church, and instructed the Consistory to ask the congregations to vote in the future, and to confirm the election if there are no objections; if confirmation is refused, to report the reasons to the Ministry.

Lutherans within the Union. Should there really be real Lutherans within the Union? In Hanover one thinks so. For we read the following in Münkels Neues Zeitblatt: "An objection was raised against the election of Rector Geßler as a churchwarden in Quakenbrück (Hanover) as a Unirte. The Consistory declared the election benign, because Geßler had been Lutheran within the Union.

Beatification of the Papists with Steam. The following advertisement appeared in the Catholic Sonntagsblatte No. 47 (Stuttgart, 1872): "Die Eisenbahn zum Himmel, oder probates Mittel, schnell und leicht zur christlichen Vollkommenheit, zur Heiligkeit und zum Himmel zu gelangen." By a priest of the Archdiocese of Freiburg. 2nd edition. Price 3 kr. The first edition of 5000 copies was sold in a very short time. Court bookstore of C. Tappen in Siegmaringen. But whoever wants to use the railway, should then provide himself with the entrance ticket, which is sold by a clerical colporteur in the Bernese Jura, a small sheet of paper, on which is to be read: "Entrance ticket to heaven, acquired through the divine school of patience"; and around a cross in the middle: "No one is crowned who has not fought a good fight. I am with you. O, Mary, help me! Price 50 centimes. At Letaille, papal bookseller. 274 Rue Garantiere 15, Paris." The foregoing is taken from Münkels New Age Gazette of December 20 of last year.

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### **A major undertaking.**

It is well known that the German political newspapers in the United States almost universally take a position hostile to Christianity and thereby exert a harmful influence on the German people. These newspapers are read in thousands of Christian families, and the poison of unbelief is thus spread unnoticed in the hearts of the readers. All the long treatises and writings against Christianity by a Renan, Strauss or Büchner do not do as much harm among the people as these daily newspapers; for long treatises are seldom read; only a short article full of ridicule and scorn is almost always read, and then usually remains a poisonous sting in the hearts of the readers. Just as a drop of a weapon, if it always falls on the same spot, will in time hollow out a stone, so the poison of unbelief, which daily drips through these papers into the soul, must in time do incalculable harm. But why, we ask, are such leaves common in so many Christian families? Answer: Because there are no daily newspapers edited from the Christian point of view. Such newspapers are kept only because one wants to know what is going on in the world. So one has to put up with all the slobber that such a dogged denier of God spews at God's word and Christianity, and must calmly watch how that which is most sacred to us is dragged into the muck. Only very few of these pamphleteers are tolerant enough to show consideration for their Christian-minded readers.

It therefore gives us great pleasure to be able to announce that the German Christians of Milwaukee, from all Protestant congregations, are unanimously working to bring into being a daily and weekly newspaper, which will be edited from a Christian point of view. It is to be a worthy companion to the best in the country; it is to bring the latest telegraphic dispatches from home and abroad, European and domestic correspondence, city news, reports on art, science, agriculture, and the latest market reports; the needs of the peasant are to be especially met by solid and useful articles, and the family circle is to be provided for by entertaining, instructive, and useful reading. In politics, the newspaper is to take an independent position; promoting the welfare of the people to the best of its ability, vigorously fighting the rotten damages in state and society. Although it is not a church paper and does not belong to any individual church party, it will resolutely oppose all attacks against Christianity. It is not to displace any church papers from the families; on the contrary, it is to serve as a pioneer of the church in general. The necessary capital (twenty thousand dollars) is to be raised through shares. In order to make the enterprise a general one and to give even the less well-off the opportunity to participate, the shares are set at ten dollars. It is expected that all preachers and members of the German Protestant congregations of the Northwest will take an interest in this enterprise, and not only help to bring it into being by placing shares, but also help to prepare a secure future for the enterprise by collecting numerous subscribers. Even though the largest part of the shares will be placed in Milwaukee

it is desired that one or more shares be taken in every German Protestant congregation in the Northwest, as this will maintain a greater interest in the country for the paper, and give a greater guarantee of its successful existence. The weekly paper costs \$2.50 per year. Subscription collectors will receive a reasonable discount. Orders for stock or the paper should be sent for the present to the following address: -I. IV 220 Hiirä 8trv6t.

There were available to the sub of God, the Creator, and his commandment, so that room alone remains for the God of the gymnasts, whom fuelel Büchner, great difficulties; but with God's help they are now happily out of Affenvogt & Comp. teach, whose chief commandment is: Become the way, and it only depends on how quickly the shares can be placed so that the first number can be published. The placement of gymnasts had "the intellectual and physical education of the youth the shares has been underway for ten days and has had extremely satisfactory success up to now. Members from all German Protestant congregations, without exception, are working unanimously to build up the work, and the names of outstanding businessmen in Milwaukee guarantee that the enterprise is in safe hands and that the interests of the stockholders will be safeguarded. The main difficulty, which at first seemed difficult to overcome, - to find a capable editor - has been overcome, and so it is to be expected that, if God continues to give his blessing and the German preachers in particular and the Christians in general take an interest in the enterprise by word and deed and help it in particular, and, in particular, help to provide the necessary operating capital through the placement of shares, a work will be brought into being in a short time, which will not only be of incalculable benefit to the Christian cause, but will also be a power in the hands of the German Protestants.

Milwaukee, February 1, 1873, C ... s.

## Turner, Religion, School, State, and Society.

On the occasion of the "inauguration" of a gymnasium in Chicago, someone also spoke who would like to be considered a great orator, and therefore acted in his yellow-billed modesty, as if even respectable people take part in such lotteries, and ease their consciences with the thought that the money is being used for a good purpose, it is hardly strange if the youth of our state should fall into bad habits, which the excitement of hazard games almost inevitably brings in its wake.

purpose of the North American Gymnastics Federation is to support the members in their efforts to make of themselves men of sound body and sound mind, and it is a primary duty to achieve all good citizens."

understanding among the members by all means within its sphere and to advocate the success of radical reform movements in all social, political and religious matters. It is further the duty of the Federation to support all efforts for the elevation of popular education through public schools free from any religious taint, and in general to promote the intellectual (spiritual) and physical (bodily) education of the youth of both sexes by all means at its command."

This is what the "constitution" says, the basic and highest law of the great gymnastics federation! To this all, the whole "federation" commits itself and indeed constitutionally! This is what it "aims at," it is its "main duty," to this end "all in its" - of the Gymnastics Federation, wherein the

(Submitted.)

## A Governor on Fairs and Lotteries for Ecclesiastical 2c. Purposes.

In Governor Washburne of Wisconsin's message to the state legislators presently assembled at Madison is the following remarkable passage:

"Our State laws concerning hazard gambling are no doubt sufficient, if only they were enforced. But it seems decidedly a law of the day to destroy the **schools** in which gamblers are educated, and which are everywhere. Even the **Church** (no doubt unwittingly) at times supports **the devil's work**. So-called "poison-concerts," "poison-enterprises," and "Raffles," often for religious and charitable purposes, but often also for less worthy ones, lotteries, prize-distributions, etc., all these undertakings aim at making money without any return value. Nothing is more

demoralizing and seductive, especially for the young, than the prospect of winning money or property without toil and labor. When even respectable people take part in such lotteries, and ease their consciences with the thought that the money is being used for a good purpose, it is hardly strange if the youth of our state should fall into bad habits, which the excitement of hazard games almost inevitably brings in its wake.

Should you be able, by means of a law, to eliminate and discredit those bad practices, you may be assured of the thanks of all good citizens."

Glory to the man who so openly speaks the truth here, calls the thing by its right name, and thus, without knowing it, only confirms the testimony of the orthodox church against the fair and lottery system which, alas for God, has already penetrated even into some of its congregations. But what a disgrace for the Christians and congregations concerned to have to be told by a governor in his message that they, too, support such "devil's work" and thus increase those "schools" "in which the gamblers are educated" and for the destruction of which he must proclaim his legislature!

F. L.



Out of the old box.

Our dear father city of Strasbourg had been handed over to the Crown of France. Before and behind the royal officials, priests and Jesuits entered the German city. With sacrilegious mouth and lying pen they blurred and covered all doctrinal differences. All the baneful curses of the Tridentino Council seemed to have rejuvenated themselves under their slippery tongues into wishes of welcome and blessing. "Your faith and our faith," tempted the false peace-pipe, "are not so different from each other as you think; we are quite of one mind at bottom; we have one God, one Saviour, one baptism: come to us! Ah, how beautiful is unity!" The sentinels on the walls of Lutheran Zion raised loudly their voice of witness, among them especially Professor Doctor Balthasar Bebel. No sooner had the "dear Lord's Day" been celebrated for the first time in Strasburg on May 27, 1682, with much pomp and expense, than Dr. Bebel instructed his Lutheran ecclesiastics in the "Report of the Feast of Corpus Christi," and armed them against the heresies prevailing there. Similar doctrinal and defensive writings of his appeared on the Mass, the feast of the Rosary or Pater noster, etc. Even before they were printed, numerous copies of them were in the hands of the people. The Jesuit Fathers knew only too well how much Bebel's testimony contributed to the fortification of the true faith and to the defense against false doctrine and superstition. Their thoughts and aspirations therefore went towards obtaining a discussion with him about church questions. Gladly the already seduced Duke of Veldentz would have been helpful to them. But the magistrate was against any meeting, partly for the sake of peace, partly and mainly because the Jesuits abused all such opportunities to trumpet a fictitious victory.

Once upon a time, however, on June 11, 1683, Dr. Bebel was summoned to the ducal palace to hear important communications. Such a snake's path was popular with the hypocrites.

Besides the Duke and his family, Dr. Bebel met several French higher officers with their ladies and - two Jesuits.

One of them - Hahn - a German by birth, met him extremely politely and immediately announced to him that they would open a religious discussion with him. Bebel, astonished at this deceitful procedure, refused, since he had only appeared to speak to the Duke. He was, however, seized by the hand and led into the middle of the hall and ordered to take his seat between officers and Jesuits. Once again the doctor refused to discuss the matter, since he had no authority to do so from the magistrate. Quickly a Jesuit answered that it was only a friendly conversation; but to the ladies he said, "The Doctor refuses to take up the fight." And now the Jesuits immediately began the attack, assailed Dr. Bebel with questions and conclusions, so that he had of necessity to save the honor of his Lord, his faith, and his church.

What did they bring forward? - The old foolishness: Where was the Lutheran church a thousand years ago? Here Bebel's answer; he based it on the holy Scriptures, for these, strikingly enough, had been recognized by both parts as the judge. "Either the Church of the first centuries," he said, "faithfully and truly adhered to the sacred Scriptures, and

then it has been our church, which stands and falls with God's word, or else it has not adhered to the same, and then it is not the true church." This cogent answer the Jesuits, in order to evade, wanted to have corroborated with history. This, Bebel replied, I have done publicly in my books, and no one has answered me." - Hereupon one of the Jesuits asked Bebel how he had been able to prove in one of his books, "that the Old Germans, and especially the Alsatians, had not believed the saints.

had not worshipped." Bebel had stated this on the basis of a passage in Irenaeus, in which this Church Father reports that they worshipped the Father, the Son, and the Holy Spirit. No sooner had our professor answered for this than the Jesuits held up to him as proofs of the worship of saints passages from the Church Fathers Tertullian and Origen. Since the Roman Church does not count these two men among its orthodox teachers, Bebel had won the game and replied: "These Fathers would have no evidential value for the Roman Church in matters of faith." So for a good while the Lutheran Doctor beat the Jesuits at their own game.

But now Bebel asked them where their faith, established by the Tridentine Concilium, had been a thousand years before? The Jesuit evaded the question by asserting, "The Roman ones were in lawful possession." Dr. Bebel replied that this was one of their habitual evasions, to which Matth. 21:27. might very appropriately be applied. (And they answered JEsu, saying: We know it not. Then said he, So say ye not by what authority I do this.) With his thorough knowledge of the history of the Church, and his astonishing knowledge of all writings, especially those of the Jesuits, it was not at all difficult for Bebel to refute victoriously even the more distant objections of his opponents about the age of the Church, its infallibility, the number of sacraments, 2c. and to make the Jesuits somewhat more modest.

At last, after two hours, they gave way and followed the rest of the company, who, tired of hearing to breathe fresher air, had in the meantime gone into the castle garden. -

One often hears it said, "Discussion and disputation do not help much." Is not this to some a cloak of their ignorance, and their love of false peace? Everything is trumpeted. Everything is hung upon the great bell. Why will we not be trumpeters of the grace of JEsu Christ, to us and His holy Church? Why will we not proclaim the virtues of Him who has called us to His marvelous light, and be ready to answer to everyone, if only for a testimony against them?

Dr. Bebel, however, has pointed many to justice; he has strengthened our venerable witness hero, Ammeister Dominikus Dietrich, especially under the cross, and as a faithful guardian and pastor he has ennobled and steeled him by his testimony to the Ammeister's testimony.

Lord Jesus, awaken such heroic witnesses from clergy and laity in this last evil time!

Now, O Lord, give me strength, give me power and courage. For these are the ways of grace which thy Spirit worketh and doeth, that I may believe in thee, and abide in the truth, in spite of the gates of hell. Amen. (Evangelical Lutheran Messenger of Peace from Alsace.)



## Church News.

Mr. W. Arendt, since then pastor in Nichmond, Michigan, called by the Lutheran congregation of Fräser, Michigan, was installed in his new office by the undersigned on the second Sunday after Epiphany.

The Head of the Church-wonderful in His regiment-gloriously lead forth this His kingdom thing also!

I. F. Rufst Address: Rsv.  
6act<sup>h</sup>, 60th, ÄlioU.

After the two Evangelical Lutheran congregations in Sheboygan, Wis, namely, St. John's congregation of the Wisconsin Synod and the Drcieinigkeits - congregation of the Missouri Synod, have united and merged into one congregation, and the former pastor of the former, Mr. Rev. O. Spehr, has also been called by the latter to be its pastor and minister, the same was solemnly installed in his office by order of the honorable Vice-President of the Northern District, Mr. Pastor G. Link, by the undersigned, assisted by Mr. Pastor Aulich, on the first Sunday after Epiphany.

The Lord Jesus Christ crowns the work of this servant of His with many blessings!

I. Cunning.

Address: Rev. O. 8pLlir,

'Wiseonsin.

On the fourth Sunday after Epiphany, Candidate KarlKretzmann, having completed his studies from Concordia College, St. Louis, and having received a call from the Lutheran congregation at Yorkville, N. I., had received and accepted a calling, was ordained and intro- duced by the undersigned by order of the Presidency of the Eastern District in the midst of his congregation. The Lord be his sun and shield! Br. King.

Address: Rev. Odai-Itzs LrstLMünn, oar" ok Hlr. LruvinnZ,  
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8ts..,

On the third Sunday after Epiphany, January 26th of this year, the Rev. I. Achilles, who had received an honorable certificate of dismissal from the "venerable" Synod of Illinois and others and had collo- quired before the St. Louis Pastoral Conference, was installed as Vicar for the Rev. E. Böse, who had been ill with the chest for over six months and was only slowly recovering. The introduction took place during the morning service in the Zion Church in St. Louis by the undersigned with the assistance of the Dastor looi.

On the same day, during the afternoon service at Immanuel's Church in St. Louis, the minister appointed by the Evangelical Lutheran congregation in Denver City, Colorado, the craminirte candidate for the sacred office of preaching, Mr. H. Brammer, was solemnly ordained by the undersigned, assisted by Professor G. Schalter. Pastor Brammer has already departed to his distant sphere of activity.

Our highly praised! Lord Jesus sustain and strengthen and soon lead our dear Pastor Böse back into full activity! May He bless the work of the vicar who has been graciously supplied in times of need! May he also help the first Lutheran preacher in Colorado to build the Lutheran Zion not only in the city of Denver, which already has 12,000 inhabitants, but also in the entire territory among the Germans living there! I. F. Bünger.

Addresses:

Rov. ck. ^eüillos,  
14208ti- .. 8t. Dnuis, Z4c>.

D. Li-arnniLi-,  
c>f >lr. Douis Dtzttilimann,  
Denver Olive, 6ol.

## Church dedications.

Since the gracious God helped my little branch parish in Summit, Cook County, Ill. to have a nice little church, the same was consecrated on the Sunday after Christmas, the 29th of December last. Thanks be to God for his mercy!

H. W. Querl.

On the 19th of January, being the second Sunday after Epiphany, the Immanuel Lutheran congregation at Lonaconing, Alleghany Co, Md, had the joy of consecrating their frame church, 45 feet long, 30 feet wide, purchased from the English Methodists, and now beautifully adorned in the Lutheran manner, to the service of the Triune God. The dedicatory prayer was said by the undersigned, present pastor of the said congregation; the sermon on the consecration gospel was preached by Pastor Kügele of Cumberland, my dear predecessor, who, since the congregation had no pastor of its own, served the congregation from Cumberland until a few months ago. Moreover, he had his



He brought with him a choir and many members of his congregation, through whom the celebration of the feast was especially heightened and the day of the consecration of the church was made a day of true joy. In the afternoon the undersigned preached on the 46th Psalm, since the preacher, who had not yet been invited, had not come. In the evening Mr. Past. Kügele preached again, and in English. This celebration was especially important for my dear, very small congregation, since a split occurred in it a year ago, as a result of which the unfaithful part organized itself into a congregation of its own, which is currently served by a pastor of the old General Synod, which always seems to be ready to strengthen such red churches in their wickedness. But the Lord has helped hitherto; he will also help weather, and we can now, seeing our dear house of God before our eyes, exultingly exclaim: "This is done of the Lord, and a miracle before our eyes." Of course, there is still a debt of 1000 dollars on the small congregation and according to human calculations it would look very bleak. Most of the people in my community earn a lot in the local coal mines, but everything is so expensive here. At first we wanted to build smaller in order to get away with it more cheaply, but this soon proved to be a great deception. The dear readers will probably already realize what I want to say with the latter words and yet, since I know how one request after the other for help approaches them, I do not consider myself worthy of expressing it. But to all the sister congregations who have already so kindly remembered us with the mite of their love, I hereby express my heartfelt thanks once again. The Lord reward them according to His promise!

So then, the Lord continues to hold his protective hand over the church and congregation. Let the seed of his blessed gospel, which has been sown here, sprout sweetly and give its prosperity inwardly and outwardly for growth, and one day eternal life.

Bliss! Amen.

Karl Lauterbach, Pastor.

On January 5th of this year, the German Evangelical Lutheran congregation of St. Paul in West Point, Nebraska, had the great joy of dedicating their little church to the service of the Triune God. For a long time she had longed to have a little church. The Albrecht people already had a beautiful brick church, but our congregation, since we were not allowed to use the schoolhouse in West Point, had to hold their services in private houses. Therefore, there was great joy when we went to the new church on the first Sunday of the new year. Of course, the consecration almost failed to take place. Because it snowed heavily on the 4th of January, it would not have been possible for us to get to West Point soon. Because of the horse sickness we had to and wanted to make the way on foot. Mr. Pastor Bürger had already come almost entirely on foot from Stanton to me (20 miles) the day before. It had been wonderful, dry frosty weather and therefore the way was excellent. Now, however, it would have been almost impossible for us to get there if my neighbor had not been so kind as to transport us by ox and sleigh on Sunday morning. It was slow going, but we got there, even if it was late, and the church could be consecrated. The service began at 11 o'clock. Pastor Bürger showed the congregants, on the basis of 2 Peter 1:19, the right joy in the dedication of a Lutheran church, by answering the questions, 1) what treasures would be handed out in it, 2) what these treasures would grant us. In the afternoon I preached on Luc. 11, 28. of the right use and benefit of our house of God. This church, a frame building 24 feet wide and 36 feet long, has been the fifth in the Elkhorn Valley for five years. This the Lord has done. Our idle and casual labor had failed to do it. May He be kind to us, and promote the work of our hands with us; yea, the work of our hands may He promote. Especially may He graciously preserve us from the pernicious poison of false doctrine, and keep us the noble treasure of pure doctrine, then our little churches, though poor to look upon, are certainly very gloriously adorned. A. W. Frese.

## Conferenz - Ads.

The United Columbus Conference, formed of the Columbus and Lancaster Conferences of the Ohio Synod, and of the Fairfield Special Conference of the Missouri Synod, will meet, God willing, according to resolution, on Tuesday the 11th day of March, in the forenoon at 9 o'clock, at the church of the Rev. H. Henkel, of Logan, Hocking Co.

To be discussed:

- 1) A paper by Pastor Schutte on the question, "By what is marriage contracted, and what gives valid ground for divorcing it?"
- 2) A paper by Prof. M. Loy on the question, "How far is the Mosaic Law abrogated in the New Testament?"
- 3) A paper by Baüor L. Maack on 1 Cor. 14. 34.

4) A catechesis by Pastor H. G. Cr mer on the sixth commandment.  
5) A practical question, "According to God's Word, may we expect signs of a different nature and kind before the last day than have been done so far?"  
8^\*^ All those who intend to attend the said conference meeting are hereby kindly requested to inform the undersigned thereof at least 8 days before the meeting.  
H. Henkel, Secretary.

The Grand Rapids Specialconference will meet, God willing, on the 25th and 26th of February, at the home of Mr. Pastor Crull, at Grand Rapids, Mich.  
C. L. Wugg'azc r.

For poor students: From Past. D rmann's St. Peter's parish in Randolph County, Ill, 48.75. Collecte of the parish of the Rev. Scholz in Corning, Holt Co. mo., 44.10. From Rev. Besel's congreg. at Cape Girardeau, mo., 44.60. From HionS- Distr. in St. Louis 43.00.  
On the college building at Fort Wayne: From Past. Wehrs' Gem. in Lake Zurich, Ill, 49.63. From N. N. by the same 44.00.  
To the college household in St. Louis: Collecte of the Gem. of the Past. Matthias at Marysville, Kansas, 44.00.  
For Pastor Ruhland: Thank Offering by Past. Love in New Orleans 410.00. By Past. Schuricht parish at Vandalia, Ill, 412.66.  
For teacher D rfler: From Past. D rmann's St. Peter's congregation in Randolph County, Ill, 44.00. Whose St. Paul's congregation there 44.00. E. Roschke, Kassrer.

Received at the Middle District Treasurer's Office:

Entered the caste of the Western District:

On the synodical treasury: from Past. Geyer's congregation at Carlinville, Ill., 41.75. Past. Wunders congregation in Chicago, 422.00. Past. Grupe's Gem. at Champaign, Ill, 45.37. Past. Kothe's Gem. at Litchfield, Ill., 44.70. Past. Pennekamp's Gem. at Darmstadt, Ill., 48.50, by himself 41.00. Of the Drei- einigkcits Distr. at St. Louis 415.05. Of the Immanuels Distr. there 414.65. Christmas Collecte of the Gem. of the Past. Franckc in Addison, Ill, 430.50. Of Past. D rmann's St. Paul's Gem. in Randolph County, Ill, 48.40. whose St. Peter's Gem. there 47.00. Past. Scholz's Gem. in Corning, Holt Co. mo. 43.20. Past. Schtvensen's congreg. in New Bielefeld, Mo., 414.50. Rev. Brohm's congreg. in St. Louis 465.00. Rev. Rauscherts Gem. in Dalton, Ill, 410.00. Rev. BruegmannS Gem. in Rodenberg, Ill., 45.50. Rev. Roeder's Gem. at Dunton, Ill., 414.41. Christmas Collecte of the Gem. of the Past. D derlein in Chicago, 430.00. Of Past. Nuoffer's Gem. in Eagle Lake, Ill, 423.58. Christmas Collecte of the Gem. of the Past. Stegge in Dundee, Ill., 417.75. Desgl. from the Gem. of the Past. Schmidt in Schanmburg, Ill., 415.02. Of Past. Lange's Gem. in Chicago, 433.60. Past. Zucker's Gem. at Proviso, Ill., 412.74. Of Zion's Distr. at St. Louis 413.00. Christmas Collecte of the Rev. Barth's Gem. at Glasgow, Mo., 48.00. Of Rev. Schurickt's Gem. at Vandalia, Ill, 41 1.67. Past. Landgraf's Gem. in St. Louis County, 46.00. Past. Achenbach's gcm. at Venedy, Ill, 450.00. Past. Michels' Gem. in Canaan, GaSconade Co. on Mo., 45.90, by himself 44.10. Christmas Collecte of the Rev. Dorn's Gem. in Elk Grove, Ill., 47.00. From the communion fund of the Gem. of the Rev. Sandvo  at Port Hudson, Mo., 415.00, by himself 42.00.  
Znr College - Maintenance - Fund: From Trinity Distr. in St. Louis 411.00. From Immanuels Distr. there 411.00. From Past. Ottmann's congregation in Collinsville, Ill, 421.20. Past. Scholz's Gem. in Corning, Holt Co. there, Mo., 44.00. Rev. Brohm's Gem. in St. Louis 421.85. Advent Fcst- Collecte of the Gem. of the Rev. Niesel at Homewood, Ill, 421.95. of Rev. BeselS Gem. at Cape Girardeau, Mo., 46.40. Refvrmlations- fest-Collectr of the Gem. of the Rev. Achenbach at Venedy, Ill., 47.35.  
To the Synodal Missions Fund: From Th. Reinhardt in Chicago 45.00. Past. K stering's congreg. in Frohna, Perry Co, Mo, 414.65. From Trinity Distr. in St. Louis 30 cents. Half of the Epiphany Collecte of the Immanuel Distr. in St. Louis 421.70. Christmas Collecte of the Gem. of the Past. Sauer in Mobile, Alabama, 428.00. Of Past. Krassts Gcm. iu Fulton County, O., 45.55. Past. Brohm's Gem. in St. Louis 421.20. Of H. Richter's children in Homewood, Ill, 42.50. Of Zion's Distr. in "t. Louis, 416.65. Past. Schuricht Gem. at Vandalia, Ill., 47.03. Of a school child of the Past. Lvhr iu Clarinda, Page Co, Iowa, 75 cts. Epiphany feast cvll. of the comm. of the Rev. Achenbach in Venedy, Ill, 421.65. From Aug. Junghans through Past. Ottmann in Collinsville, Ill., 45.00.  
For inner mission: from Th. Reinhardt in Chicago 45.00. From the school children of the West District in Addison, Ill., 43.22. From Past. Ottmann's congreg. in Collinsville, Ill., 412.50. A part of the Epiphany Collect of Trinity Distr. in LN. Louis 430.45. Of Past. Brohm's congregation there 421.95. Reformation-Sest-Collecte of Past. Riedel's Gem. in Homewood, Ill, 47.50. From H. Richter's children there 42.50. Rev. Nuoffer's Gcm. in Eagle Lake, Ill, 416.75. From Zion's Distr. in St. Louis 416.65. From Aug. Junghans by Rev. Ottmann in Collinsville, Ill., 45.00.  
For Past. Brunn's Anstalt: Collecte derGem. des Pastor K stering in Frohna, Perry Co., Mo., 416.50. Ein Teil der Epiphantiasfest-Collecte des Dreieinigkeits-Distr. in St. Louis 430.00. Von Past. Hartmann's Gem. near Bremen, Ill., 48.59.  
Znr general building fund: from Th.Reinhardt in Chicago 45.00. Collecte of the comm. of Past. Scholz in Corning, Holt Co. ,Mo., 41.00. from Past. Pissel's Gem. in Mattcson, Ill, 411.00. of Past. Bartling's Gem. in Chicago, 430.15. Of Rev. Zucker's Gem. in Proviso, Ill, 413.50. Christmas Collecte of the Gem. of the Rev. Polack in Cape Girardeau, Mo., 47.31.  
On the emigrant mission in New York: From Tb. Reinhardt in Chicago 42.00. Half of the Epiphany Coll. of Immanuel's Distr. in St. Louis 421.70. From Rev. Tir- menstein's congreg. in New Orleans 45.00. Collected on C. St re's infant baptism by Rev. Lohr in Clarinda, Page Co. of Iowa 41.50.  
On the Hermannsburg Mission: from Th. Reinhardt in Chicago 42.50. By Past. Matthias in Marysville, Kansas: from Louis Knees 45.00, from H. Meyer 42.IX), from school children Adolph and Hermann Heuer 43.00, from S. Westermann 41.00, from Wilh. Aleski 50 Cts, from A. Scnger 20 Cts. From Heinrich W hrmann by Past. Thurow at Jefferson City, Mo. 45.00, from Past. Tirmenstein's Gem. in New Orleans 422.00. By F. Siechmann in Homewood, Ill, 410.00. By A. Wille there 45.00.  
On the East India Mission: from Past. Geyers Gem. in Carlinville, Ill., 45.45.  
To the seminary at Addison: by Past. Wolbrechts Gem. in Washington County, Ill, 49.00. By Past. Kunz in Hancock County, Ind. for seminarians 412.00.

To the synodical treasury: collected at the mission feast at Rev. Krafft's church near Ridgeville 420.56. From Rev. Detzer's Ge- meuide at South Ridge 24.58. Past. Krafft's congregations in Florida and in Defiance County 2.90. Past. Strietcrs Gem. in Peru 7.00. Past. Jor' Gem. in LoganSport 10.00. Past. Detzer's comm. in Delaware 5.18. Ch. Gallmeyer in Past. LehnerS St. Pctri parish 5.00. Past. V se's Gem. in Avilla 6.38. Past. Sch neberg's Gem. in Lafayette 27.50. Past. Heinrich's Gem. in Huntington 6.10. Past. Kniess's congregation in Neu-Dettels- au 12.00. Rev. Kraffts Gem. in Fulton County 7.52, in Henry County 11.50, in Florida 60 Cts. Past. Lehner's comm. in New Haven 6.15. Past. K hnS Gem. in Minden 6.51. Past. Jor' Gem. in LoganSport 14.50. Past. Sallmann's congreg. in New- burgh 11.00. Rev. Schumms Gem. in Willshire 6.00. teacher Noiting in Dudleytown 1.00. Past. Jor's congregation in LoganSport 9.00. Rev. Bundenthal's Gem. in Marion Township 22.50. Past. Stubnatzy's Gem. in Fort Wayne 73.50. Past. Strieter's congreg. in Peru 8.00. Past. Schoencborg's Gcm. in Lafayette 21.50. Past. Byde's Gem. at Fort Wayne 412.84. Past. Knief's Gem. at Neu-Dettelsau 13.20. Past. J ngel's Gem. near Jonesville 14.45. Past. Fritze in Adams County 41.00. whose congregation 15.00. Past. Schumms Gem. at Willshire 8.30. Past. Zagel's Gem. at Fort Wayne 18.06. Past. Sieger at Bremen 1.39, of whose congregation 18.61. Past. Husmann's parish at Euclid 10.00. From an unnamed person there 5.00. From Past. Brackhage's congregation at Bennington 12.20. Past. Hochstetter's congregation in Indianapolis 89.92. Past. Jlbkbers Gem. in Adams County 20.00. Past. Sauers Gem. in Dudleytown 21.Ilt. Of Mrs. Dickmeyer there 41.00. Past. Biedermann's Gem. in Cincinnati 30.00. Past. Horn's Lt. St. John's congregation 4.80. Whose St. Paul's congregation 2.00. From L. Wenkheimer by Past. Horn 1.1).  
To the building fund: from some members of the Evansville congregation 19.20. From Dr. Sihler's congregation in Fort Wayne 73.03. Past. Fritze's Gem. in Adams County 62.00. Past. Jlbker's comm. in Adams County 37.00. Past. Hilds Gcm. in Woodland 5.24, in Mishawaka 11.30. I. Beyer in Evansville 3.00. Of some members of the Trinity Gem. of the Past. Weycl 15.50, of some members of his St. Pctri congregation 10.00. Of Bro. Schlensker and Joh. Hoffherr in Darmstadt 2.00 each, Bro. Stratmann, Chr. B hnc and N. N. there 1.00 each. Of Rev. N tzel's congregation in Columbus 8.47. Rev. Heintz's congregation at Crown Point 3.10. Past. Lothmann's Gem. in Akron 14.07. Dr. Sihler's Gem. in Fort Wayne 73.76. Past. Lange's Gem. at Valparaiso 5.00. Past. Zagel's Gem. at Fort Wayne 60.00. From Wittwe Heidt in Darmstadt 1.00. I. Heidt from there 50 Cts, K. Nennecker from there 1.00. Past. Maak's gem. in Sugar Grove 8.60. Past. Wichmann's Gem. in Farmers Retreat 23.00. By Past. K hn  Gem. in Minden 5.35. Past. RupprechtS Gem. in North Dover 13.85. Past. Sievings Gem. in Egypt, Ill, 5.10. Past. Knief's congregation in New Dettelsau 17.25. Past. Tramm's parish in Vincennes 18.14.  
To the widow's fund: From Past. Zagel's parish at Fort Wayne 12.60. Mrs. F. at Neu-Dettelsau 1.00. Past. Knief's congregation there 7.75. Rev. Rupprecht's congregation at North Dover 11.00. Thank offering from Mrs. S. at Cleveland 1.00. From Mrs. A. N. N. at Jonesville 5.00. From the bell bag of the congregation at Farmers Retreat 5.00. From Past. J bkerS Gem. in Adams County 20.00. Thank offering from I. A. Louis in Vincennes 5.00. From Past. Bauer's congregation in Wapakoneta 10.00.  
For Past. Brunn's Institution: From the missionary fund of the congregation of the Rev. Sihler in Fort Wayne 15.00. From an unnamed person in Allen County 3.00. Past. Dulitz in Napoleon 5.00. Past. Sallmann's Gem. at Newburgh 7.00. Half of the Collecte at the Mission Feast at Farmers Retreat 33.60. From E. Ruhl- mann there 3.00. Mr. L. Gricbel at Fort Wayne 10.00. Past. Bode's Gem. at Fort Wayne 22.00. Kindtauf-Collecte at S. Paul's by Rev. Horst 2.65.  
On the Hermannsburg Mission: From F. Karls in Ju- lietta 10.00. From an unnamed person in Allen County 3.00. Past. J bkerS Gem. in Adams County 24.00. From the women L. D. and T. in Zanesville 5.10.  
To the orphanage near St. Louis: by Rev. Jor'Gemeinde in LoganSport 20.00. Mrs. Huchthausen in Delphi 1.00. Past. Steinbach's congregation in Fairfield 17.90. Wedding cvllecte at Mr. Freiberg's there 7.38. Desgl. at Mr. C. Kr ger's there 1.96. From Mr. C. Kr ger 5.00. Past. Siegers Gem. in Bremen 8.00. Mr. F. Vollmer there 5.00. From the widowed Mrs. Past. Schuster there 1.00. Mr. I. Vollmer there 1.00. Mr. Appel there 50 Cts. Wittwe Lehr daselbst 1.00. Collected at D. Gattmeyer's wedding in New Haven 7.21. From some members of the congregation in Lafayette 17.80. Past. Heinrich's congregation in Huntington 6.35. Whose congregation in Lancaster 2.00. Past. N tzels Gcm. in Columbus 10.55. Mrs. Plinke in Lancaster 1.00. A. Biester in Vincennes 2.00. Fr. schlensker in Darmstadt 2.00. Past. Reichhardt's parish in Columbia City 5.00. Past. H. Wyneken in Cleveland 3.00. G. Schilling there 1.50. Mrs. N. N. there 2.50. Past. J ngel's Gem. at Jonesville 13.50. H. Trentmann there 5.00. Past. Zagel's congregation at Fort Wayne 20.00. Wittve Heidt at Darmstadt 1.00. Kart Nennecker there 1.00. H. Vinup at Bennington 1.00. Wittwe Bu mann there 4.00. HochzeitS-Collectie at Mr. Schmidt's there 3.20. Thanksgiving offering of C. Goos at Cincinnati 5.00.

For the congregation in Shemakha: From Past. Steinbach in Fairfield 5.00.  
For teacher Dörfler: From Past. Jäbker's parish in Adams County 26.00.  
Past. Bunderthal's parish in Marion Township 12.35. Mr. Schulthes in FortDr. Beck \$1.50. Past. Karrer's congregation \$2.00. M. Helمندörfer \$1.00. Wayne 2.00. Past. Dulitz in Napoleon 5.00. Past. Zagel's congregation 13.20. Rev. Heyer \$1.00. By Past. Adelberg \$17.50. By Past. Dammann \$6.00. By Mr. G. Thieme at Fort Wavne 1.00. Of some members of the congregation of Past. Stutz of Koch \$2.00. By Past. Büchele's congregation in Cedarburg Rev. Stubnatzy there 55.00. Rev. Reichhardt's congreg. in Columbia City 8.00. \$2.81. Don its branch in Town XI \$10.00. Past. Bötticher \$15.00. fr. Klüpfer Rev. Evers in Root 1.00. whose congregation 6.87. Rev. Sallmann's \$1.00. by Past. Sörgel \$1.00. by Aug. Dettmer \$2.00. by Mrs. Bruns \$1.00. by congregation in Newburgh 8.75. Past. Franks Gem. in Lancaster 12.50. Past. Mr. I. A. Schulze by Past. I. G. Nutz \$20.00. By H. Bartel \$2.00. Fr. Schwarz Jüngel's Gem. in Jonesville 16.00. Past. Detzers Gern, in Holland 3.72. F. \$1.60. I. Trapp \$1.00. Collecte at the mission feast of the churches around Lange there 1.00. F. Meyer there 28 Cts.

On the mission to the Gentiles: From Rev. Schv'neberg's congregation in Leicht \$2.00. Past. E. Rueder 50 cts. Past. F. Lösche \$2.00. Mrs. N. N. \$1.00. Lafayette 9.25. Mrs. Attig there 10.00. From the congregation in Kendallville Past. Groth's congregation \$7.66. H. Colmars 50 cts. Harvest Festival Collecte 1.00. From Rev. Dulitz in Napoleon 5.00. Past. Evers in Root 1.00. whose of the congregation of the Past. Riede. \$20.00. Wedding Collecte at Mr. parish 6.56. Past. Bunderthal's comm. in Marion Township 8.00. Past. Beugemann's \$12.00. by Teacher Falch \$2.00. by H. Hecker \$10.00. by Miss Biedermann's congregation in Cincinnati 23.52. Joh. Neidet's congregation Backebug \$1.00. by H.W.Knoche \$1.00. by Dr. Reck \$8.30. by W. Schebe \$2.00. by N. N. Wise \$1.00. Past. Catenhusen 60 cents. W. Rolf \$1.00. Past. Schräppel \$1.00. Mrs. Stolle 50 cents. Christmas - Collecte of the congregation

For inner mission: From the congregation in Kendallville 1.00. From Past. Hertwia 25 Cts. From Past. T. Körner \$10.00. by Past. Müller 50 Cts. Cleveland 7.68. From Past. Bunderthal's congreg. in Marion Township 8.71. New York, Jan. 10, 1873. I. Birkner, Cassirer.

On the emigrant mission in New York: From an unnamed person in Allen County 2.00. Past. Dulitz in Napoleon 5.00. Half of the Mission Festival Coll. in member of his congregation \$3.00. Through Pastor Beyer in Pittsburg from the Farmers Retreat 33.60. From Past. Jäbker's Gem. in Adams County 17.50. worthy women's association of his congregation \$25.00. From Pastor D. Kothe

Collected at Luecke's wedding in Columbia City 3.73. From C. Luecke there \$2.00.  
2.00. Mrs. N. N. in Cleveland 2.50. Past. Jünaels Gem. in Jonesville 10.00. A. For Brunn's Proseminar: By Pastor Querl from a member of his F. in New Dettelsau 1.00. L. S. there 50 Cts. Past. Fritze's Gem. in Adams congregation \$2.00.  
County 9.00. Past. Mertz's Gem. in Brownstown 6.15. Past. Horst's branch For poor students, a collection was received in the parish of Pastor parish 1.55. Past. Kuechle's Gem. in La Porte 13.75. Hartmanns near Bremen, Ill, in the amount of \$9.07. By Pastor P. Beyer in

For poor students in Fort Wayne: For E. Saupert Kindtauf-Collecte with Mr. Pittsburg from the worthy women's association of his parish (especially for Schulz in Evansville 4.50, from an unnamed person in Allen County 4.00. For Stud. Müller) \$9.00. From the worthy women's association of the Trinity District Husmann Hochzeit \$ Coll. with F. W. Haarmeyer in Marion Township 7.48. For here, 7 pairs of undergarments and 1 undershirt.

A. Schmidt Wedding-Collecte at Paulus Lunz in Wapakoneta 5.00, desgl. at H. schumm in Willshire 10.00. For Bente, Rabe and Dröge: from some members of the congreg. of the Past. Wyneken in Cleveland 17.49, from their former classmates in Cleveland 12.25, from Mr. I. Fülling there 6.00. For H. Jüngel and F. v. Strohe: From Past. Jüngel's congregation in Jonesville 25.00, from W. Mr. Rev. Beck's parish from Mr. Meyer, soap boiler, 1 bag of soap and 1 barrel of soda. From Mr. Past. H. Holtermann's parish from Christ. Mogle \$2.00. From Mr. Past. C. Zschoche \$5.00. By Mr. Past. Mäurer from his parish \$3.00. By Mr. Pastor Köstering from N. N. in the parish of Altenburg \$10.00. From Mr. Past. A. Lehmann's parish from I. Lochhaas 1 bushel of apples, from C. Rauscher 2 bush. Grain, 2 Bush. Potatoes, 1 Gall. Fat, 1 keg Vinegar, from A. Bopp \$2.00. From the parish of Mr. Praeses Erdmann (Illinoissynode) 300 lbs. sausages and 1 shoulder. Don the congregation of Hrn. Past. G. Wolf Illinoisynode 575 lbs. of flour, 3 hams and \$5.20.

To the Seminary - Household in Addison: From the Young Men's Association in Evansville 10.00. From the Women's Association in Past. Jäbkers Gem. 8.00.

To the college household at Fort Wayne: From the 3 congregations of the Rev. Weyel near Darmstadt 29.40. From Rev. Schwan's Gem. in Cleveland 82.59. From H. Hobrock in Adams County 2.25. H. Wesel in Adams County 5.00. Past. Wyneken's Gem. in Cleveland 87.50.

To the seminary - household in St. Louis: Don Rev. Schwan's congregation in Cleveland 101.36. Rev. Wyneken's congregation there 56.35.

For the congregation in Dresden: From Rev. Lothmann's congregation in Akron 8.00. From Mr. I. von der Aue 2.00. From Mr. G. Thieme in Fort Wayne 1.00.

For poor students in St. Louis: Don Past. Weyels Gem. at Darmstadt Oct. 31, Mrs. S. at Zannsville 50 Cts. From Past. Evers in Root 1.00. Wedding Collect party of Mrs. Rotten in Minerstown \$5.60 for Fort Wayner sophomore Krause. at H. Eiks there 6.87. For Scheips: from some members of Pastor Wyneken's By Mr. Past. Stülpnagel, collected at I. King's infant baptism, \$4.00 for Pförtmueller. By Mr. Past. Pissel from his congregation \$14.00 for Hoyer and Rüdiger. By Mr. Past. A. Krafft from his Michaelis parish \$1.85, from his Florida parish \$1.20, from his St. James parish \$1.60, from his SanctJohannis parish \$4.20. By Mr. Rev. F. Schaller from his parish \$20.80 for Karth and Hofius. By Mrs. Nothdurft from Mr. Past. Jungk's parish \$5.00, also 5 pairs of stockings and 1 handkerchief. From the Virgins' Association in Mr. Past. Mennicke's parish 2 pairs of stockings. From Mr. Pastor T. Mießler's congregation \$5.00. From Mr. Past. Bremer's parish \$5.00 and from W. Wiesert there \$2.00 for planks.

For poor and sick pastors: thank offering from N. N. ik Liverpool 2.00. From Rev. Swan's congregation in Cleveland 47.84.

For poor seminarians in Addison: Wedding Collecte at Mr. Borge's in Julietta 3.43. From F. Traugott there 1.57.

On the Leipzig Mission: From an unnamed person in Allen County 2.00. C. and M. Schneider in Liverpool 1.25. Mrs. N. N. in Cleveland 2.50.

Fort Wayne, January 31, 1873, C. Grahl, Cassirer.

Received for the Castle - Garden - Mission:

By A. Heinemann \$1.00. C. Schenkmeier \$1.00. Pastor G. F. Stutz \$2.00. Dr. Beck \$1.50. Past. Karrer's congregation \$2.00. M. Helمندörfer \$1.00. Past. Adelberg \$17.50. By Past. Dammann \$6.00. By Mr. G. Thieme at Fort Wavne 1.00. Of some members of the congregation of Past. Stutz of Koch \$2.00. By Past. Büchele's congregation in Cedarburg Rev. Stubnatzy there 55.00. Rev. Reichhardt's congreg. in Columbia City 8.00. \$2.81. Don its branch in Town XI \$10.00. Past. Bötticher \$15.00. fr. Klüpfer Rev. Evers in Root 1.00. whose congregation 6.87. Rev. Sallmann's \$1.00. by Past. Sörgel \$1.00. by Aug. Dettmer \$2.00. by Mrs. Bruns \$1.00. by congregation in Newburgh 8.75. Past. Franks Gem. in Lancaster 12.50. Past. Mr. I. A. Schulze by Past. I. G. Nutz \$20.00. By H. Bartel \$2.00. Fr. Schwarz Jüngel's Gem. in Jonesville 16.00. Past. Detzers Gern, in Holland 3.72. F. \$1.60. I. Trapp \$1.00. Collecte at the mission feast of the churches around Lange there 1.00. F. Meyer there 28 Cts. New York \$75.00. Collected at the birthday party at H. Hecker \$5.00. Don L. Leicht \$2.00. Past. E. Rueder 50 cts. Past. F. Lösche \$2.00. Mrs. N. N. \$1.00. Past. Groth's congregation \$7.66. H. Colmars 50 cts. Harvest Festival Collecte \$2.00. by N. N. Wise \$1.00. Past. Catenhusen 60 cents. W. Rolf \$1.00. Past. Schräppel \$1.00. Mrs. Stolle 50 cents. Christmas - Collecte of the congregation of the Rev. Hochstetter \$40.00. Of Mrs. Past. Weisel Sr. \$2.00. From A. Hertwia 25 Cts. From Past. T. Körner \$10.00. by Past. Müller 50 Cts. New York, Jan. 10, 1873. I. Birkner, Cassirer.

For Pastor Ruhland in Dresden received through Pastor Querl from a member of his congregation \$3.00. Through Pastor Beyer in Pittsburg from the Farmers Retreat 33.60. From Past. Jäbker's Gem. in Adams County 17.50. worthy women's association of his congregation \$25.00. From Pastor D. Kothe

Collected at Luecke's wedding in Columbia City 3.73. From C. Luecke there \$2.00.  
2.00. Mrs. N. N. in Cleveland 2.50. Past. Jünaels Gem. in Jonesville 10.00. A. For Brunn's Proseminar: By Pastor Querl from a member of his F. in New Dettelsau 1.00. L. S. there 50 Cts. Past. Fritze's Gem. in Adams congregation \$2.00.  
County 9.00. Past. Mertz's Gem. in Brownstown 6.15. Past. Horst's branch For poor students, a collection was received in the parish of Pastor parish 1.55. Past. Kuechle's Gem. in La Porte 13.75. Hartmanns near Bremen, Ill, in the amount of \$9.07. By Pastor P. Beyer in

For poor students in Fort Wayne: For E. Saupert Kindtauf-Collecte with Mr. Pittsburg from the worthy women's association of his parish (especially for Schulz in Evansville 4.50, from an unnamed person in Allen County 4.00. For Stud. Müller) \$9.00. From the worthy women's association of the Trinity District Husmann Hochzeit \$ Coll. with F. W. Haarmeyer in Marion Township 7.48. For here, 7 pairs of undergarments and 1 undershirt.

C. F. W. Walther.

Received for the seminary household: From Joh. Bardonner of Bates County, Mo. \$5.00. By Mr. Pastor Gräbner from his congregation \$13.00. From Mr. Rev. Beck's parish from Mr. Meyer, soap boiler, 1 bag of soap and 1 barrel of soda. From Mr. Past. H. Holtermann's parish from Christ. Mogle \$2.00. From Mr. Past. C. Zschoche \$5.00. By Mr. Past. Mäurer from his parish \$3.00. By Mr. Pastor Köstering from N. N. in the parish of Altenburg \$10.00. From Mr. Past. A. Lehmann's parish from I. Lochhaas 1 bushel of apples, from C. Rauscher 2 bush. Grain, 2 Bush. Potatoes, 1 Gall. Fat, 1 keg Vinegar, from A. Bopp \$2.00. From the parish of Mr. Praeses Erdmann (Illinoissynode) 300 lbs. sausages and 1 shoulder. Don the congregation of Hrn. Past. G. Wolf Illinoisynode 575 lbs. of flour, 3 hams and \$5.20.

For poor students: By Hrn. Past. M. Meyer: Collecte of his parish \$8.40, from himself \$1.60, from the women's association of his parish 6 bust shirts. Through Mr. Past. H. F. Grupe from Mrs. Albrecht 2 bust shirts and 2 underpants, from his wife 2 underpants. By Mr. Past. Landgraf \$4.30 for Steinrauf and Karth. From the Bremen Women's Association 12 undershirts, 12 underpants, 5 pairs of stockings. By Mr. Past. Mäurer \$1.00 for Diehl. Through Mr. Past. Schöch, collected at Heinr. Lühr's wedding, \$4.25 for Wiegner. Through Mr. Past. Hügli from the women's association of his parish \$11.00 and from Mr. C. Bieth \$1.00 for Rauß. By Mr. Past. Plehn, collected at \$11.00 and from Mr. C. Bieth \$1.00 for Rauß. By Mr. Past. Plehn, collected at the birthday party of Mrs. Rotten in Minerstown \$5.60 for Fort Wayner sophomore Krause. By Mr. Past. Stülpnagel, collected at I. King's infant baptism, \$4.00 for Pförtmueller. By Mr. Past. Pissel from his congregation \$14.00 for Hoyer and Rüdiger. By Mr. Past. A. Krafft from his Michaelis parish \$1.85, from his Florida parish \$1.20, from his St. James parish \$1.60, from his SanctJohannis parish \$4.20. By Mr. Rev. F. Schaller from his parish \$20.80 for Karth and Hofius. By Mrs. Nothdurft from Mr. Past. Jungk's parish \$5.00, also 5 pairs of stockings and 1 handkerchief. From the Virgins' Association in Mr. Past. Mennicke's parish 2 pairs of stockings. From Mr. Pastor T. Mießler's congregation \$5.00. From Mr. Past. Bremer's parish \$5.00 and from W. Wiesert there \$2.00 for planks.

A. Crämer.

With heartfelt thanks and with the wish of divine blessing  
The undersigned congregation profess to have received for their church building the sum of Fifty Dollars from the congregation of the Rev. H. Ernst in Blue Island, Ill.

Chicago, Ill, Jan. 28, 1873.  
The Lutheran congregation of St. Paul here.:  
On their behalf, H. Wunder, Pastor.

With heartfelt gratitude to God's mercy and care, and the loving participation of dear brethren and friends in our Synod, I certify that I have received the following gifts of love for my support:

By Mr. Past. Matthias \$11.00. By Mr. Past. Hubtlosf \$24.50. By the congregation of the Rev. Ch. Zschoche \$11.00. By some members of the congregation of Mr. Past. H. Sieving \$5.00. From the congregation of Mr. Past. Büchele \$14-43, of his congregation at Cedarburg \$5.50, of his filial congregation \$3.47. Of Mr. Past. W. John 50 cts. Karl Büthe \$1.00. H. Bartels 50 Cts. Fr. Bartels 50 Cts. By Mr. Past. H. Hanser from Mr. Konrad Schulz \$5.00, from his congregation \$20.00. By Mr. Past. E. Röder from C. Hofmeier \$1.00, F. Tegtmeier 50 Cts. Don Hrn. Past. Wagner \$2.00. By Mr. Past. Pissel \$7.00, as Christmas present \$20.00. By Mr. Past. Böse \$4.00. By Mr. Past. Mennicke \$10.00. By Mr. Past. Bürger \$5.00. By Mr. Past. E. Knies \$16.25. By Mr. Past. Holls \$10.25. By Mr. m-n cr.,-

Received in the eastern district treasury:-

To the synodical treasury: from the congregation at Wellsville \$4.65, congregation at Roxbury \$15.00. congregation at Last Boston \$5.00. congregation at Williamsburg \$11.50. congregation at Long Green \$5.00.

On the proseminar in dying: By P. Schaaf \$5.00. Missionöfest-Collrcte of the congregations around New York \$A).OO. By I. Trapp \$3.00.  
On the widow's fund: by P. Schaaf \$3.00. Past. Weisel Sr. \$2.50. I. Trapp \$2.00.

For the heathen mission: by Mrs. Dienstbach \$1.00. Mission Festival Collecte of the churches around New York \$20.OO.

On the orphanage at St. Louis: By Peter Schaaf \$5.00. By Past. Sommers Gemeinden \$6.50. By I. Trapp \$2.00.

To the Hospital in St. Louis: By Peter Schaaf \$4.00.

For poor students: By P. Schaaf \$3.00. I. Trapp \$3.00. Feldmann \$1.00.

To the Colleg e - Maintenance - Fund: by the Municipality m New York \$15.22.

For Pastor Ruhland: By I. Trapp \$2.00. Wedding Collecte by Brückner \$4.00.

For teacher Dörfler: By I. Trapp \$2.00.  
To the Semin ar in Addison: From the Municipality at Paterson \$9.50.



Mr. Past. C. Seuel 83.60. By Hm. Past. Feiertag 820.00. By Mr. Past. Kugele 88.50. By Mr. Past. Pohlman 85.00. By Mr. Past. Aulich 87.00. By Mr. Past. H. Engelbrecht 86.00. By Mr. Past. Schürmann 83.00. By Mr. Past. Querl 82.00. By Mr. Past. Biewend 81.00. By Mr. Teacher G. Gruhl 81.00. By Mr. Past. Br. Mießler 81.50. By Mr. Past. Stneler 86.00. By Mr. I. Verwind 810.00. By Mr. Past. H. Bauer 810.00. By Mr. Past. A. D. Greif 82.00.

With the wish that the faithful Saviour may again reward everything abundantly. Fr. Dörfler.

#### **For the Preachers' and Teachers' Widows' and Orphans' Funds** (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of January 1873:

##### 1. contributions:

From the pastors: Schwensen, Besel, Rauschert, Hartmann, Wunder, Th. Gotsch ie Z1.00, G. S. Löber 83.00. From teacher Ph. Müller 82.00.

##### Two. Gifts:

Of the congregations of Messrs. Grupe, Champaign, Ill, 83.60; Heinemann, Neu Gehlenbeck, Ill, 84.40; Scholz at Corning, Holt Co. mo. 8'2.20; Besel at Cape Gtrardeau, mo. 85.00. Of Mr. H. Richter's children at Homewood, Ill, 82.50.

St. Louis, Jan. 31, 1873.

Oskar Gotsch.

#### **Received by the Preacher's and Teacher's Widows' and Orphans' Fund:**

From Messrs. Pastors Runkel, I. G. Nützel, H. Bauer each 84.00, C. E. Bode 85.00. From Messrs. Teachers ConzelmaUtz Engelbrecht, Nolting each 84.00. From the congregation of Hm. PaA Hochstetter in Indianapolis 821.31. Don the congregation of the Rev. I. G. Kunz H6.60. I. G. Kunz, Cassirer of the Middle District.

#### **The following have paid for the "Lutheran": 25th**

Den year: Mr. Pastor T. Rösch 83.00. I. F. F. Winter 86.00.

^Ferner:

Den Lösten Jahrgang: Dir Messrs. Pastors: O. Llöter \$9.50, T. Rösch, A. F. Ahner, W. Hattstädt.

Further: I. F. F. Winter \$3.00, I. Helfrich.

The 27th year: The pastors: O. Llöter \$10.50, F. Dreyer, T. Rösch, V. Koren, H. A. Schmidt, A.A. Ahner \$5.00, A. Mennicke \$14.00, R. Adelberg, L. Damm \$24.08. Further: H. Kors \$1.00, I. F. F. Winter \$7.50, I. Helfrich, R. Schindeldecker 50 Ets.

Den 28sten Jahrgang: Die Herren Pastoren: Theodor Mießler \$3.00, M. Stephan \$4.00, W. Zschoche \$3.00, F. Dreyer \$3.00, W. Stellhorn, W. Hosts \$18.00. T. Rösch, N. T. Nlvisacker, C. Hvistendahl, E. Gieseke, V. Koren, I. Gausewitz, I. M. Moll \$21.tX>, F. N. Wolf, G. A. Hild, L. Geyer \$10.00, L. A. Brügmann, I. Herzer \$10.00, I. C. Weisel \$15.00, I. M. Bühler \$6.00, F. Döcher \$20.00, W. Hattstädt \$16.50, A. Men- nicke \$4.00, P. Klindworth, F. W. Schlechte \$11.00, I. E. Wüdden, R. Adelbrg, C. Damm \$10.50, I. Bernreuthrr \$7.50, E. T. Richter \$4.50.

Femer: H. Kors \$28.00, I. F. F. Winter \$25.00, V. Lmr, F. Sickert, M. S. Mills, G. Oetter \$6.00, P. Käst, S. Jetter 50 cents, H. Hesse \$23.50, I. H. Backhaus \$17.50, C. Tretti" \$12.50, I. C. Ulrich \$8.00, F. Rother \$6.00, I. Wisch, I. P. Verwind, A. F. Selle \$15.00, H. Voupel, C. Strobel \$16.50, A. Wölde \$3.00, I. C. Ulrich \$10.40, H. Voskamp, C. Herpolsheimer \$16.00, R. Schindeldecker, W. Bartling \$12.00, L. Beck. A. Bohn \$24.50.

The 29th year: The pastors: H.Wetzel, F. Bösche, G. Hiller \$10.50, Th. Mießler \$3.00, W. Zschoche \$2.40, V. Both, G. Brüggemann \$4.50, A. Zagel, Dr. G. M. Gotsch \$13.50, P. Bechtel, F. Dreyer, W. Stellhorn, H. Bruer, L. Becker, I. Dörfler, G. Vorberg, A. Quammen, C. H. G. Schliepsiek, H. Steaer \$27.00, G. T. Gotsch \$7.50, F. Wendt \$37.50, F. Besel \$12.00, H. Schlesselmann \$16.45, L. Lange \$3.00, C. Hvistendahl 75 Cts, E. Gieseke \$15.00, I. Catenhnsen \$4.50, H. A. Sußner \$6.00, I. Feiertag, V. Koren, E. Multanowski \$7.50, L. E. Knies \$31.50, H. A. Schmidt, A. Kühn, H. Fischer \$12.00, G. Heintz \$10.50, G. A. Hild \$6.00, Th. Wichmann \$10.00, F. Dupernell, E. G. C. Markworth \$9.00, A. E. Kuß, F. W. Eggerking \$4.50, W. Endeward \$9.00, I. G. Butz. C. G. Mödinger \$18.00, A. F. Hoppe, C. A. Brügmann, I. H. Sieker \$3.IX>, I. C. Weisel \$29.00, F. Dreyer \$5.00, G. H. Holm, I. M. Buehler \$11.00, C. Böse \$4.50, G. Präger \$5W, B. Muus, C. I. P. Peterson, L. Vogelfang, I. A. Schröpprl, 3rd Rauschert 12.00, E. Georg" \$9.00, A. Lrhmann \$20.50, D. M. Frcken, C. F. Steinbach \$22.50, P. H. Dicke \$6.00, I. A. Thor- sen, O. Valdrland, I. Hein \$2.40, L. Bender, E. A. Schürman" \$9.00, H. Wehrs \$12.00, C. Hartmann \$6.00, H. I. Schwenk" \$16.50, L. Dulitz \$12.00, C. Dowidat, H. Rathjen, C.THur^ \$12.00, A. Michaelis, L. Junker, A. Rohrlack \$4.50, I. M. KSpP-

F. W. Brüggemannn \$6.00.

Bardonner, L. Häfele \$18.00, H. Meyer \$2.60, i.

S. Deffner \$3.0I), I. Schantz, F. Bodemer \$10.50, C. Blichfeldt \$1.00, I. Niethammer, C. Bauer, H. Reif, M. S. Mills I F H. Krüger \$9.00, I. C. H. Stut \$3.00, F. Huchthausen, Weisensteln, H. Schwander, A. Brauer \$26.50, C. Wabls. S. Netter, W. Beck \$20.25, F. Dörfler, I. Wendling \$4.50, F.W. Leeser \$31.50, C. F. Lovecamp \$3.00, H. Eisenmenger, I. Wisch, G. Heimlich, W. Geier, C. Fehrle, A. Vetter, H. A. Loßna.

2 00' 3- L. Anschütz \$3.00, W. Schneider \$50.00, I. P. Beiwind ^40 50 H. Rohwer, F. Dühren \$16.50, F. Grimm, H. W. Hoppe \$50.00, H. H. Schäfer, I. Jonas, Fr. Schau, Senft, L. Schumacher, A. Wilde \$12.0I>, I. M. Dobersberger, I. G. Troller \$27.00 F Schaller L. Mielke, A. Pfund, I. Brase \$35.00, A-Larsm, I-3rd List \$9.00, A. Paar \$60.00, H. Voskamp, M Lutkemner, R Schindeldecker, W. Kemnitz, A. Daake \$7.50, M. Pfänder \$3.00, A. Großmann, H. Augustin \$10.50, A. I. Alberts \$3.00, L. Beck, I. M. Hubinger \$19.50, F. Thurow, V.

d^ 0, F. Peters, H. Bartling \$41.00, D. Schaaf, A. Bohn \$41.50. M. C. Barthel.



Year 29.

## Passion songs.

### 2. the betrayal.

(Mel. JEsu, you my soul.)

Behold, there on Judas' trail, armed for protection,  
Pharisees, scribes, lancers, and a band of thieves: Israel  
united with the Gentiles, To the suffering of God's Israel;  
Just as robbers to invade, So it is done!

Lightning struck on earth Before the Saviour's glance and  
word, The enemy must spare the little host Of His disciples  
there: Judas' greeting and hell's kiss And the fetters are  
trenchant place. "We strike with the sword, we strike with  
the sword," they say in the disciples' row.

Peter's sword sinks into its scabbard, Malchus is healed by  
the Lord; He leaves, that he may suffer completely, Angels -  
legions far away: This is the enemy's hour, In league with  
darkness; The prophets are fulfilled. Who all aim at Christ.  
(Hasta.)

## The antichristic papal ban on reading the Scriptures in the mother tongue.

(Continued.)

The first to speak out against the use of the written Word of God in the vernacular among the popes was the infamous Pope Gregory the Seventh \*). When, in 1080, Duke Wratisslaw of Bohemia asked this pope for freedom of worship in the vernacular, he answered him, among other things, as follows: "But if Your Glory has desired that we permit worship to be conducted in the Slavonic language, know that we can in no way grant this request of yours. For after we have often examined the holy Scriptures, it has become clear to us that there is no

\*) We only communicate prohibitions of the popes and entire conciliar bodies; the many blasphemous declarations of individual Roman bishops and theologians we leave unmentioned here, because the papists, when such are held against them, usually excuse themselves by saying that these are only private matters for which the church cannot be held responsible.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. March 1, 1873,

No. 11.

It was not without reason that it pleased the Almighty God that it must also not think that in the letter cited he forbids the vernacular should be hidden in some places, lest, if it were open to all in a only in the church service; but perhaps he allowed the Bible to be clear way, it might become worthless and subject to contempt, or, read in the vernacular at home. This is by no means so. On the being wrongly understood by the less understanding, might lead to contrary, the famous Catholic historian Olaus Magnus reports: error. For even this does not serve to excuse the fact that certain "Gregory VII wrote to Wratislaw, forbidding that the Holy Scriptures pious men have tolerated or left unproved that which the people should not, as he wished, be translated into the vernacular, positively demand; for the first church overlooked many things because they are of such hidden majesty that it is difficult to find which, after careful examination, were corrected by the holy fathers the meaning of the mysteries of God in a translation." \*)

when Christianity was hereafter established and religion spread. We therefore, by virtue of the authority of Blessed Peter, forbid that what is incomprehensibly demanded of yours should be done, and command you, for the glory of Almighty God, to resist with all your might this imprudent temerity." \*(1 Tim. 4:2.) For when this Gregory VII says that God's word should not be so freely given to the people in their own language, lest the same should become worthless and contemptible, this is evidently nothing but an exceedingly shameful hypocrisy and hypocrisy. An equally shameful piece is that he says that the first church admitted the laity to read the Word of God in their mother tongue, but that this was only seeing through the fingers, only toleration of an injustice, which was later abolished. The reader

\*) „Quia vero Nobilitas tua postulavit, quod secundum Slavonicam linguam apud vos divinum celebrari annueremus officium, scias, nos huic petitioni tuae nequaquam posse favere. Ex hoc nempe saepe volentibus liquet, non immerito sacram scripturam omnipotenti Deo placuisse quibusdam locis esse occultam, ne, si ad liquidum cunctis pateret, forte vilesceret et subjaceret despectui, aut, prave intellecta a mediocribus, in errorem induceret. Neque enim ad excusationem juvat, quod quidam religiosi viri hoc, quod simpliciter populus quaerit, patienter tulerunt, seu incorrectum dimiserunt; eum primitiva ecclesia multa dissimulaverit, quae a ss. patribus, postmodum firmata christianitate et religione crescente, subtili examinatione correctae sunt. Unde ne id fiat, quod a vestris imprudenti exposcitur, auctoritate b. Petri inhibemus, toque ad honorem omnipotentis Dei huic vanae temeritati viribus totis resistere praecipimus." (Lib. VII. ep. 11. in Mansi SS. Concil. T. XX. p. 296. Citirt in Gieslers Kirchen-Geschichte II, 1. p. 257.)

The second pope we have to name here is Innocent the Third, who ascended the papal chair in 1198 and died in 1216. This pope is notorious above all for the fact that, in his antichrist tyranny, he imposed an interdict (ban on the worship of God) on England, but put the king under ban, and even finally deposed him and made the king of France king of England in his place. In 1199, the bishop of Metz reported to the pope that there were people in his diocese who were avid readers of the Scriptures in the vernacular, and that this had led to a disrespect for priests and public worship, and that they were holding special meetings. Thereupon Innocent III. issued a letter to all the Christians of that region, in which it is said, among other things, as follows: "It has come to our notice by the venerable brother, bishop of Metz, by his letter, that both in his diocese, and in the city of Metz, very many laymen, including women, drawn by a certain desire for the Scriptures, have read the Gospels, the Epistles of Paul, the Psalter, the morals of Job, and several other books, have been translated into the Frankish language, and are so eager (God willing, but also so cautious) to read them, that in secret meetings, although laymen and women, they discuss them among themselves and preach to one another... Although the desire to learn to understand the divine scriptures,

\*) "Gregorius VII. Vratislao scripsit, ac prohibuit, ne, ut optavit, Scriptura sacra verteretur in linguam vulgarem ; quoniam tam secreta majestas est in ea, ut difficulter translatae sensus secretorum Dei poterit in ea postmodum deprehendi." (Hist. Lib. XVI. e. 39.)



and the zeal to exhort them according to it is not to be blamed, but We also forbid that the laity be permitted to have the books of the rather to be commended, yet certain laymen appear obviously Old or New Testament, except when one wishes to have a Psalter reprehensible in that they celebrate secret meetings, arrogate too or a Breviary or the Liturgy of the Hours of St. Mary for devotion's themselves the preaching ministry of Christ, mock the simplicity of sake; but we most strictly forbid the having of the preconceived the priests, and avoid contact with those who do not participate in books translated into the vernacular. \*) Even the possession of such beings.... The depth of the Scriptures is so great that not only Bibles translated into the vernacular is therefore a crime subject to the simple and unlearned, but also the intelligent and learned, are church discipline!

not fully able to know how to understand them. Therefore it was once rightly decreed in the divine law that a beast which would touch the mountain should be stoned to death, lest a simple and unlearned man should imagine that he could attain to the sublimity of the holy Scriptures." \*) - The reader sees with what Jesuitical cunning and shrewdness this pope proceeds. First he presents himself as if he were naturally in favor of the reading of the Bible in the vernacular on the part of the laity (although he slyly does not speak of reading, but only of "wanting to understand"), but at last he himself so clumsily gives it to be understood that it is as futile as it is dangerous, yes, ungodly, if a layman reads the Bible in his mother tongue and thinks he understands it, that he could not express it more clumsily. Our Innocent therefore threw off the mask he was still wearing at that time soon after. Neander tells us that the pope had an investigation carried out in Metz, and since it turned out that those laymen did not agree with the papal church and were associated with the Waldensians, he had their meetings broken up and their "Bibles burned.)

Another clear prohibition against reading the Bible in the vernacular was issued by the Synod of Toulouse in southern France under Pope Gregory the Ninth in 1229. †) The same reads as follows-

\*) "Signifieavit venerabilis frater noster Episcopus Metensis per literas suas, quod tam in urbe Metensi, quam in dioecesi, laicorum et mulierum multitudo non modica, tracta quodammodo desiderio Scripturarum, Evangelia, epistolas Pauli, Psalterium, moralia Job et plurcs alios libros sibi fecit in Gallico sermone converti, translationi Juiusmodi adeo libenter, utinam autem et tam prudenter, intendens, ut secretis conventionibus talia inter se Laici et mulieres eructare praesumant et sibi invicem praedicare . . . Licet autem desiderium intelligendi scripturas et secundum eas studium adhortandi reprehendendum non sit, sed potius commendandum: in eo tamen apparent quidam Laici merito arguendi, quod occulta conventicula celebrant, officium praedicationis Christi sibi usurpant, sacerdotum simplicitatem eludunt et eorum consortium aspernantur, qui talibus non inhaerent . . . Tanta est enim divinae Scripturae profunditas, ut non solum simplices et illiterati, sed etiam prudentes et docti non piene sufficiant ad illius intelligentiam indagandam . . . Unde recte fuit olim in lege divina statutum, ut bestia, quae montem tetigerit, lapidetur; ne videlicet simplex aliquis et indoctus praesumat ad subtilitatem sacrae Scripturae pertingere."<sup>11</sup> (Corpus juris canonici etc. Decreti Greg. Lib. V. tit. 7. c. 12. tom. II. p. 639.)

\*\*General History of the Christian Religion and Church. By Dr. A. Neander. Hamburg 1845. V, 628. f.

†) When the papal preachers who had been sent out were not able to bring back the Albigensians in southern San Francisco to papal obedience, the aforementioned Pope Innocentius III ordered a crusade against these Albigensians. Thus they were exterminated by violent force. The papal legate Arnold, who had been at the head of the army, reported this to the pope himself: "Our people, of all ranks, of all sexes, of all ages, have slain about 20,000 men with the sword; and so the enemies have suffered an enormous defeat, and the whole city (Toulouse) has been plundered and burned down; the divine vengeance has raged against them. (There is this letter in the collection of the briefs of Jnnocentius III. Lid. LII, ep. 108 ) So that now a further apostasy from the Pabst-

A further prohibition of the same kind was decreed by the Council of Tarragona in Spain in 1234, also under Pope Gregory IX, which read: "Likewise we decree that no one shall have the books of the Old or New Testament in the Romance language. \*\*) And if anyone has them, he shall hand them over for burning to the bishop of the place within eight days after the publication of this decree, reckoned from the time of the decision. If he does not do so, he, whether he be a clergyman, or a layman, shall be considered suspected of heresy, until he has purged himself thereof." †) Here we have an example of how the popes and their satellites deal with even the Catholic translations of the Bible for the people where they have full power. They are not content to warn against them as against a dangerous thing, they not only forbid them - they burn them!

After the prohibitions that had been communicated had been repeatedly renewed and confirmed by other conciliar bodies, the New Testament first appeared in Luther's German translation in 1522. The papists were horrified to see how this first genuine German translation of the Bible was received by the people. It was as if it rained gold, so many hands immediately grabbed it eagerly. But the papists considered the worst thing of all to be that the readers would get the idea that a man who could deliver such a translation must surely not be a heretic, but a man of God, filled with the Spirit who inspired the Holy Scriptures. In the first fright, therefore, one of Luther's worst enemies, Emser in Dresden, set about providing a translation which was as good as possible, and which at least did not bear the heretical name of Luther. This was indeed almost all that the clumsy Emser changed; at least in his translation he ploughed so much with Luther's calf, as one is wont to say, that Emser's New Testament was basically nothing else than Luther's Testament, only with a few changes, which had the purpose of somewhat concealing the theft of the writing that had been committed. As

thum was averted, the synod assembled in the newly built Toulouse by Gregory IX's order issued its ban on having and reading the Bible in the vernacular.

\*) „Hi'oiiiil)6niutz otinin, ns libro8 V6tsris t68tnni6nti nnt novi iniei pssrnnittantur iinl>6r6; nisi lort6 pZnitsriuin, vol drsrvinrium pro äivini8 oKoi8, sut NoraK d. 5lnriri6 nlicjni8 sx ck6votiono 6ridsr6 V6iit. Lsä no pr "6ini88O8 lidros dadonnt in vul§nri trnn8lnto5, nr6t,i83ini6 inki0";mn8." (<3rip. 14- See: Lni-<lninn8 in6oil. Oonoil. 1. VII. p. 178.)

\*\*) Romance languages are the national languages spoken in Spain, Portugal, Italy, France and Nice.

†) „l,Itorn 8tatuuiiu8, no nii<^ui8 lidro8 V6tori8 vsl novi t68tlunont.i in Lornanioo Nndsnt. M 8i niiqui8 Nabont, inlrm ooto 3i6L po8t Mdiiontionoin tiu)n8ino<li oon8titutioni8 ". tsin- por6 86iitsnti86, tl-iiänt 608 iosi Ü;>i86o;>o 60indur6nä08: huoä NI8i I666rit, 8IV6 oi6ri6U8 Inorit, 81V6 Ini6U8, taincjUÄin 8N- 8N66tn8 ä6 ii "6r68i, OUOU8OU6 86 nurluvorit, 6Klientur." (0.2. Citirt in Gieselers Kirchen-Geschichte II, 2, p. 498.)

When Luther saw Emser's New Testament, he was not a little pleased. He writes of him: Emser "saw well that he could not do better, and yet wanted to disgrace it; went to and took before him my New Testament, almost from word to word, as I have done it, and did my preface, gloss and name of it, wrote his name, preface and gloss to it, thus sold my New Testament under his name. Well, dear children, how grievous it was to me that his sovereign" (Duke George of Saxony) "condemned and forbade with an atrocious preface to read Luther's New Testament, but at the same time commanded to read Sudler's (Emser's) New Testament; which is the very same one that Luther made! And lest any one here think that I lie, take both testaments before thee, Luther's and Sudler's; hold them against each other, and thou shalt see who is the interpreter in both. For what he has patched up and changed in a few places (although I do not like it all), I can still tolerate it and it does me no particular harm, as far as the text is concerned. Therefore I have never wanted to write against it, but have had to laugh at the great wisdom: that my New Testament has been so horribly blasphemed, condemned, forbidden, because it went out under my name; but still must be read, because it went out under another's name. Although this is a virtue, to blaspheme and desecrate another's book, and then to steal it and let it go out under one's own name, and thus to seek one's own praise and name through another's blasphemed work, I will let this be judged. However, I am content and glad that my work (as St. Paul also boasts) must also be promoted by my enemies and that Luther's book must be read without Luther's name; how could I be more wickedly avenged?" (XXI, 313. f.) \*)

But after the first terror was over, the papists relented again and returned to the old means of preferring to forbid the reading of the Bible in the national language. As is well known, the Tridentine Council did not dare to do this in spite of a papal mandate; but it appointed a commission which was to draw up a new so-called "Indian," that is, a list of the forbidden books. This was done; at the same time, however, the commission drew up "ten rules about the forbidden books." which Pope Pius IV then solemnly confirmed together with the Indian in a decree issued on March 24, 1564.

"The famous church historian Schelhorn relates that Emser had also given Duke George the advice to see to it that, following Luther's example, pictures were also included in his (Emser's) New Testament, because the common man took particular pleasure in such pictures; At the same time, Emser had offered to write to Lucas Cranach, who had designed the pictures for Luther's New Testament, in Wittenberg and to ask him to let him have the forms for the pictures in Luther's New Testament; Cranach accepted the bargain and received forty Reichsthaler for the forms, although Luther first laughed and expressed the suspicion that Cranach would run into trouble with the Duke with his Lutheran pictures; and behold, Emser's New Testament really appeared soon after with the Lutheran pictures (except for two), even the pictures for the 14th and 18th chapters of the Revelation. and 18th chapters of the Revelation of St. John, although on the first of these pictures St. Peter's Church and the papal palace are depicted as collapsing and on the other as standing in bright flames, depicting the fall of the Roman Babylon! Only in the picture to the 17th Cap. of the Revelation St. John, ^which represented the great harlot with the triple crown of the pope, had the triple crown been cut off. Schelhorn describes all this from a copy of the Emserian New Testament of 1527 (Dresden by W. Stöckel), which he. had in his own library. (S. Schelhorn's Ergötzlichkeiten aus der Kirchenhistorie und Literatur. Ulm 1763. vol. II, p. 611. f.)



confirmed. \*) The fourth of these rules about the forbidden books, according to the translation of the Catholic canon W. Smets, reads as follows:

"Since experience has evidently shown that, if the sacred books are everywhere admitted in the vernacular without distinction, more harm than good will result from it, through the presumption of men; Let it in this respect be left to the judgment of the bishop or inquisitor that, according to the advice of the priest or confessor, the reading of the sacred books translated by Catholic authors in the vernacular may be permitted to those of whom they have knowledge that they will not be harmed by this reading, but will be able to derive from it an increase of faith and piety; they shall have this permission in writing. But whoever, without such permission, neglects to read or possess the sacred writings, shall not be able to receive absolution of sins until he has delivered them to the Ordinary. Booksellers, however, who sell or in any other way permit to others who do not have this permission Bibles written in the vernacular, shall lose the value of the books to be used by the bishop for pious purposes, and, according to the opinion of the same bishop, shall be subject to other penalties, according to the nature of the offense; the religious, on the other hand, may not read or buy them otherwise than after they have received permission to do so from their prelates." \*\*)

The wording of the "Directory of Heretics" published in Rome as early as 1559 is, as far as it relates to the Holy Scriptures, according to the Pfortzheim reprint, as follows: "All Bibles written in the vernacular, in German, Gallic, Spanish, Italian, English, or Flanders 2c., can absolutely not be printed, nor read, nor held in possession without the permission of the Holy Office of the Holy Roman Inquisition." †)

Dear readers will see from this that Pope Pius regards the Bible as a dangerously poisonous book, which only certain strong constitutions can read without harm, just as we Protestants, for example, read cunningly written heretical

\*) See Bull concerning Pope Pius IV in Decretal. lib.

VII, l. 5. tit. 4. 6. 5. p. N1. 197.

\*\*) „Guin xporimonto manilostum sit, si snora kiOlia vul- Arri lin^uu pas8inr sine disoriinin" pormittkntnr, plus indo, obllomrnum tonioritatom, dotriinonti, huurn utilitstis, oriri; büc in pkito jndioio opisooopi nnt inhuisitoris stotur: ut ourn eonsilio pnroodi vol oonlossarii, didlioruin " oatlloliois nuoto- ridns vor8orurn lootionom, in vulz-ai-i linZua ois vonoodoro possint, huos intolloxorint ox linjusinodi iootiono, non daw- "um, sod üdoi uthuo Piotntis auZmontum onporo posso; "pucin kLoulLtona in scriptis liLkoant. (jui "Moni abshuo t "li lrcoul- tsto, oa loZorosou 1ia6oro prnosumpsoirint, nisi prius ordinario reäditis, pvvutoruin aOsoluiiononi pornipors non possint. Lidliopolao vsro, hui praodiot",in lL0ulr "t,Lin non kuiisnti didlia ldiainnts vul^ari oousoript" vondidorint vol "lio huo- vis inodo oonevssoiini., lilorum prztium, in usus pios ul> "pisooopo oonveriondum, "inittsnt, Äliishus poonis pro dolie.ti hualilLio hiusdvrn opisooopi ariitrio sulFaooant. Hv^ularos vero non nisi laoultate a praolatis suis lucbit.L, sa io^oro, ant tzwerv possint." (88. ooouin. ot Aenoral. 6onoilii Tridon- tinii . (3ii.non88 ot dooreta. lditio . , ourr" l). 6uil. 8mots. Da. 3. 8upriorum pormissu. Liolololdiav 1851. p. 224.)

†) „Lil>lln omnis vul^nri idiomato, (lormanioo, Oallioo, Lispanioo, ltniioo, ^n^Hoo, sivo Tinndrio o to., oonscriptn vullatonus vol iinprinii, vol logi, vol tsnori possunt nOshuo lieontia 8nori oüioii 8th Romanoo Inhuisionis." (Tostrornug OLtalo^us llaorotiooi urn üornas ooniiutus 1559. Dd. Vorßo- rius. 1560. 12. p. 73- d.)

(Sent in by Pastor Hochstetter.)

Scriptures. No one, therefore, may read the Bible in his mother tongue, not even a religious, unless he can prove in writing that he has permission to do so from his bishop, an inquisitor, or a prelate, and that includes such translations as have been made by Catholic authors. Whoever nevertheless does so receives no forgiveness of his sin if he does not publish the dangerous book.

As frightening as this decree of Pope Pius IV is, the following popes did not leave it at that. They feared that even if every bishop and prelate could grant permission to read the Bible, the papacy would still not be sufficiently protected from the Bible book that was so dangerous to it. After Popes Gregory XIII and Sixtus V had confirmed the Indians and the rules, Pope Clement the Eighth added the following "note" to the fourth rule on forbidden books:

"Concerning the above written fourth rule of Pope Pius the Fourth of blessed memory, it is to be noted that by this printing and edition the bishops, or inquisitors, or superiors of the religious clergy are not granted anew the authority to grant permission to buy, read, and have the Bible published in the vernacular; since hitherto, by order and usage of the Holy Roman and General Inquisition, they have been deprived of the power to grant such permission to read or have Bibles in the vernacular, or otherwise parts of the Holy Scriptures, both of the New and Old Testaments, in whatever vernacular they may be published, and moreover also historical summaries and extracts of the Bible or books of the Holy Scriptures, in whatever vernacular they may be written; which, of course, is to be kept unaltered." \*)

Here some might object: But do not many Catholics read the Bible in their mother tongue without having been permitted to do so by the Inquisition and without being denied absolution on that account? - This is indeed the case; but the dear reader should consider what we have already communicated above about Pope Gregory the Seventh. The latter himself has asserted lyingly of the first church that it tolerated and overlooked the reading of the Bible on the part of the people only for the sake of the circumstances. Behold, even now, here and there, popes, inquisitions, and bishops tolerate and overlook the reading of the Bible, because, under the present circumstances, they cannot do otherwise. The papal prohibitions, however, are nevertheless still firm; one waits only for another time more favorable to the papacy, in order to enforce the papal prohibitions again in all their severity, as before.

(Conclusion follows.)

## The transportation of the unirte on the way to Rome.

It is a public fact that in no country is the papacy more prevalent than in England. Since most of the higher classes there belong to the Episcopal Church, the Roman archbishop and now Cardinal Manning is proselytizing with such success that the conversion of the most distinguished lords to the Roman Papal Church is now considered a common occurrence. The Puseyites, who within the Episcopal Church introduce the service of saints and Roman orders, are regarded as an intermediate member between the Episcopalians and the Papists. But since in this country, too, the High Church party is the one which most strictly adheres to the traditional principles of the Episcopal Church, we must recognize in the Romanistic tendency of the Episcopal Church the actual characteristic by which the Episcopalians differ from the other Reformed or Calvinistic church communities. The ten German preachers, who, as the "Lutheran" has already reported in No. 8 of this volume, left Cincinnati on 23. The ten German preachers who, as reported by the "Lutheran" in No. 8 of this issue, sent a petition from Cincinnati to the "House of Bishops of the Protestant Episcopal Church" in New York, in which they express their heartfelt desire to be admitted into the territory of this church, want to assert that the Episcopal Church is "evangelical in doctrine and life," and call it simple-minded drivel and suspicion to say of the Episcopal Church that it is close to Rome in its constitution. These gentlemen, having for some time been dissatisfied with the "evangelical synod of the West," to which they had hitherto belonged, from various causes, and having also blatantly pronounced such against some of the pastors of our synod (as is intimated in the opening address of the Cincinnati Conference in question), suddenly believe that they have found the truth in the Episcopal Church, because "without conferring with flesh and blood, they are, after the example of the apostle Paul immediately closed", namely to a connection with the Protestant Episcopal Church! -

First of all it must be remembered that St. Paul took the opposite path from the day of his conversion; for he, who until then had been hovering over the paternal law and had derived his official authority from the letters he received from the high council in Jerusalem, immediately had himself baptized in Damascus by a simple layman, i.e. Ananias, preached Christ and did not subject his preaching to any human prestige. He exclaims Gal. 2,6. of those who had the reputation, "I do not care about that, because God does not respect the reputation of men! But the "evangelical" German preachers in question, in the petition addressed to the house of bishops, give as their reason that they were imbued with the apostolic character and primitive order and constitution in that church, and animated by the faith, that they would be able to exercise their sacred office in the Episcopal Church with greater authority and with more anointing; they also desire nothing more ardently than that many more German Christians might receive the holy sacraments "at the hands of the bishops and place themselves under their God-ordained ecclesiastical discipline!"

It's not uncommon in other circles, either, to see

\*) "A. "liüaävccitenäura 68t circa supr", 8eriptam yuartain ltcAuiam Inäieis Ici. rce. ?ii?apac IV. nullam per tiavo iils>r688it>Q6rii 6t cäitioncm 6e novo tribui tscultatcru Dpiscopis, v "I Inciuisitoribus aut ltcAularium 8uperioridu8, couccäciiäi licntiaru ciDcncki, le^ncii aut rctiricnäi Lidiia vulšari lingua cäita; euin 6actcnu8 mavckato et U8U 8k "net "6 rymanae et univerüalis liicjuisitioniii8 8udlat" 818 tuerit l8en1tk "8 oonesäonäi liujusuloäi !ic-6ntia8 lo^oiiäi vol rstiv^näi Lit-lia vuloari", ttut "1i "8 8. 86ri;)tur "6 tani rioví, c^ue vet^ris ^68tamenti ;>art68, cjNÄvis vnlš"ri lin^UÄ säits8, "6 insupor 8limmariA ot oompvckia 6ti "m l>i8toriea eorunäkw Vidliorum 86U lidrorum 8. 8oriptur "6, <zu6un<zu6 vul^ari iäiviliL^ eon36ripta; c;uoä Huickvra niviotÄt6 86rvÄnäuui 68t." (Odsrvvatio circa Huartain ltvAuiaic. 01. In6cx 6tc. Ovioniac 8uinx>tidus L. duultwri 1602.)

thinks that the decline of the church can be countered by enthusiastic dreams of an impressive, grandiose constitution or by all kinds of new measures. Even where one wants to zeal against the Union, as the Episcopal Church Gazette also wants to give itself this appearance, one places the main emphasis on external churchianity, on the visibility of the church (about which there is also a special essay in Pastor Riedel's Church Gazette), on ceremonies, orders and disciplines, and finally especially on the clerical office, as a special state created by ordination, which is exclusively privileged with the administration of the means of grace and only needs greater authority and anointing! In Germany these pieces have long since come up, and Pastor Riedel already cites as a remote authority for his present position the circumstance that Dr. Haupt from Darmstadt had a petition sent to the German Emperor for the introduction of the Episcopate in the Prussian State Church; in this country, however, one gets to the point more quickly, one has the Episcopalians as neighbors, and although their doctrinal articles bear Calvinism on their foreheads, Riedel's church bulletin can nevertheless pretend that these doctrines of the Episcopalians "absolutely agree with the confessions of the German Reformed Church!" Pastor Riedel, of course, omits to mention the confessional writings to which he refers here, even in one place of his church bulletin; for the main thing for such unintelligents is official authority! One is bent on teaching obedience instead of faith, and makes a Moses and law out of Christ, and a Christ out of Moses and the law. They use the words of truth wherever they can, and assume the appearance of confession without having grasped the truth of the word!

Since the editor of this Episcopal church paper loves to read from the "Lutheran Standard" and the

If the author wishes to have his "Lutheran" essays printed, and for the sake of his enthusiasm for the ceremonies and the liturgy wants to show himself in Lutheran garb, we will do him the service (all the more so because he has sent the writer of this a duplicate copy of the first two numbers of his paper) and prove to him from his writings what a brainchild these German Episcopalians are.

In no. 2, the beautifully written word on ceremonies from the "Lutheran" is printed, the "Lutheran" also receives credit for it; the article brings to mind the house blessing, the prayer bell, the mourning clothes to be put on during the celebration of Holy Communion, the genuflection, and other things; finally, with reference to Mary Magdalene, the Duchess Dowager of Brunswick-Lüneburg, it is stated with blocked printing: "as long as such ceremonies still remain, so long shall Calvinian forwardness in public church office be refrained from!" - Such a word sounds lovely in the mouth of a Lutheran who hates Calvinist doctrine and therefore refrains from the breaking of bread at Holy Communion, along with other "Calvinist" customs; in an Episcopal newspaper, however, such essays are only intended to throw sand in the eyes of those readers who still have a little Lutheran marrow in them. For in fact and truth the Episcopalians form a Calvinistic sect steeped in the Roman leaven! Not from the ceremonies, which are greatly overestimated in comparison with the sermon, but

from their confessional writings this can be proven. Pastor Riedel must give in the same No. 2 of his paper a translation of the 39 Articles of Religion, as they were adopted by the local Protestant Episcopal Church in 1801. It is also noted that in the Cincinnati Conference, especially the 17th article needed a special explanation, because this article deals with predestination and election. Although it is not stated in this article what God the Lord intends to do with those men whom his predestination to eternal life passes by, the whole doctrine nevertheless proves to be Calvinistic, for it proceeds from the secret counsel of God, and accordingly allows only those men to be called "in whom God works through his Spirit in due time"; these walk godly in good works. For this reason the contemplation of predestination is full of sweet consolation for the pious and for those who feel the effect of the Spirit of Christ in them, but it is most dangerous for the rash, because the devil thereby plunges them into despair or into unconcern for a most impure way of life! - Either despair or carneal security, these are the inevitable fruits of this doctrine, in which no man can be sure whether he belongs among the elect or not! Conscious of this, it has ever been thought wise in the Anglican Church (as Bishop Davenantius writes) to deal sparingly with this matter, and to be as silent about it as possible. Whereas Aug. Pfeifer, in his Evangelical Christian School, chap. 16, asserts, "Dear, what be it, they will not acknowledge their doctrine of unconditional election by grace, and yet gladly cover it up! If it be right, preach it at once on all housetops; what may one conceal the truth? If it is unjust, let it be abandoned: He that doeth evil hateth the light! Joh. 3, 20." Since our Concordia Formula also belongs to the confessions of the German Reformation Church, let us recall the 11th article of the Concordia Formula in relation to the above Calvinistic teaching; according to this we are to pay attention to the revealed will of God according to Ephes. 1, 2. and 1 Tim. 1. "By his Spirit," the Episcopalians enthuse, "God calls those whom he has chosen, - in his own time, - but of the means of grace by which God calls, they are entirely silent! On the other hand, the Lutheran Concordia on Romans 8 teaches: "Now God does not call without means, but by the word, as he has commanded to preach repentance and forgiveness of sins." "Therefore, as we read in the Formula of Concord, if we would consider our eternal election useful to salvation, we must stand firm in all our ways, that as the preaching of repentance, so also the promise of the Gospel be universal, that is, to all men." - If it were lacking in God's will that all should not be saved, "how should one who thus thinks and believes of God not therefore be God?" Thus Luther exclaims, and proves from the saying, Many are called. "The preaching of the gospel is common and public, that every man may hear, believe, and accept it, and be saved. But how is it? As it follows in the Gospel, few are chosen, that is, few keep the Gospel, so that God is well pleased with them."

No doubt there are also among the Episcopalians such souls who are certain of their state of grace.

but it is clear that no frightened conscience can be comforted by the teaching of the 39 Articles of Religion! How can a grace-hungry soul be assured that it is in grace with God, if in the best case (that is, if it should belong to the elect) it must be told, "in his time the Spirit will draw thee!" Or how can he who must despair of his works, console himself with being pious, and walking godly in good works! Turks and Jews are also pious in their ways, but they stand, not in grace. "The Turk," Luther writes, "also confesses God, but denies the way, the means, the bridge by which one comes to God, which is the grace of God. How would it help me to hear that I have a treasure, and no one would give me the key to it? They shut up the treasure which they ought to set before us, and lead me on a monkey's tail: the admission and the presentation, the use and possession of the treasure, are denied and taken away from me. Wherefore also the fanciers say much of God, and of the grace of God, even that Christ died: but how I obtain Christ, and how grace comes to me, that I may get it, that we may come together, they say, the Spirit must al. They say that the Spirit must do it alone; they lead me on the monkey's tail; they say that the outward and oral word, baptism and the sacrament, is of no use, and yet they preach grace. Concerning both sacraments they say: Mum, mum! The ambiguity is shown by the fact that they say at first that the sacraments are not merely outward signs of recognition, but afterwards regard the sacrament as equivalent to such a sign, which only signifies a thing quite absent or remote! The Episcopalians, then, teach that baptism is a sign of regeneration or new birth; they therefore deny St. Paul's word, Titus 3:5, that baptism is a bath of regeneration, by virtue of which infants truly believe. We read in the Catechism of the Episcopalians for the catechumens: Although the children, because of their tender age, cannot perform this, that they repent and believe, nevertheless they promise through their godparents to perform this themselves for a later time, when they grow older! Thus, according to the Episcopalians, the baptized child has merely accepted a statute for later times, but has not received grace! - Almost worse is the doctrine of Holy Communion among the Episcopalians. Articles 28 to 30 deal with this, but nowhere are the words of institution found, which, after all, form the basis of the doctrine of Holy Communion. According to Article 28, Holy Communion is to be a sacrament of our redemption through the death of Christ! To those who receive it worthily and faithfully, the blessed cup is the communion of Christ's blood, etc. St. Paul, however, does not say that the cup which the faithful and worthy receive is the communion, but that the cup which we bless, 1 Cor. 10:16. According to the old sentence, the word comes to the element, and thereby becomes the sacrament, this comes through the words of institution and the omnipotence of the present Lord.

\*) See the paper, "The Lutheran Doctrine of Justification," pp. 30 and 31. St. Louis, Mo. published by A. Wiebusch and Son. 1859.



According to the Calvinist doctrine of the Episcopalians, however, the sacrament would only be a fancy play that faith makes of itself! Therefore Article 29 expressly teaches that the ungodly and those who have no living faith eat and drink only the token of so great a thing. If, however, faith is to be the only means by which the body of Christ is received and partaken of in the Lord's Supper, then all those communicants who wish to go to the sacrament challenged on account of their faith must doubt whether they are receiving a sacrament at all! Where there is no faith, there would be no sharing of the body and blood of Christ. What, according to this doctrine, the oral eating and drinking at Holy Communion serves for, is not to be dismissed. Christ the Lord must also have committed an error when, at the institution of Holy Communion, he makes the blessed bread the means and says, "Take and eat: this is my body, which is given for you. - Not only the Formula of Concord, but also the Augsburg Confession, in its 10th Article, rejects this false doctrine of Holy Communion, which the Episcopalians hold, and yet Pastor Riedel asserts that the Confession of the 39 Articles is quite in harmony with the German Confessions of the Reformation period! Rather, the pool stands in such a way that the Episcopalians, in the doctrine of the person of Christ, also no longer teach the apostolic symbolum pure and entire. In the fourth article of the resurrection of Christ it says: "Christ took again his body with all that pertained to human nature, and with it ascended into heaven and sitteth there. Nowhere does one find the doctrine that Christ sits at the right hand of God, that is, that he is not shut up in heaven as in a spatially delimited place, or that he has ascended to heaven like another saint, but that even after his humanity, by virtue of the personal union and communion of the two natures, he has such power and majesty by virtue of which he is with us everywhere and all the days, but especially shows his true presence where his own word points us, in the holy supper. But that Christ has such a truly divine majesty according to his humanity, as it follows, for example, from 1 Tim. 3:16 and Col. 2:9, is denied by the Episcopalians and all Reformed Christians; they have also expressly abolished the obligation to the old Athanasian symbol in the United States, for in this the doctrine of the person of Christ is clearly known, while in the *Episcopal Book of Common Prayer*, which says,

The German-speaking congregations, as soon as it has been translated, should also adopt it as a fixed church book, the grossly rationalistic sentence: "The natural body and blood of our Saviour Christ are in heaven and not here, since it is against the truth of the body and blood of Christ to be more than in one place at one time. - Although Christ, in his assumed humanity, says, "All authority in heaven and on earth has been given to me," yet, according to the above false doctrine, he would have nothing more to rule on earth; and it is quite logical that the Episcopalians should have their church governed in the manner of a secular state by the authority of the bishops, to whom, according to the 34th article of their religion, the authority of an ecclesiastical authority belongs.

We have herewith arrived at those articles which prove that not only the Constitution, but the whole ecclesiastical system of the Episcopalians is permeated with a Romanistic leaven. Rev.

Riedel believes that his episcopalianism is modeled on the Lutheran<sup>5</sup>The keys are taught to be a peculiar ecclesiastical power, which church in Norway, the sum of the Lutheran sovereigns, and the Christ has given to his churches on earth! According to the doctrine presbyters in Alexandria, who always chose one of their own, held and precepts of the Episcopalians, the office of the keys is a special him higher, and called him bishop. The presbyters there therefore episcopal power, and according to the 33rd article, the congregation chose for themselves the one whom they were accustomed to hold only has the honor of obeying when it is notified by public higher and to regard as the first among equals. With this passage, declaration of an excommunication or of the reinstatement of a which he draws from the Schmalkalian Articles, Riedel has virtually banned person by the ordinary or episcopal judge. Also, the various refuted his Anglican Episcopalianism, just as the great difference customs of worship, the new Book of Common Prayer, and all between the German Lutheran superintendents or between the ceremonies must be imposed on the episcopal congregations by Norwegian bishops and the heads of the Anglican Church is the hand of church officials from above, for only the large church already evident from the fact that the true Episcopalians, according bodies (national churches), which are governed by a "House of to their ecclesiastical rule, do not even consider the Lutheran Bishops," may make changes in human ceremonies. The so-called church servants (be they called bishops or pastors) to be properly non-conformists, who wanted to use Christian liberty in such ordained priests! The Episcopalians maintain that even if Luther customs, were made conformable by force in the middle of the 16th had dared to ordain preachers, Luther had no power to do so, for century, as long as the Episcopalians had the secular arm in Luther himself was not a bishop; he had only assumed the position England on their side. At that time the Episcopalians declared that of a presbyter in the hierarchical hierarchy! The Schmalkaldic the Church could exist without the doctrine of the Trinity or of the Articles see in the constitutional form of the church a middle thing, Incarnation of Christ, as well as without bishops, that no human and say that if the bishops wanted to be true bishops, then power could add to or subtract from their privilege, and that even according to human right one could leave them the privilege of the corrupt Roman Church (the Papacy) came much closer to the ordaining other preachers; one wanted to put up with this primitive purity of the Church than the societies of the constitutional form for the sake of love, but not at all if the bishops Nonconformists! By this declaration the Episcopalians placed wanted to claim such privilege as a divine necessity. But since the themselves on the side of the Papacy. Whoever joins them takes Episcopalians teach the distinction between bishops and a journey to Rome! If one considers the duplicity and faithless presbyters as existing according to divine right, and consequently indifference which prevails among the Uniate, the ten preachers want to make servants of the bishops out of the preachers of lower who now ask for a bishop for ten "millions" of German-speaking degree (the rectors), and want to bind the true church to the inhabitants would easily find successors, but a true unity of the uninterrupted succession of bishops, and also consider the laying church would not be achieved by bringing "the scattered brotherly on of hands of one of their bishops to be especially beneficial, it is tribes" together externally under one episcopal hat! Just as little as clear that these Anglican bishops have their beginning nowhere the Jesuits, whom Pastor Riedel repeatedly speaks of in his papers, else than in the papacy! The editors of the "Deutsches Kirchenblatt"\*) achieve the desired goal through their church policy, so little will would do well to read the Schmalkaldic Articles to the end, for the propaganda, which is now being made among the Germans especially in the appendix: "Von der Gewalt und Obrigkeit des here for the Episcopal Church, help the disintegrated, disunited Pabstes" (On the Power and Authority of the Pope) there is church to its feet! All the advantages extolled in Episcopalianism are Scriptural proof that Christ the Lord, as the only Head, recognizes of a carnal nature and have no more value than the shallow moral no other rule in His Church than the power of the divine Word, and sermons (entitled Joy and its Shadow, Self-Love, etc.) which are this is in itself spirit and life, whether a bishop or a child may speak inserted alongside the polemical articles in this church bulletin. This it! The "Deutsche Kirchenblatt" does not shrink from citing what is legal activity and work, when it comes to the top, brings a unity that said in Romans 13 of the secular authorities as the norm for the so-is of a carnal kind; but of the right church unity Ephesians 4:3 called ecclesiastical authorities; the laity are regarded in the applies. 4, 3: Be diligent to keep unity in the spirit! Episcopalian sect as mere subjects, against which the Lord Christ, through Luke 22:25, Matthew 20:25, and other passages, wants to object, for it says: "It shall not be so among you! St. Paul also makes all church servants equal to one another in 1 Cor. 3, and Acts Gcsch. 20, 17. 28. the Ephesian presbyters are called bishops in Paul's mouth, which the Holy Spirit asked to be set. But he did not set them over the church, as if they were allowed to exercise a privileged rule, but as church servants. Therefore the Schmalkaldic Articles further prove that Christ gives the highest and last judgment of the churches, since he says: tell the church, Matth. 18, 17! "For the keys belong without means to the whole church" (i. e., to the whole body of believers); Wherefore also the Lutheran Catechism, the removal of which from the territory of the Union is deplored in the "Deutsches Kirchenblatt," from the office of

## Communion.

On September 24-26 of last year, a Lutheran conference was held in Leipzig, at which the main representatives of Lutheranism in Germany were present. On this occasion, among other things, the discussion was about Ab end-.

\*On page 8 in No. 2 of his paper, Riedel claims that it has not yet been possible to prove to the Jesuits that they have really established the principle that the (good) end also justifies the (bad) means! But the editorial staff of the Lutheran has proved this from the books of the Jesuits (seven "Lutherans" of Feb. 15, 1872), and every nominee can take a look at them.



Mahls-gemeinschaft. Unfortunately, the result of these negotiations was a sad one. Our dear Pastor Brunn speaks about this in his paper "Ev.-luth. Mission und Kirche" of November of last year as follows:

The only reason for this is that it is not the Christian's duty to confess, but the necessity of preserving external ecclesiastical order 2c.

If the union is really a sin, i. e. it goes against God's Word, according to which every Christian is obligated to adhere to the pure, unadulterated doctrine of the Gospel and to shun all false teaching; therefore, the union is a sinful toleration and recognition of Reformed and other false doctrine as being on a par with Lutheran doctrine, and therefore if the Union is a public denial of the only truth revealed in God's Word, it certainly follows that under all circumstances, at all times and in all places, we must impose upon every Christian the duty of renouncing the Union, i. e., of abstaining from all fellowship with false doctrine. That is, to refrain from all fellowship with false doctrine, and to faithfully and purely adhere to and confess only the Word of God. The opposite of this is sin, and for our part we can never and nowhere permit a Christian to commit such a sin. To my knowledge, there is only one case in which even the old Lutheran Church administered Holy Communion to members of other churches or confessions, namely,

But from where, from what source do such phenomena arise at in cases of mortal need, i.e., in such cases where external circumstances make it absolutely impossible to fulfill the church's obligation to confess. - But from where does the Leipzig that dominates Lutheran theology in our time. This is shown by the Conference have the right to relax the duty of any unbeliever to proceedings of the Leipzig Conference. It is true that they also publicly confess the divine truth and thus the pure Lutheran doctrine speak of the confession of the Lutheran Church as the only one in a church? Does it not thereby make the grave judgment, accordance with the Bible, and of the task of the Lutheran Church "whoever dissolves one of these least commandments (inasmuch as it is God's word and commandment) and teaches the people thus, he shall be called least in the kingdom of heaven," Matt. 5:19. Lord's Supper is de facto consent to the confession of the Lutheran Church," and that therefore "fundamental denial of communion in of the theologians gathered in Leipzig, who are otherwise the Lord's Supper must be regarded as a requirement of honorable men: they have not regarded leaving the Union as a faithfulness to the confession and a duty of self-preservation" in the moral duty, they do not oppose the Reformed and Uniate Church Lutheran Church. But that all these statements cannot be with the commandment of God to "avoid heretical men", but it is to understood in their full deep and proper sense, but that they all refer to essentially only the area of external ecclesiastical order, of only to the preservation of the external ecclesiastical order and necessary ecclesiastical independence, from which they view the independence of the Lutheran Church, is clear from the fact that relationship between the Lutheran and the unchurched or reformed the Leipzig Conference adds the sentence: "On the other hand, the church, and therefore, under certain circumstances, namely, where Lutheran Church may, without endangering its confessional status, it does not hinder and violate the external order and independence admit to its Lord's Supper individual members of the united Church of the church, it is quite right and permissible for them to admit who are temporarily in its midst, if they share the Lutheran unchurched persons to the Lutheran Lord's Supper.

Or should not the Leipzig Conference, when it declared that "participation in the Lutheran Lord's Supper is de facto consent to the Lutheran Lord's Supper," have felt at once that herewith also the withdrawal from the Union was de facto already accomplished? For the Lutheran confession, after all, rejects all false doctrine, therefore it hereby also rejects the Union, and notice the blatant contradiction: participation in the Lutheran Lord's stands in clear opposition to the Union, which tolerates false Supper is supposed to be a de facto agreement to the Lutheran doctrine. The unchurched man, therefore, who goes to the confession, and yet, under certain circumstances, one is supposed Lutheran Lord's Supper and thereby agrees to the Lutheran to be able to remain in the united church, i.e., in other words, one confession, by this act of confession in fact rejects all false doctrine can remain in the Union and still profess the Lutheran confession. and union; but the same man is now to remain in the unchurched To persist in the Union, and thus the Union itself, is therefore not a church, and by this membership in the unchurched church he in denial of the Lutheran confession, not a sin. No, it is only the fact declares the union to be right and lawful. Is this contradiction Lutheran Church's duty of self-preservation, as the Conference conceivably possible? And is it compatible with the moral duty of says, that it obligates unbelievers to withdraw from the Union if honesty and truthfulness of a Christian? And yet Lutheran there are special reasons for doing so, i.e. reasons that are not theologians have publicly pronounced such frightening things.

In our part, therefore, we can only consider it a denial of the Lutheran confession, the



The Leipzig Conference of September 24-26 of this year was guilty of this. What grave practical consequences will result from this, however, can easily be imagined in a time such as ours, in which all confessional consciousness is in any case becoming more and more extinguished, and in which, in fact, all civil, social, and military conditions in Germany are increasingly bringing about the ecclesiastical fusion of all German tribes. The decision of the distinguished theologians of Germany assembled in Leipzig will contribute significantly to the public sanctioning of the previous admission of university officials, soldiers, etc. at Lutheran altars in Saxony, Hanover, Meklenburg, Hesse, etc., and to making it more and more the general rule. But once the Union has become a fact in the heart of the Church, at the altar, and in the consciousness of the people, how long will it be before it is elevated to that status externally as well?" -

## **To the ecclesiastical chronicle.**

### **I. America.**

Methodist Holiness. In the "Christian Apologist" a Methodist from Indian" recently complained of the Methodist calendar, writing, "There is on the front page the portrait of the Hon. I. Wesley and on the back page a large advertisement of a tobacco store. How does that rhyme? In the Apologist there is a warning against tobacco, and we are glad of that, for we have turned it down. But yet you advertise it for sale. How can sweet and bitter waters flow from one fountain? We lose our influence by such contradictions. It would be best if you put a few cents more on the calendar." - The dear Indiana brother does not seem to "consider" that, as according to the German proverb, in matters of money Gemüthlichkeit ceases, so in certain sects therein also "holiness. W. [Walther]

A Lutheran Negro Congregation. The "Lutherarr" of Jan. 23 makes the interesting announcement that there is a congregation within the Synod of Pennsylvania composed entirely of colored people. It is located at Easton, Pa. and is served by Rev. W. A. Schäffer. Organized a few years ago, it at present consists of about twenty members. The Sunday school belonging to it contains forty pupils of various ages. It has a property on Ferry Street, which was provided for it by a bequest from Mr. Jakob Wagner and by contributions from other citizens of Easton. W. [Walther]

The "Dr. Martin Luther Orphanage in West Rorbury near Boston, Mass." A report on this institution, signed by Pastor A. Biewend in Boston, as secretary of the administrative council, was published on Feb. 1. In it is stated, among other things: "There are at present 13 orphans, 3 girls and 10 boys, in the asylum. In addition, 4 poor, infirm people have a home and accommodation there. The orphan parents are teacher Senne and his wife, who work with great faithfulness and love on the children entrusted to them. We cannot thank God enough for the excellent state of health that our institution has enjoyed up to now, since no member of the house has even been seriously ill since its existence. Not to be overlooked is the preceding remark: "Here we cannot refrain from rejecting a widespread opinion as erroneous and completely unfounded, namely that as if the local orphanage



instead of being a private enterprise of a single family, or of a single person of that family, and to be provided for by that family alone. This is by no means the case; this institution belongs to the whole Lutheran Church, and all gifts to it are welcome and pleasant, and shall be accounted for in due time.

## II. foreign countries.

A godless and stupid priest. At Grand Falls, New Brunswick, the other day, a priest visited a French lady who had converted to Protestantism. As it appears, he was formerly well acquainted with her, and thereupon ventured to burn a Bible which he found with the lady. But this was not to go so for him. He was sued in the court, and had not only to pay for the Bible, but also to ask publicly for forgiveness. It served him right! (Columbus Lutheran Church Journal.)

Pastor Ruhland writes us again under the 17th of January among other things the following: "... Now again all kinds of news from here. Sweet and bitter. But I will bring the best at last. First of all: Mr. Gnauck has apparently fallen away from us. On the day after New Year's Day he announced to me, under continual prayers of love and with the remark that he would continue to listen to my sermons, that he was leaving the congregation -for himself and his house\*. From the very beginning of the church organization (that is, before I arrived here) Gnauck showed not indistinctly that he was already falling apart with the good cause he himself had pushed. As great and ardent as Gnauck's enthusiasm for Missouri was at first (he even wanted to officially transfer the name 'Missourian' to his own), it turned into ever greater coldness and finally into hostile aversion when he had to convince himself, now reading Missourian writings more seriously, that Missouri was not a half-Methodist, half Herrnhutian brotherhood, but a well Lutheran body according to doctrine and practice. Incidentally, Gnauck's once over-abundant influence has, thank God, been broken. As a result of the congregational meetings which I held in Dresden and Planitz soon after his declaration of resignation, I can report to you that not even the slightest sympathy for Gnauck is evident, but only firm, united adherence to the good cause. - Pastor Lenk has been ours since New Year's Day and lives in the old town on the large Oberseegasse. At the last congregational meeting we received him first as a member of the congregation and assistant preacher for Dresden with great joy and thanksgiving to God, after he was given the opportunity once again before the assembled congregation to explain his complete agreement with us concerning certain doctrines (Scripture principle, symbols, church, ministry, Antichrist and last things) in an excellent manner. The following Sunday he preached again and received Holy Communion with us. - The more I get to know dear Brother Lenk, the more I am strengthened in the conviction that we have gained in him a most excellent and certainly most necessary worker. His love for the Lutheran doctrine and church and especially for us Missourians has undoubtedly taken root and has therefore already overcome many an offence quite splendidly. How much the dear man has been pestered not to take the 'disastrous' step of separating from the national church, - and when he nevertheless did it, how much he has been urged from all sides not to get involved with Missouri, with Brunn, with us.

make. Nevertheless, we have it now, and certainly have everyI am in complete agreement with you, God bless you, that we reason to praise and thank God for it. Especially I too. I am nocannot have communion with either Breslau or the Immanuel Synod longer completely isolated here, I have a faithful, dear fellowat this time. But we would like to seek doctrinal agreement with minister and even more - such a strong support and such a beautifulthem. Above all, it is important to me that we Saxons remain in close substitute for all the many things that I cannot be, give and do forfraternity with our dear Pastor Brunn and his Rhenish comrades. our congregations. So praise be to the Lord, the faithful God, whoBrunn is, after all, a loyal faithful man, who, though he walks makes everything so good. They now also agree that I leave Pastorcautiously, does not again give away the ground he has gained."

Lenk to Dresden, and so I do it all the more joyfully. The dear people Temperance Madness. In Scotland a member of the of Dresden, however, will only agree to my resignation if I firmlyPresbyterian Church refused to partake of Holy Communion promise to let go of all American travel desires and to take overbecause "intoxicating" wine was used. The church authorities put it Planitz as an independent congregation. In some respects theunder church discipline because of this offence. Here in America, departure from Dresden will not be easy for me. The congregationas is well known, there is a movement afoot among Methodists and has shown me much good and love and has made heavy sacrifices,temperance friends to oust wine from the Lord's Table and replace in this love; it has faithfully and undauntedly stood by the goodit with a "harmless!!!" Mixture. What else? (Pilgrims.) cause in adversity and struggle, has eagerly received the salutary teachings, has patiently borne my great weakness and poverty, and has often enough heartily encouraged and edified me. The Lord reward her! - It is of the greatest importance that the dear congregation should have its own church locale. Oh, if only a new, compassionate captain of Capernaum could be found in America

**Good and bad things that Luther said and wrote about the German people.**

and lend or donate one or two thousand thalers to the community for the construction of a chapel! - Our parish constitution has finally been confirmed by the Ministry of Culture and returned to us in such Thus Luther, in his 1534 interpretation of the 101st Psalm, a way that we have happily wrested everything we had written fromwrites of the words of the 7th verse, "False people I suffer not in my the high authorities. - Now we can also publicly announce ourhouse, liars prosper not with me."

church services and that is a new blessing. The Planitz "No virtue has so highly praised us Germans, and, I believe, so congregation is growing strongly, as close as the door is made. Onhighly exalted and preserved us until now, as that we have been Christmas Eve and Epiphany the spacious little church was so fulltaken for faithful, true, constant people, who have said Yes yes. No that literally no apple could fall to the ground. From town andno let be, as many histories and books are witnesses of. And I do country, near and far, there are usually always listeners. The dearnot know much about court justice, but nevertheless I have parish is now building a parsonage and a schoolhouse, both inexperienced how Duke Frederick was so strange to the liars, and I miniature, single-storey and under one roof, but it costs money andmyself once heard from his brother Duke Hans that he said is hard enough for the parish, which is in debt as it is. But the people(angrily): "Well, this one told me this, this one tells me this - have strange courage and I would be glad if it could besomeone must be lying! I know that for certain, that it made me strengthened now and then by a transatlantic gift of love. The parishlaugh, such pious princes' seriousness and anger about the lies. So has a true treasure in the dear teacher Voland. He labors in greathave been many other princes before. We Germans still have a little blessing. - Recently a Pastor Semm of the Immanuel Synod wasspark (God preserve it and blow it up!) of the same old virtue, with me. He knows you and sends his best regards. Pastor Semmnately that we are nevertheless a little ashamed and do not like to is certainly a dear man, but if he is to be regarded as a truebe called liars, do not laugh at it, like the elect\*) and Greeks, or representative of the Immanuel Synod, I did not get the bestmake a joke of it. And even though the French and Greek impressions of that Synod through him. The high, almost throwing-naughtiness is disappearing (God have mercy!), there is away tone in which he expatiated on Missouri and Pastor Brunn,nevertheless still this left with us, that no one can speak or hear a the silly objections which he spent against our doctrine of theserious, horrible scolding word, because he scolds or is scolded as preaching office, and yet could prove with nothing, and finally thea liar." Shortly before this passage Luther had written the following: levity with which, notwithstanding the acknowledged doctrinal"Every country must have its own devil, Welschland (Italy) its, differences, he demanded communion and good brotherhood fromFrance its; our German devil will be a good wineskin and must be us, all this almost disgusted me. As much as is in my small part, Icalled Sauf, that he is so thirsty and holy \*\*) who cannot be fed with will certainly also earnestly seek peace and harmony, but, God helpsuch great drinking of wine and beer. And such an eternal thirst of me, never at the expense of truth. We would be fools and fools,Germany's plague will remain (I am concerned) until the last day. even godless comedians, if we first solemnly renounced the UnionPreachers have preached with God's word, rulers with prohibition, and then invited the same enemy back as our guest. It seems tothe nobility some even among themselves with obligations †); they me that both Prussian synods, the Breslau and the Immanuelites,have increased and are still daily resisting. have done this, and therefore fail in the high mission they might \*) Luther means by this the Italians. otherwise have. - Both congregations are with \*\*) This is here as much as: tired.

†) So already at that time there were "temperance societies" for the control of drunkenness. How terrible it must have looked, however, especially among the nobles still in the 17th century, we see from the fact that Landgrave Moritz of Hesse, who had fallen away from Lutheranism to Calvinism, founded an order of temperance, according to whose statutes the members were not allowed to empty more (!) than 14 cups. (S. Wachsmuth's Europäische Sittengeschichte. V.,1. p. 316.) This then applied to noble German temperance!

But drunkenness remains an almighty idol with us Germans, and does as the sea and the dropsy: the sea is not filled with so many waters that flow into it; the dropsy grows thirstier and worse from drinking. Sirach saith 31:34, 40:20: Let wine be made (as also the 104th Psalm saith, v. 15), that a man may be merry of it, and strengthen life: so drunkenness maketh us mad and foolish with it, giveth us death, and all manner of pestilence and sin with it." (S. Luther's Works, edited by Walch V, 1281. f. 1285.) It is curious that the old Roman historian Tacitus, who was born in 57 A.D., already praises the same virtue, faithfulness, and truthfulness, in the old heathen Germans, and reproves the same vice, boozing.

W. [Walther]

The Lord Jesus Christ, who, according to his promise, has now also entered this house by his word, let salvation always come to his church in it, since he has come to it to seek and to save that which is lost.

Lincoln, Mo. 19th Jan. 1873, E. A. Sieving.

Conferenz - Display.

The Cincinnati General Pastors' and Teachers' Conference will, God willing, hold its sessions in Cincinnati from the 17th to the 21st of April.

Those members and guests who intend to attend should notify the ?astor loci, R. H. Biedermann, 552 Race Str., in writing in good time.

E. Sitzmann, Secretary.

Notice, regarding admission to Concordia College in Fort Wayne.

Since the teachers' college of the above institution believes that it is finally in a position to take into consideration a long felt and often expressed need in the synod for the admission of pupils immediately after their confirmation, it is hereby announced that, with the approval of the supervisory authority, as of now boys are also accepted into the 8c-xta class during Easter week, and that it seems desirable that . It seems desirable that boys are admitted to the school at this time, although the first of September remains the regular time of admission. Classes begin on the Monday after Easter week. ! - Applications for this year's admission should be made as soon as possible. - For conditions of admission, see "Lutheran" Volume XXV, page 183.

On behalf of the Teachers' College C. I.

Otto Hanser.

Death notice.

On the Sunday of Septuagint, February 9, teacher F. F. Winter, in the 65th year of his age, entered into the eternal rest of the saints, "The solemn vows of godly confirmands", after 34 years in Altenburg, and a total of **46** years of faithful service to the Lord in the school office. - So much for the time being.

F. Köstering.

10 cents a dozen, 75 cts. a hundred, to be had at

M. C. Barthel.

Sermon on Reformation Day 1872 by Prof. C. F-W. Walther at M. C. Barthel for 5 Cts. not 10 CtS. as erroneously indicated.

Church News.

The Trinity Lutheran congregation, established only two years ago in Jefferson City, the capital of Missouri, has now called a pastor of its own. The same is Mr. I. I. Walker, who completed his theological studies at the Rev. He completed his studies at the seminary in St. Louis and passed the prescribed candidate exam there in December. I. > has passed the prescribed Candidate Examination. On the 4th Sunday of Advent, the 22nd of December, he was solemnly ordained by the undersigned on behalf of the Presidium of the Western District with the assistance of Pastor C. Vetter and inducted into his office.

The LORD JEsuS Christ, the arch-shepherd of his church, grant this his servant strength and wisdom to conduct his ministry for the blessing and prosperity of this church. C. Thurow.

Address: 3. 3. JVulüsr,  
Uox 208. rlsM-rson Oitv, Oolv Oc>...

The Rev. G. M. Zucker, hitherto pastor at Proviso, Cool Lo., Ill, having received and accepted a regular appointment from St. John's Lutheran congregation at Defiance, Ohio, the same, by order of the honorable Presidency of the Middle District of our Synod, was installed in his new office on the fourth Sunday after Epiphany by the undersigned, according to the precepts of our Agenda.

The Lord crown the work of this servant of his with rich blessings!

Lehn er.

Address: Rvv. (3.U. Xucüt-r, Lux  
251- vküanLe, Olno.

Church dedications.

On the Sunday after Christmas, the 29th of December, the Lutheran congregation of Van Wert, Ohio, had the great joy of consecrating their newly built church to the service of the Triune God. In the morning the undersigned preached on the gospel of the consecration, in the afternoon Pastor G. Grüber, who serves Van Wert as a branch, preached on Romans 3:28. Said little church is a frame building, 36 feet long, and 24 feet wide, simple inside, but tastefully furnished.

May the Lord then also here let the seed of his divine Word find hearts where it can bring forth manifold fruit, and may he make this place a forecourt of heaven for many!

G. M. Schumm.

The first Sunday of Advent last year was a day of great rejoicing for the St. John's congregation at Cole Camp, Benton Co, Mo. For it was the dedication of their newly built church to the service of the Triune God. Many guests from the churches at Cole Camp, Lincoln and on Lake Creek were present. Pastor Theodor Mießler preached the sermon on the gospel of the day.

Ad for the Passion Season.

To be obtained from the undersigned:

**1. liturgy for a Char Friday service**  
**2. choral chants to the liturgy for a Choral Friday service,**

both presented by Pastor Friedrich Lochner.

In drawing attention to both booklets, the undersigned does so with reference to the words of Prof. Walther in the previous year ("Lutheraner" Jahrgang 28 Nr. 12): "The music given here, a legacy of the time when truly ecclesiastical music was still created, increases the already so powerful effect of that liturgy on Holy Friday by an even greater degree.

Price of Liturgy - 5 centsS. the booklet, 40 CtS. the dozen.

Price of choral songs : 10 CentS the piece, \$1.00 the dozen.

L. Volkening.  
No. 22 south 5th St., St. Louis, Mo.

**Freestyle the Lutheran Orphanage near St. Louis**

the following gifts have been received since January 22:

From the Virgins' Association in Past. B. Mießler's parish at Palmyra, Mo., \$18.00. From an unnamed person by the same 95 Cts. From H. Richter's children in Homewood, Ill, \$2.50. From the Zion District in St. Louis by H. F. Goehmann \$24.00. By Mr. Past. Martin L. Wyneken by teacher Aug. Schwerding \$3.00. By Mrs. Wegmann 50 CtS. Mrs. Friesch 50 Cts. Karl Grober \$2.50. Collecte der Gem. deö Hrn. Pastor A. Michaelis zu Liverpool, O., \$8.00. Bon der Gemeinde des Hrn. Past. I. G. Kunz at Julietta, Ind, \$10.00. From Mr. Pastor Gräf \$1.25. From the congregation of Mr. Pastor Tirmenstein at New Orleans \$60.00, From Mrs. G. Dahl as a Christmas gift for the orphans \$5.00. From August Steinmeyer in Trinity Distr. at St. Louis for the orphans as a thank offering \$5.00. Reformation Festival Collecte in the congregation of the Rev. I. I. Oetjcn at Victor, Iowa, \$5.00. By F. Schaller at Brighton, Ill, \$10.00. By Mr. Rev. Chr. Bock at Hausers Sprng, Mo.: by Mrs. Warnken 50 cts, Mrs. H. Säger 50 cts, T. B. 50 cts. By Mr. Past. G. Rademacher at Bird Hill, Mo. from I. Reinhardt \$1.50, Mrs. Bickert 50 Cts, Mrs. Bitzel 25 Cts, Collecte at Westminster \$1.00. By Mr. Teacher I. Rademacher at Fort Dodge, Iowa, from his -school children \$3.40. By Mr. Past. Liebe in New Orleans as a thank offering \$2.00. By Mr. Past. Kothe at Litchfield, Ill, by W. Weishaus \$10.00, Bro. Luecker \$1.00, H. Niemann \$4.00, Mrs. H. Niemann \$2.00. By the Virgins' Association of the parish of Mr. Rev. Ottmann in Collinsville, Ill, \$35.00. by Rev. Achenbach in Venrdv, Ill, by H. I. Boje \$5.00. By Mr. Past. List by Gottl. Torke 55 cts, G. Pannier 50 cts. From the township of Sheboygan Falls, Wis. \$10.25. From the township of Plvmouth, Wis. \$11.50. From the township of Mr. Rev. Hörnicke subsequently \$1.50. Of Mrs. Wittwe Otto in the Immanuels District at St. Louis \$5.00. Of Mrs. Johanne Stetin there \$2.00. One Prussian Thaler, ge-



found in the school of the Immanuel-Distr. in St. Louis. From the Immanuel-Distr. there afterwards, by Mr. Stiegemeyer collectirt, 435.00, also by Mr. Wilhardt 45.00. From the Drei- einigkeits-Distr. there, by Mr. Ahner collectirt, 427.00, by Mr. Blumenberg 42.00. I. M. Estel, Kassirer.

#### **For the Lutheran Hospital in St. Louis...**

the following gifts were also received:

From Chr. Wiebusch through Past. Stephan in Ehester, Ill, 42.50. Mrs. Strübing 42.00. Christine Köhnemann 42.00. From Fra" Kayser and Mr. Lindemann in St. Louis Groceries to the value of 412.00. From Mr. B. Hänichen 2 bedsteads. From Mr. Tirmenstein a bill for tinware remitted to the amount of 410.00. From I. Keil in Pittsburg 41.00. From Messrs. Leon- bardt "k Schuricht a bill for flour remitted to the amount of 440.00. From the parish of Messrs. Past. Riedel in Homewood, Ill, 42.00. From Felix Buschmann 45.00. From Messrs. Kalbfleisch and Comp. a Mchrechnung enacted at 447.55. From Messrs. Friedr. Buchholz 44.00. By Collector Neumüller in Altenburg, Perry County, Mo., 48.00. A bequest from N. N. 4100.00. From Mr. Brockschmidt "k Co. a flour bill remitted with 417.00. Desgl. from Messrs. Heinicke Berg a bill for kitchen and hospital dishes in the amount of 434.40. From Messrs. Meyer Brothers sä Co. 1 barrel of coal oil.

F. W. Schuricht, Kassirer.

For Pasto'r Ruhland in Dresden received from Pastor Th. Siek 41.00, for his congregation in Dresden through Mr. Cassier Grahl 411.00, for the former from Mr. L. Lange allhier 410.00.

For poor students by Past. Beyer in Pittsburg by Mr. Nieländer 45.00. By Mr. M. C. Barthel from an unnamed person in Baltimore 42.00. C. F. W. Walther.

I hereby certify that through the kindness of Professor Walther from various congregations of the Venerable Synod of Missouri I have again received 90 Thaler and 4 Groschen, as well as through the kindness of Mr. Wolter in Buffalo from the Lutheran Holy Trinity congregation there 58 Thaler for my support. Finally, I also certify the correct receipt of 64 Thalers and 5 Groschen from the congregation of Pastor Stürken in Baltimore for the church building in Planitz.

Heartfelt thanks to all the dear donors! May the merciful God remember them, as they have remembered our need, and reward them abundantly for their love and beneficence in time and eternity!

Dresden in January 1873.

F. C. Th. Ruhland. Pastor at Dresden and Planitz.

For the traveling preacher, Mr. Rev. Torney in Ludington, Mich. the following contributions have been received:

From the Maidens' Association at Grand Rapids 410.00. From the parish at Hadley, Lapeer County, 41.30. By Mr. Teacher S. Riedel at Frankenmuth 411.75. From the parish at Rosr- ville 410.00. From the parish at Monroe 410.00. From the parish at Adrian 410.00. From the parish at Richvillr, TuScola county, 45.75. From the parish at Manistee 45.00. From the parish at Tandy creek 45.20. From the parish at Jda 43.50. From the parish at Waldenburg 413.35. From Mr. Denke as thril repayment of his debt to the missionary treasury 410.00.

K. L. Moll.

For Michigan students and high school students:

From the children of Mr. Joh. Vizthum in Detroit 44.00. By Mr. Past. Müller from Amelith 43.40. By the Women's Association of the Trinitatis Parish in Detroit 48.00. By Mr. Past. Sievrrs of the congregation at Frankenlust 412.12. By the same Thanksgiving Collect 421.50. K. L. Moll.

From the sewing society in the Immanuel's parish here, during the year 1872, poor pupils received 34 bust shirts, 4 foreshirts, 17 pairs of stockings, 2 skirts, 2 waistcoats, 2 pairs of trousers. Baar expenditure 457.30.

Fort Wayne, Ind, Jan. 24, 1873.

W. S. Stubnatzi".

For poor students received from Mrs. Schwirder m Scotia by Mr. Pastor H. Flachsbart as a thank offering 410.00

E. A. Brauer.

With heartfelt thanks, the undersigned certifies that he has received 415.70 from the congregation of Mr. Pastor Sievers and 410.00 from Mr. Kassirer Roschke for the building of the church here.

Big Rapids, Mich. 7th Feb. 1873.

C. L. Wuggazer, Pastor.

With heartfelt thanks to God and kind givers, undersigned certifies to have received through Mr. Pastor G. Feustel 43.55 from his congregation at Effingham, Ill.

St. Louis, Concordia College.

Herm. Bartels.

410.00 by Mr. Pastor I. M. Hiebei from Peter Grude, certifies with heartfelt gratitude

St. Louis, Concordia College.

E. D öring.

With heartfelt thanks, the undersigned hereby certifies to have received 416.15 from the congregation of Mr. Past. Bundenthal.

Fort Wayne, Concordia College.

Karl Franke.

#### **Correction.**

In the receipt for teacher Fr. Dörfler in No. 8 of the "Lutheraner" page 64 read

instead of "K. Dammeirr" : Koch und Dammeier

"Karl Strigmann" : Karl Slicgmann

"F. Nehling" : F. Vrhling

"F. Dickmann 41.00" : F. Dickmann 42.00.

Changed address:

6. Hlian, teacher,

8 "r)in, Lustrop Oo., Iexus.



Year 29.

### Passion songs.

Third Peter's case.

**Mel... Dearest JESu, what have you done).**

O woe, there in Caiaphas' palace, Bound and alone, the  
much-hated Lord JESus Christ;  
Where are they who, having been chosen, have sworn  
allegiance to Him?

Alas, poor Peter, by the charcoal fire, With Christ's enemies it  
is not safe: "Art thou not also  
From this person One? "  
He denies, "None!"

He goes out, wants to stride towards the forecourt, The first  
cockcrow may mean to him The second fall:  
But he denies  
In front of all of them.

For the third time despite eye and ear witnesses  
Dare he, with curse and oath, bend the law;  
"I don't know Him!"  
The other cry of the cock  
Must admonish Petrum!

With one look the Lord turned to him, Then he thought of the  
word that before misjudged, And went out, weeping bitterly,  
and weeping, Till Easter day. (Hasta.)

### The antichristic papal ban on reading the Scriptures in the mother tongue.

(Conclusion.)

What the "infallible" popes think of Bible reading on the part of  
the laity, this was further made evident by Pope Clement the  
Eleventh before the whole of Christendom, by **condemning in**  
his infamous bull "*Unigenitus*" in 1713, besides others, also the  
following Christian sentences concerning Bible reading from the  
writings of Pasquier Quesnel:

"It is useful and salutary at every time, in every place, and to  
every kind of people, to search and know the spirit, piety, and  
mysteries of the holy Scriptures." (Damn!)

"The reading of the scriptures is for all." (Damn!)

"The sacred obscurity of the Word of God is no cause for the laity  
to restrain themselves from reading it." (Damn!)



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. March 15, 1873,

No. 12.

"Sunday is to be sanctified by Christians by pious lectures, and especially by the reading of the holy Scriptures. It is damnable to withdraw the Christian from this reading." (Damn!)

"It is a deception to persuade oneself that the knowledge of the mysteries of religion ought not to be communicated to women by the reading of the sacred books. It is not through the simplicity of women, but through the haughty science of men, that the abuse of the sacred Scriptures has arisen and the heresies have arisen." (Damn!)

"To snatch the New Testament from the hands of Christians, or to keep it closed to them, by depriving them of the means of understanding it, that is, by shutting the mouth of Christ to them." (Damn!)

"To forbid Christians to read the Scriptures, especially the Gospel, is to forbid the children of light to use the light, and to make them suffer a kind of excommunication. \*\*)" (Damn!)

Consider, dear reader, all these sentences have been **condemned by a pope!** We think that whoever does not see from this that the papal religion is quite different from the religion of the Bible, and that the pope, who wants to be Christ's governor and the head of Christ's church, is the prophesied Antichrist.

\*) *Utile et necessarium est omni tempore, omni loco et omni personarum generi, studere, et cognoscere spiritum, pietatem et mysteria sacrae scripturae.*

*"Lectio sacrae scripturae est pro omnibus."*

*„Obscuritas sancta verbi Dei non est laicis ratio dispensandi se ipsos ab ejus lectione."*

*"Dies dominicus a christianis debet sanctificari lectionibus pietatis et super omnia sanctorum scripturarum. Damnosum est, velle Christianum ab hac lectione retrahere."*

*„Est illusio, sibi persuadere, quod notitia mysteriorum religionis non debeat communicari feminis lectione sacrorum librorum. Non ex feminarum simplicitate, sed ex superba virorum scientia ortus est scripturarum abusus et natae sunt haereses."*

*„Abripere e Christianorum manibus novum testamentum seu eis illud clausum tenere, auferendo eis medium illud in- telligendi, est illis Christi os obturare."*

*Interdicere christianis lectionem sacrae scripturae, praesertim evangelii, est interdicere usum luminis filiis lucis, et facere, ut patiantur speciem quamdam excommunicationis."* (Of this the original text and the translation of it given above are found in the edition of the Canones et decteta Concilii Tridentini by D. W. Smets. P. 276. f.)

we say, whoever does not already see this from the condemnation of the foregoing Christian propositions, must himself be afflicted with anti-Christian blindness. It is out of the question that, however much there may be irreligious parties in Christendom, Pabstism is something worse; it is not merely something heretical, no, it is nothing other than - antichristianity. God protect all souls from the "mystery of wickedness" that has been revealed in it.

In 1794, at the Synod of Pistoia, Pope Pius VI condemned and condemned in a bull "the doctrine which states that only a total incapacity can dispense with the reading of Sacred Scripture", adding that "the obscuration which has come about through the neglect of this precept on the most excellent truths of religion is evident".

"as false, audacious, disturbing the tranquillity of minds, formerly rejected in Quesnel." - \*)

When the British-Foreign Bible Society was founded in 1804 and this work soon found support and imitation throughout the Protestant world, the popes soon realized what a terrible enemy had risen against their antichristian power. So they were soon at hand with their banns to protect at least their subjects from God's word, as from the poison of hell. The Popes Pius VII (1816), Leo XII (1824), Pius VIII (1829) and Gregory XVI (1844) condemned \*\*) the Bible Societies in vain.

\*) *"Doctrina perhibens a lectione sacrarum scripturarum 'nonnisi veram impotentiam excusare', subiungens, ultro se prodere obscurationem, quae ex hujusce praecepti neglectu orta est super primarias veritates religionis,"*

*„falsa, temeraria, quietis animarum perturbativa, alias in Quesnellio damnata."* (Op. cit.) S. 303.)

\*\*) The latter (Gregory XVI), in his decree on the Bible ban of May 6, 1844, says: "Through the care of the apostolic See of Peter and with God's blessing" (what diabolical hypocrisy!) "it has been possible for some careless Catholics to recognize the fraud of the Bible Societies and to separate themselves from it, and for the rest of the people of the faithful to remain unscathed by the contagion. . . Let it be known to all that those are guilty of the highest crime before God and the Church who undertake to join or render service to any of these societies, or to favor them in any way." (Citirt in the "Protestant Answer" cited below, p. 201. f.)



Perhaps the dear reader thinks that the present pope, who is Pope condemned the Bible Societies -in 1864 in the infamous praised by Catholics as such a pious man, would not have done "Syllabus" § IV.

this. But this is by no means so. It is true that the present pope, It is true, however, that there has been a Catholic Bible Society Pius the Ninth, has come second in disguise than many of hisitself. Wittmann, the head of the seminary in Regensburg, founded predecessors, but he has revealed his antichristian plans almostit in 1805, and Catholics such as Professor Leander van Eß in more clearly than any of his predecessors. Many things whichMarburg, Sailer, last Bishop of Regensburg, Goßner, then priest in these did not dare to attack, e.g. the declaration that Mary wasMunich, Bishop Karl von Dalberg, Baron von Wessenberg and immaculate, conceived without sin, and that all popes are infallible,others, promoted the work. But these were all men who had fallen the present pope has not only tried to enforce with truly diabolicalapart with the Church of the Pope, and who were looked upon cunning, but with the help of his faithful henchmen, the Jesuits, heaskance by true Catholics precisely because of their zeal to spread has really succeeded in enforcing. Even in the condemnation of the Bible, which, for the sake of the times, could not be stopped at Bible Societies he has not wanted to let his godless predecessorsonce. But times became more favorable again for the Papacy in take precedence. No sooner had he ascended the Antichrist's chairGermany. Thus a papal bull forbade the distribution of the Bible than he immediately issued, on November 9, 1846, "to allonly in the parish of Gniezno, and in the spring of 1817 the patriarchs, primates, archbishops, and bishops" a circular in whichRegensburg Catholic Bible Society was abolished! The author of he announced the program of his papal government. In it, afterthe "Protestant Answer to the Letter addressed to all Protestants speaking of the plans for the overthrow of the papacy, he writes,by Pope Pius IX." (Erlangen, 1869.) relates: "When one day among other things, the following: Wittmann, with a sorrowful heart, told Bishop Dalberg that he had

"This is what the so deceitful Bible Societies want, who,incurred the wrath of the Roman Court because he was spreading renewing the old art of the heretics, do not cease to translate thethe New Testament in the German translation, Dalberg sweetly books of the Holy Scriptures, against the so sacred rules of thereplied: 'Am I not your bishop? Did you not do it with my knowledge Church, into all the vernacular languages, and often interpret themand will, not even on my admonition? The wrath of Rome is upon in wrong explanations, in exceedingly large numbers of copies, andme, I know it well; but I have only done my duty, and am justified with immense expense, to all men of every species, even to thebefore God and my conscience. .. The New Testament is the book uneducated, so that all of them, rejecting the divine tradition, theof books. Because Rome regards this book as the deed of her teachings of the Church Fathers, and the authority of the Catholicdominion, she will not permit any of the people to read it, that her Church, interpret the sayings of the Lord according to their ownusurped dominion may remain secure; but the Lord has promised private interests and thus fall into the greatest errors. Thesehis Spirit to all who truly believe in him, and the fundamental truths societies, which Gregory XVI of honorable memory (in whose placeof blessed religion are set down in those books, that every one may we are placed, although unequal to him in merit), imitating theread and know them.'" (Page 203. f.)

example of his ministerial ancestors, has condemned by his So, dear reader, do not be misled by the fact that the popes, Apostolic Exhortation \*), we likewise wish to condemn." \*\*) especially here in America, where non-Catholics still make up the

This condemnation of the Bible Societies was repeated by Piusgreat majority of the inhabitants, continue to deny that the reading IX at various times; among others in his circular letter to theof the Bible in the vernacular is forbidden in the Catholic Church. Archbishops and Bishops of Italy on December 8, 1849, where thisThere is only so much truth in this denial, that the popes cannot clean pope also refers to the fourth rule communicated above andenforce their prohibition in all places and at all times, and that there to the sentences which were added to the list of forbidden books inare Catholics, even priests and bishops, who take advantage of 1757 under the authority of Pope Benedict the Fourteenth. †) Thethis impotence of their popes. But a so-called "good Catholic" will last time, however, the present never read the Bible assiduously for his edification, at most for the

\*) Pius IX himself quotes in a note the circular letter of Gregory XVI of 1844bring forward by distorting the Bible; but as soon as Catholics really against the Bible Societies, which begins with the words: "Among the mostbegin to search assiduously in God's written Word, as every true

Christian ought to do, they are then at once suspicious of true Catholics. For a true Catholic knows that many popes from Gregory the Seventh to Pius the Ninth have forbidden the reading of the Bible in the vernacular without special written permission, with the threat of excommunication, and that therefore every Catholic who acts against this prohibition commits a grave sin according to the papal church.

Be warned, therefore, dear reader, against the Papacy and its most faithful shield-bearers, the Jesuits! It is true that there have been many bad sects in Christendom, and there are still some that a Christian should avoid, as dear as the salvation of his soul is to him; but all sects, however bad, are golden against the papacy.

*inter praecipuas machinationes! \*).*

\*\*) „Hoc volunt vaferrimae Biblicae Societates, quae, veterem haereticorum artem renovantes, divinarum Scripturarum libros contra sanctissimas Ecclesiae regulas vulgaribus quibusque linguis translatos ac perversis saepe explicationibus interpretatos, maximo exemplarium numero, ingentique expensa omnibus cujusque generis hominibus etiam rudioribus gratuito impertiri, obtrudere non cessant, ut, divina traditione, Patrum doctrina et catholicae ecclesiae auctoritate rejecta, omnes eloquia Domini privato suo judicio interpretentur, eorumque sensum pervertant atque ita in maximos elabantur errores. Quas Societates Suorum Decessorum exempla aemulans recol. mem. Gregorius XVI, in cujus locum, meritis licet imparibus, suffecti sumus, suis Aposto licis Litteris reprobavit, et Nos pariter damnatas esse volumus." (Vid. Pii IX. Pontif. Max. Acta. Pars prima. Romae 1854. p. 12.)

+ ) L. c. p. 207.



Why, because all sects at least permit and recommend their members to read the Bible, and even admit that they may and should be examined and judged according to the Bible; but the Pabstics forbid the Christian people to read God's word in a language known to them, because they could not understand the word of God, and still less do they permit the Christian people to examine and judge them according to it. The teachers in the papacy thus prove that they are the true Pharisees in the church of the New Testament, in that, after the manner of the old Pharisees, they despise the common Christian people and say, "Are you also deceived? Do any of the rulers or Pharisees also believe in him? But the people who know nothing of the law are accursed." (Joh. 7, 47-49.)

But let these insights, dear reader, not only serve you to guard against the pabstry, as the church of the Antichrist, but also thank God that you, if you are a Protestant, do not have to first ask permission from any man in the world if you want to read God's Word and search in it, and use this wonderful, unrestrained Christian privilege with the greatest zeal. Do not let anyone tell you that the Scriptures are obscure, that an unlearned man cannot understand them, and that he can easily get into error by reading the Bible. It is not true. In the things which you need to know and believe for your salvation, the Bible is so clear that it calls itself a light, as the apostle Peter, whose successor the pope mendaciously claims to be, writes: "We have a sure word of prophecy, and ye do well to hearken unto it, as unto a light that shineth in a dark place, until the day dawn, and the morning star arise in your hearts." (2 Pet. 1:19.) Error does not come from reading the Bible, but only from reading the Bible, but not believing what it says. What kind of people these are, to whom the Bible seems dark, Paul says when he writes to the Corinthians: "If therefore our gospel be hid, it is hid in them that perish." (2 Cor. 4:3.) Let the papists call the word of God dark, but say with David, "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105.), and thou shalt always be able to confess with the same David, "The testimony of the Lord is sure, and maketh wise the foolish." (Ps. 19:8.) I close with the familiar rhymes:

Where there is no bible in the house, There it looks quite desolate and sad,  
There the evil enemy likes to enter, There the good Lord may not be.

Therefore, son of man, O son of man, lest evil take hold. Spend thy poorest  
thaler, And buy a Bible book in the house.

Read with prayer and slam it you Only with the lid of the coffin.

Of reading and of life's course begin and cease with him.

W. [Walther]

(From Past. Brunn's Missionsblatt of December before. Year.)

### **Saxon Separation.**

For a long time I kept silent about the Saxon separation and the newly formed separated congregations in Dresden and Planitz. I did this for two reasons; firstly, for the sake of the matter itself, since it was not possible to talk much more about it in public,



But I also kept silent for my own sake, so that I would not appear to be a partisan who blindly fights for the cause of the Separates, or who even takes a sinful pleasure in the destruction of the German national churches and Separation in general, because of my personal connection with the Missourians, who, as is well known, have sent their pastor to the Saxon Separates. For more than 25 years I have experienced here in Nassau the struggles, pains and sighs that separation costs, so that dear readers may well trust me not to be too hasty in such a matter, but to consider it with serious consideration.

It is now an established fact that there are two separate Lutheran congregations in Saxony, one in Dresden, the other in Zwickau and Planitz, along with a few nearby towns. Beyond the worries and struggles of the first formation and establishment, the matter is now already so far over that both congregations have adopted a firm congregational order (which has already been confirmed by the government) and are building themselves up in peace and blessing under their pastor Ruhland, who came to them from America in the spring. It is, of course, a most arduous task to build up, since Pastor Ruhland travels constantly back and forth between Dresden and the far-flung Planitz near Zwickau, and must divide his Sundays between the two places. But there is no lack of faithfulness and self-denial in making such heavy sacrifices. In Dresden, a hall is used to hold services, and in Planitz, the separated congregation has already built its own little church in the first zeal of love. But just as all God's works must go through many struggles and trials (for where would there be people who did not have human traits clinging to them, which the heavenly melter would have to sweep away in the fiery furnace of contestation), so also the Saxon separation. We must therefore especially praise the divine grace that in Pastor Ruhland has placed a man of such a thoroughly faithful, humble, firmly grounded in Lutheran knowledge, and yet so completely sober-minded ecclesiastically at the head of the Saxon separation. He visited me here in Steeden and stayed with me for a few days. However, I am pleased to be able to testify to my dear readers that Pastor Ruhland soon became a dear friend and brother to me, who in all respects had the deepest love and esteem for me. He has repeatedly testified to me that he does not think at all of any ecclesiastical agitation or proselytizing, separatist activities, etc., but rather of all opposition. Rather, one could sense from all of his expressions how he was only concerned with carrying out his divinely commanded ministry within the limits of his calling, to feed the souls entrusted to him in humility and faithfulness, and to keep them in the pure teachings of the divine Word in these dangerous times, in order to make himself blessed and those who hear him. Pastor Ruhland recently wrote to me again in the same spirit, that with so many heavy things that he has to bear in his present position, as can easily be imagined, it is his comfort, next to God's gracious promises, that he is generally "dealing with honest souls who want to become blessed and also live in a God-fearing manner, and therefore receive God's Word with love and gratitude.

May the dear readers hold it to my credit that I have

mention these personal things here. Here and there the Saxon Yes, without a doubt, the way to the final complete ruin and separation has been viewed with much suspicion from the downfall of the German people and empire. But can we weak beginning; after all, separatist desires and all kinds of ambitious Christians prevent and endure this? Once the last sorrowful evil human thoughts could easily be behind it. It is therefore of the times have come, and all the misfortune and destruction that God greatest importance for us in the whole matter to know that God has prophesied in His Word about the last times breaks in with has placed at the head of it a man in whom one may trust that he power, we cannot change it, no matter how many tears and sighs will lead his work with a faithful heart and far from all carnal and it costs us; we can only open our eyes to recognize and judge the human activity on the pure and honest basis of the Word of God. signs of the times correctly, and above all, in such difficult, evil And I wanted to give this assurance to my dear readers, that it is times, we must look with increased faithfulness and only the pure teaching and preaching of the Gospel, around which conscientiousness to the Word of God, so that we may keep faith the Separates in Saxony have gathered, and which forms the sole and a good conscience and not become entangled in the general and only center, purpose and goal of all their doings and activities. destruction, but find our Pella, the safe place of refuge, before

Thus the newly formed separated congregations in Saxony God's judgments fully befall our time.

quietly go their way. In any case, they are not a large group that This is how my heart and conscience face the sad and makes a great stir and noise before the world, and that muchincreasingly disintegrating ecclesiastical conditions in Germany. growth will await them in Saxony can hardly be expected, humanlyTherefore I cannot deny that it makes a deeply saddening speaking. The cause of separation is too despised and lowlyimpression on me when I see how so many of our present-day before men, it demands too heavy a sacrifice, it is too contrary tobelievers cling to the sinking edifice of the German national the more pietistic-subjective Christianity of our time, and finally itchurches as if salvation lay only in it, how they think they must presupposes too much ecclesiastical-Lutheran knowledge forpreserve at all costs only this old, rotten national ecclesiasticism large groups to fall to it in Saxony, as everywhere else in Prussia, and blindly therefore also close their minds to every thought of Nassau, etc. Thus, especially in Dresden, the new separatedseparation and condemn and reject it. I see a terrible danger to congregation has not grown much in number of members, moresouls in this; one misjudges the time in which one is afflicted by God participation and growth is shown in Planitz. and in which one should "consider" what serves peace; one allows

But it is of greatest importance that now in Saxony also aoneself to be entangled and chained in the general ruin of the pastor, Lenk in Siebenlehn, has come forward with a decisivenational church, allows oneself to be held back in it by all kinds of testimony against the damage to the regional church (Appeal to allmerely human and earthly concerns, thinks that there is peace, has Christians of the Saxon Regional Church, by J. Naumann, Dresdenno danger, and later, when then the ruin will quickly break in, then 1872), and has declared himself in favor of separation. Even ifit is too late to save, the right time is missed, and everything is lost. Pastor Lenk's writing, if only for the sake of its popular form, suffers! fear that this will also be the fate of countless people in Germany here and there from some inaccuracies, or if one or the other thingIn ecclesiastical matters.

had been better emphasized and

It seems to me that the clear, irrefutable basic insight from which may have been placed in the foreground, there is no question that we must proceed, if we do not want to be and remain struck with on the one hand the writing clearly bears the warm heart and blindness, is the insight that the time of our German national conscience position on the forehead from which it flowed; on the churches is over. Not as if one wanted to anticipate God's guidance other hand, that it quite decisively brings to light the actual main or prophesy future things; no, it is only a matter of the facts that are matter, and testifies with a bright trombone tone over all of Saxony openly before everyone's eyes; namely, first, that unbelief, public to what it is about. Pastor Lenk clearly demonstrates that the new apostasy from God's Word, false doctrine generally prevailing in ordination formula in Saxony, introduced by the state synod and churches and schools are present in the grossest measure, so that the Ministry of Culture, is a work that has been put on a screwdriver in fact our German national churches are no longer confessional and is therefore faith-denying and church-destroying, a concession communities that stand on the foundation of pure Lutheran doctrine. to the liberal spirit of the times, from which it obviously originated. And secondly, it is equally evident that, on the whole and on a large He concludes with an appeal to all believing Christians in Saxony scale, neither our German people, especially in its predominantly to unanimously rise up in order to urge the high Ministry of Culture, educated part, wants to return to the old faith of the fathers, nor that as well as a synod to be newly appointed, to abolish this any German church regiments or authorities can be found that unbelievable formula, otherwise the Saxon regional church would possess the necessary strength of faith and determination, On the cease to be a Lutheran church and therefore the duty of separation contrary, for the past twenty years we have mostly had to see in the would occur. ecclesiastical sphere that, for the sake of a rotten peace, the highest

I do not belong to the large number of those who think that one goods of the Church are being sacrificed in the most shameful must throw stones at Saxon separation without further ado. One manner and that more and more room is being given to the may have the deepest affection for the traditional institutions of our unbelieving spirit of the age. These are the signs of our times. From German people's and regional churches inherited from the fathers, this, indeed, no other conclusion can be drawn than that, if there be one may appreciate their partial, great blessing and lament the terrible misfortune that lies for our German people when the church of its fathers and with it the preaching of the Gospel is taken away from it and it is completely given over as a prey to the liberal spirit of time and freedom. It is the

If this continues for only a few more years, the spirit of the age will have completely devoured everything and seized control of the party, then it could not be accepted without an authentic, explicit church. This should be recognized and one should necessarily let declaration in what sense alone those expressions were to be oneself be brought to the realization that the time of decision has understood. And this declaration had to come not only from one come. Either we believers must make up our minds and with God's party of the synod, but from the synod and the church authorities help put a stop to the church-destroying work of the spirit of the age, themselves. To be silent here, and under such circumstances, is or it will and must soon come to pass that everything will go to ruin evidently to deny, and tacitly to acknowledge, the interpretation or and we will have to take the path of church separation if we want to sense in which the liberal party proposed and adopted the new have and keep God's Word with us. formula.

From this point of view I also judge the new ordination formula In the meantime, another event has occurred in Saxony that is in Saxony. To me it is only one step forward, one more piece in the well suited to open everyone's eyes about the state of affairs. The destructive work of the spirit of the age. That is its character, its liberal preacher Sulze of Osnabrück, who some years ago declined significance, which we must recognize above all if we do not want an appointment to Chemnitz in Saxony, because his conscience to give ourselves over to the grossest deception. forbade him the old Ordinationseid, has now accepted this

It is therefore hardly comprehensible to me how the appointment, because he no longer sees any obstacle in the new Luthardt'sche Kirchenzeitung, in discussing Lenk's little paper, formula to hold an office in the Saxon regional church. In view of declares the new Saxon ordination formula to be something so such facts, it can only seem an incomprehensible and criminal completely harmless and innocent that it believes it can defend its blindness if one continues to declare the new ordination formula to "against all attacks and misinterpretations," that only "wrongly" the be something quite innocuous and harmless, and cannot even see new formula seemed to some to be a relaxation (weakening) of the "a semblance of justification" for all attacks on it! That is, indeed, to earlier one, that every "semblance of justification" for such be unable and unwilling to see the breach made in the wall, when accusations falls away 2c. The Luthardt newspaper itself admits the enemy is already in the midst of the fortress. Well then, let the that "there was a justified need on all sides to settle the question of enemy be brought out again with the help of the same breach the change of the old ordination formula, which had once been through which he entered, and let us believe what Luthardt's church raised and could hardly be held back. Where did this need come newspaper says, that the breach is quite harmless or actually does from, if one really wanted to leave everything as it was with the new not exist at all.

formula? -

It is not difficult to understand, however, why one in the army Nevertheless, the Luthardt'sche Kirchenzeitung maintains that the camp of modern theology, in which Luthardt's Kirchenzeitung also expression of the new formula, "preach the gospel of Christ," is from stands, is quite satisfied with the new Saxon formula of praise. One the beginning and according to the biblical usage the received and harmonizes deeply and essentially with it, perhaps without conventional expression for the whole of Christian doctrine; admitting it to oneself. Our newer theologians also speak of the likewise, that the expressions: "to the best of our knowledge and the whole of Christian doctrine," which the new formula is supposed conscience" mean only: "faithfully and conscientiously," or, as it is to comprehend as well as the old. But do they really mean this called in the old formula: "without falsehood. Even admitting that all whole"? No, for it is neither the opinion of Luthardt's this is perfectly correct, that in other circumstances the new formula Kirchenzeitung that the un-Lutheran doctrines of the newer would therefore be quite harmless, it is nevertheless a complete theology of free will, of the person of Christ, of the last things, of misjudgement and shifting of the facts that Luthardt's newspaper church and ministry 2c. are to be excluded when the new Saxon refers to this. In the present case it is not at all a question of what formula demands that the gospel of Christ be preached, nor does the expressions in question mean in themselves and in purely the Luthardt'sche Kirchenzeitung really mean that the "whole" of biblical or early church usage, but it is merely a question of the party Christian doctrine, as it understands it, should also include the non-fundamental doctrines, e. g. the symbolic Lutheran doctrine of the of the rationalists and liberals and what meaning they have Antichrist. Let this convince us what a shaky concept it is again attached to those expressions; It is with this liberal party alone that when one speaks of the doctrinal whole, and how the boundaries one had to deal in the Saxon synod; it is this liberal party that now of this doctrinal whole were drawn quite differently ages ago than demands justification in all German regional churches, and it was they are now. In this deep inner discord between our modern only in the face of it that the old ordination formula was abolished theology and the entire doctrinal position of our old Lutheran in Saxony, because it was a thorn in the flesh of this liberal party, Church, there was without a doubt "the need" which the faithful part and a new formula was introduced, which the liberal party accepted of the Saxon Synod also felt to change and relax the old strict with a large majority, because it found justification for itself in it. The obligation to the symbols.

Luthardt'sche Kirchenzeitung cannot therefore help complaining Dr. Munkel's Zeitblatt, in one of its latest numbers, also finds the that the new formula was adopted "without clear and definite wording of the new Saxon Gelöbniß formula quite harmless, but explanations against misunderstandings". Why this complaint, if the adds, "only this formula may be taken as proof of what it says, not formula offered no danger or possibility of misinterpretation? Was the speeches and utterances which fell about it at the Synod." the latter possible in the present circumstances, in the struggle with Should not so sagacious a man as Dr. Munkel say to himself.

the

according to the context in which it is presented, according to the opponents to whom it is opposed, and according to the purpose for which it is used by such opponents, a speech often has a quite different meaning and sense than otherwise? And must I not judge every speech according to the context and sense in which it is presented? If the new Saxon ordination formula is so quite clear and unambiguous in itself, why do even such decided opponents of Saxon separation as the pilgrim from Saxony judge that it is very questionable and dangerous, confusing the conscience 2c.?

This, then, is the only essential and decisive main point which we must urge, that the Church of our time is in a struggle with a liberal spirit of the age, and that it was only this spirit of the age against which the whole change with the Saxon ordination formula proceeded. Here, then, is quite the case of which the Concordia Formula, Art. X., namely, that even in mediocre matters (and considered in itself, even an ordination formula is a mediocre matter) adversaries who deal with suppressing the pure doctrine "by force or deceit, in order to introduce their false doctrine leisurely into our church, can by no means be yielded to with uninjured conscience and without detriment to divine truth," but rather that "at the time of the confession, when the enemies of God desire to suppress the pure doctrine of the holy gospel," it is "in such mediocre matters, too, that the adversaries are to be yielded to". not to yield to the adversaries even in such means, nor to have the same .... imposed by force or guile for the weakening of the right worship of God, and the planting and confirming of idolatry." Yes, at other times such formulas as the new Saxon one, and as according to Münkels Zeitblatt they are supposed to exist similarly from time immemorial also in Mecklenburg and elsewhere, may be quite harmless, but in present time conditions they are a concession and an open door for the liberal spirit of the age, and therefore, according to Concordia Formula Art. X. with an inviolate conscience and without harm to the truth.

This also settles the assertion recently repeated by the pilgrim from Saxony that the new ordination formula does not change the confessional status of the Saxon regional church, and that any separation is therefore completely unjustified. If, in the present circumstances, the new ordination formula in Saxony is an ambiguous, uncertain one, which is in fact interpreted and interpreted differently in the widest circles, then the conclusion follows irrefutably for the Lutheran Christians in Saxony: Either they must obtain that the new formula of confession be repealed again in their regional church, that it be given an authentic and certain public explanation, and that the validity of the confession be hereby preserved, or they must henceforth put up with the deviations from the ecclesiastical confession permitted by the new formula, and thus abandon the old Lutheran doctrine. The Word of God and the confession of the Lutheran Church, however, strictly and firmly command that all false doctrine be shunned and abandoned.

We must therefore demand of the pilgrim from Saxony and of all like-minded people that they prove to us that the change of the ordination formula in Saxony was neither made under such circumstances, nor in the sense and with the intention that thereby the strict and severe obligation to the church confession was widened and thus the handling of the confession, the old Lutheran doctrinal discipline.



be loosened. Until this proof is furnished, the separation in Saxony remains in its right. It arose only from the conviction that the pure Lutheran doctrine no longer has the necessary legal protection in the Saxon state church and, according to the latest ecclesiastical regulations, can no longer have it; the separated have therefore only acted faithfully according to biblical and Lutheran principles if they have avoided the danger of sooner or later becoming entangled in the aberrations and networks of false doctrine. But there is no other way out for all faithful Lutheran Christians in Saxony than this: either to restore the breaches and gaps that have arisen in the walls of the Saxon regional church or to follow the Separates, if they want to be safe from the enemy.

### **To the ecclesiastical chronicle.**

America.

Lottery. The Lottery Bill, writes the "Christian Messenger," which was recently passed by the lower house of the Ohio legislature, would, as the "One. Volksblatt" says, in effect put an end to all so-called "Fairs." The ladies who usually hold such Fairs would not wish to expose themselves to the danger of confinement. A motion to exempt fairs for religious or charitable purposes from the provisions of the bill was voted down. A clergyman, who is a member of the House, expressly declared that all such raffles were sinful, and that a pious purpose should not be served by unauthorized means. We hope the Senate will give its assent to the bill. The "fairs" should be prohibited.

The General Evangelical Lutheran Synod of Ohio and other states held an extra meeting in February for the purpose of deliberating whether their institution, located in Columbus, O., should be moved to another location. The following 13 proposals were received: 1) Groveport- a tract of land of 162 acres, in the best condition, with large dwelling house and other buildings offered for sale at \$27,000 - together with money contribution of \$3000; 2) Marysville offers money contribution of \$40,000, if an institution building is erected at the value of \$50,000; 3) Dayton - ten acres of land and \$20,000; 4) East Columbus - ten acres of land, together with five building lots, each one acre in size, for professors' apartments and a church, and to raise \$5000 for the building of the church (at first the sum of \$2000 was offered); 5) North Columbus - ten acres of land, exclusively for institution purposes, with several conditions attached; 6) Crestline - 30 acres of land and \$3000 in money; 7) Winchester - 15 acres of land together with \$10,000; 8) Hamilton - 15 acres of land (\$7000 worth) and \$5000; 9) Somerset - 92 acres of land, with excellent springs, provided with timber and a quarry, \$6000 worth and \$4000 in money; 10) Thornville - six acres of land and \$10,000; 11) Canton - three acres of land together with a probable allowance of \$10,000 to \$15,000; 12) Bucyrus - six acres of land, one mile from the centre point of the town and \$20,000 (first \$15,000); 13) Alliance - a college building, said to have originally cost \$120,000, for sale for \$30,000 to \$40,000. After the Synod had hereupon purchased the building site in East Columbus.

had personally visited, it was decided to drop all proposals except will be harassed. They must muster a whole army to support them, the four from Winchester, Marysville, Bucyrus, and East Columbus. for they will find a whole army of Catholics in opposition. Too late Finally, Synod decided in favor of East Columbus by 66 votes to they will realize that the Catholic Americans are made of a tougher 27. Shortly before, a new proposal had been telegraphed by New- stuff than the Catholics in Prussia. If ever a part of the Catholic Lerington, offering \$150,000, of which \$20,000 to \$30,000 would clergy of this country is to be banished (Jesuits expelled), the be at the free disposal of the Synod, and the remainder for the Catholic Americans will cover the beaten road with the corpses of endowment of professorships in money or money's worth, without their enemies. Thousands of Catholics may fall, but they will not go specifying the conditions to be attached. A committee was unavenged." - One sees from this that while the Papists display appointed to obtain further information about these conditions great reverence for the holy martyrs outwardly, they are not at all immediately; however, no answer was received to their telegraphic disposed to 'become martyrs' themselves. Of his apostles the Lord inquiry. No proposal could or would be accepted without some speaks that he sends them like sheep in the midst of wolves; so, violation of ecclesiastical principles, however brilliant it might have on the contrary, the papist apostles do not want to be sent at all, been. It is true that, after East Columbus had already been but play wolves against wolves. They are far from wanting, like the accepted, a lively discussion ensued on the question whether the first Christians, to suffer the robbery of their goods with joy for the election that had taken place should now stand as the final sake of their faith, (Ebr. 10:34.) and, when persecuted, to endure decision, or whether one should still wait for an answer from New- it, like those, without revenge, (1 Cor. 4:12.). That they, where they Lerington; but the Synod finally decided that it did not want to be a had power, persecuted with blood, they declare to be their good "waiting" one, and that it would drop the proposal from New- right; but that they are persecuted, that they do not wish to suffer, Lerington altogether. At the end of the report on this, which we find but to drive out violence with violence. But the worst of all is that no in the "Luth. Kirchenzeitung" of March 1, Prof. Lehmann writes: one intends to persecute them, that they only want to prevent them "Thus ended this important meeting, which is closely connected from usurping the rule of the world and thus regaining the old power with the prosperity of our institution. The relocation had almost of persecution; and even when they are prevented from doing so, become a necessity because of the unsuitable furnishings, the they threaten bloody revolution! One can only wonder that the dilapidated condition and the unsuitable neighbourhood of the gentlemen are so bold as to speak out. They thus give us the most present building; in addition, the value of the present property had striking proof that the Roman Church, in so far as it has become increased to such an extent that it would be possible to establish a Jesuitical, is indeed a power highly dangerous to the State. more suitable facility in every respect without much effort. If we now W.

continue to work with united forces and renewed zeal, we may [Walther]

confidently hope that what has been done is, with the Lord's help, Secret Societies. Alleghany Presbytery (*United Presbyterian*) a significant step forward for the better and a forerunner of a more has enjoined its pastors to preach against these societies, prosperous future. May God grant and create that we all earnestly especially the Masons and Odd Fellows, and to put members of desire this and faithfully cooperate in it. On the whole, the meeting their congregations who belong to such societies under church was unexpectedly unanimous and fraternal, even if the convictions discipline. (*Luth. Observer*.)

and wishes often differed. Usually, especially in the negotiation of such matters, the temptation to clumsy warmth and the material for discord are very close at hand. Here, too, such was to be feared. Thank God that we were able to end the meeting in the best of spirits." We rejoice over this result with all our heart. May God continue to be the high patron of this institution, which is so important for our Lutheran Church in America.

W. [Walther]

How the Papists will behave if they are treated in America as they are now in Germany. - The Cincinnati printing office of the Catholic Telegraph has recently published a pamphlet entitled: "The Persecution of Catholics in America." In it, according to the "Christian Messenger" of February 19, the following is said: "Against open, lawless attacks of the hypocrites and sectarian bigots, American Catholics will invoke the protection of the laws in the future as in the past. But if they make written laws of persecution, they will resist such laws in love of their faith and in the pride of true manhood. If special exceptional laws are ever made against them, as in Prussia, then we pity those who are charged with the execution of these laws.

The New York "Methodist," organ of the Methodist Episcopal Church (Northern), brings the following severe indictment against the preachers of his church: "Many of our preachers are unconverted, and openly object to the old Methodist way of conversion, as taught by the Bible, and commended by Bunyan, Wesley, Whitefield, and our fathers. Their heart is not in the work; they are lustful after the world. Their dress, manner of eating, novel-reading, and idle conversation bear but too plain testimony to this.

How can such preachers, even dead, revive dead churches?" (Luth. Herald.)

The Methodist Church of the United States. In this communion things seem to be rather deplorable as to unity. Thus the "Family Friend" of March 8, an organ of the Southern Methodist Church, writes: "That the Methodist Episcopal Church (Northern), at least the leading men of it, were not sincere in their offer of union with our church, we have believed and said for years. The former gossipy editor of the Zion Herald, now Bishop Haven, published three years ago that the offer of union with our church was only to be regarded as a stratagem of war, in order that they might more easily cut us up and devour us. They only wanted to make a friendly, but hypocritical offer,



mislead weak souls, and gather them into their hurdles, without the slightest hope that our church would ever unite with them as a church. Now also comes Dr. Curry, the soul of the Northern Church, editor of the N. Y. Christian Advocate, and frankly confesses that an organic union with other Methodist church bodies is not at all sought or desired by his church. He knows of following but one means of bringing about said union, and that is absorption of other church bodies by his church. He desires that his church, as a great fish, should swallow up the other Methodist fish. Let no one, therefore, be beguiled by the glittering promise of a future union of the northern church with ours. This promise is a trap to catch - to absorb - gullible souls. An organic union of the two churches will probably never come about, because both churches are against it."

Church provision for people of color in the United States.

From the "Wanderer," a Catholic paper published in St. Paul, Minnesota, of February 15, we see, among other things, the following.

In Cincinnati a Catholic so-called "Peter-Claver-Association" has been formed to care for the Negroes living there, especially for the education of their children. The members contribute one dollar each month for this purpose. The Jesuit Father Weninger, who communicates this, reports that the association came into being as a result of the call issued by the bishops assembled in Baltimore in 1866 for the emancipated Negroes to be taken care of, "so that they would not be drawn into the snares of the sects and perish forever with their children. The association seems to be working successfully to make the Negroes Catholic. As the pope knows that his faithful subjects do not easily do anything out of free love, he has given the members of the The association was led to believe that he had all kinds of advantages associated with his work for this mission. Mr. Weninger lists the following:

**That only through the doctrine of the Lutheran Church alone is all glory given to God, an irrefutable proof that the doctrine of the same is the only true one.**

The following theses concerning this subject have been submitted to our Synod of the Western District, for public discussion on the occasion of the next meeting of the same at Schaumburg, Ill, on the 7th to 13th of May of this year:

Thesis I.

Since religion is the way of worshipping God, only that religion is the true religion which in all its teachings gives all glory to God alone.

Isa. 42,8. Rom. 1,21.25. Joh. 7,18. 8,49. Luk. 2,14. Rom. 3, 27. 4, 20.

Thesis II.

Since a visible church is an assembly of people who "profess one doctrine and religion," only the one that gives glory to God alone through all its doctrines is the true one.

Ps. 26, 8. Rev. 14, 6. 7. Joh. 5, 44.

Thesis III.

Only through the doctrine of the Lutheran Church is all glory given to God alone; this is evident, among other things, from its teaching:

- 1. from the word of God;'
  - 2. From the cause of sin, death, hell, and damnation;
  - 3. from divine providence;
  - 4. From the general means of grace: God's;
  - 5. of the reconciliation and redemption of the human being.
- ...of the same sex;
- 6. Of the justification of the sinner by grace alone through faith in JESUS Christ without merit of works;
  - 7" of the necessity of regeneration and sanctification;
  - 8. Of the foundation, validity, power, and immutability of the means of grace;
  - 9. of conversion;
  - 10. Of the invocation and worship of God;
  - 11. Of obedience to men in matters of faith and conscience;
  - 12. of the election of grace.

"1) If Pius IX, by his own breve of Dec. 4, 1868, has confirmed the association, and given to each member at the Entrance into the Society and at the hour of death conferred a plenary indulgence.

2) Moreover, the Holy Father has granted a partial indulgence with every good work of charity that the members of the association perform, which can also be given to poor souls.

3) A Mass is said each week for the living and deceased members of the Association.

4) Daily, the children pray twice a day at school for the benefactors of the association."

However, the work of converting the Negroes to the priesthood is to be pursued more vigorously from now on, and the association is therefore to be spread throughout America. Mr. Weninger continues: "In order to do the same in all the other larger cities of the Union where Negroes live, means are needed. It was therefore decided, in order to procure these, to establish the Peter Claver Association on a broader basis and to spread it over the whole of America. - And in order to make this possible for all Catholics, it was decided that no more would be required for admission to this highly important association than that everyone, in whatever place in the United States, merely send his name and one dollar to the direction of the association. By this pittance he becomes a member and enjoys the above-mentioned spiritual treasures of grace.

German Catholics of the United States! The Methodists, by their activity and efforts, have drawn to themselves over 225,000 Negroes since the war. God knows how many of these were once Catholics, but were given up by their Catholic masters after emancipation. How many more Negroes have been taken by the Baptists and Presbyterians? Catholics of America! Will you show less zeal for the love of God and of souls purchased by Christ's blood than these people? What an accountability' would you thereby incur before the judgment seat of Christ. Therefore prove that you are worthy to be called catholic and to call yourselves children of the true apostolic church. Join this association without delay by this contribution of one dollar. Thereby a fund should be created



to provide for the conversion and salvation of the Negroes in the United States. The fathers of this organization have already taken over the Negro congregation in Baltimore, and they are willing to come to Cincinnati and everywhere else where workers are needed for the salvation of the Negroes. But they must be supported, since the Negroes themselves are not in a position to do much about it.

The conversion of the old adult Negroes is not in view, but that their adolescents receive a Christian education and instruction, and thus gradually their conversion and admission into the Catholic Church is prepared and initiated; but first of all in order not to compel the Catholic Negro children, for lack of a Catholic school, to go to Protestant Negro schools, and thus certainly also to lose the holy faith and give up their souls to perdition.

Therefore, German Catholics, send in your names and a dollar without delay, and you will be accepted into the association forever and will have the benefit of so many indulgences and holy masses. So little can even a poor man do. Give the English Catholics this honorable, genuine Catholic example, and they will hopefully follow you. Do it all for your comfort in life and in the hour of death. Thousands of saved Negro children will thank you for it in the day of the Lord, and the Lord will be gracious to you." -

Should this matter not be important enough to be discussed in the Lutheran synods? Should not the Lutheran Church of America recognize that she, as the Church of the pure confession, is a debtor before others even to the Negroes (Rom. 1, 14.), who are now given up to all kinds of proselytizers?

W.

[Walther]

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### Miscellany.

Freemasonry. The Leipzig Allgemeine Evangelisch-Lutherische Kirchenzeitung reports in one of its most recent issues that the Crown Prince of Prussia was initiated into the Masonic Order by his Imperial Father and admitted with the usual hocus-pocus after taking an oath. On this occasion the paper communicates the oath from the latest edition of the "Constitutionsbuch der Freimaurer" (Frankfurt am Main 1873). It reads literally, as follows: "I hereby vow and swear in the presence of Almighty God and of this venerable assembly, that I will conceal and hide the secrets or mysteries of Masonry or Masonry, if they shall be revealed to me, and never discover them, except to a faithful and lawful brother, after due inquiry, or in a right and honorable lodge of brethren and fellows. I further promise and vow that I will not have the same written, printed, drawn, engraved, or engraved, whether in wood or stone, in such a way that the visible marks or the impression of a letter appear. All this under no lesser penalty than that my throat be cut off, my tongue taken from the roof of my mouth, my heart torn out from under my dear breast, then buried in the sand of the sea, the length of a cable rope far from the shore, where the tide changes twice in twenty-three hours, my body burned to ashes, and my ashes scattered on the surface of the ground, so that I may be able to be a part of it.



...so that not the least remembrance of me shall remain among the masons... So help me God!"

The "Deutsche Wacht" (a Christian-political newspaper published by Pastor Quistorp in Ducherow), after having reported the oath, exclaims: "Is such abuse of the oath and the holy name of God not truly abominable?" And the "Volksblatt für Stadt und Land" remarks: "Such silliness, blasphemously embellished, is what one puts in the place of the mysteries of our faith." - A synod that does not seriously address the secret society system is guilty of a grave sin of omission, as everyone can already see from that oath. She consoles herself in vain by saying that she is practicing the pure teaching of the divine Word. What is the use of this heavenly seed, if it is sown under such hedges (Jer. 4:3), yes, in such devil's undergrowth? W. [Walther]

### **The book of all books.**

A French rationalist, Reville by name, relates the following:

One day, in a meeting of serious-minded men, the question was raised: what book would a man sentenced to life in solitary confinement choose, if he were allowed to take only one book with him into his cell. But there were Catholics, Protestants, philosophers, and even materialists, who believe neither in God nor in an immortal soul, together in that society. What book do you think, dear reader, this motley company would have suggested as that which one could research daily and yet not explore, with which one could occupy oneself day and night until one died and yet not grow weary of? - All agreed that the Bible was the only choice! - And do you, dear reader, know of any other book? - Think of it! - Certainly, even if you were not a Christian, you would know of no other. What daily bread is to the human body, that is the Bible to the human soul. Happy, therefore, he who would not only choose this book of all books for his lonely dark prison as his only light and take it with him, but would also let it be his only lamp and light on his way outside the dungeon! W.

[Walther]

### **The Weimar Bible Work.**

Of all the printed materials that have appeared within our Synod, the so-called "Altenburger Bibelwerk" is without doubt the most important and blessed. Since it is arranged in such a way that each chapter is preceded by an edifying preface and a summary of the contents, before closing with a short anointed prayer, there can hardly be a more suitable book for reading aloud in a Christian family. This incomparable book has found its way into many thousands of homes and is still finding its way into more and more every day. Through this healthy nourishment of the soul, a healthy faith will undoubtedly be awakened, preserved and strengthened in countless hearts under God's gracious blessing, and thus a true, living and active Christianity will be planted. It cannot be denied, however, that Christians should have, in addition to such an edifying Bible for daily home worship, an interpretative Bible, in which the true meaning of each passage would be given in brief and concise words, its application to teaching, punishment, correction, comfort, and chastening in righteousness would be shown, and any difficulties that might be found therein would be resolved as far as possible. The Scriptures are so bright and clear that even the simplest person can learn from them the way to salvation, even without all interpretation, from

the mere text; but the better a Christian is, the greater his desire will be, not Scripture is not to be changed, but the interpretation is not contrary to the only to know as much from God's Word as is absolutely necessary for salvation, (Hebrew and Greek) basic text of both the Old and New Testaments." \*) The but to penetrate as deeply as possible into the shaft of God's Word and to see director of the commission appointed for the revision was Johann Gerhard. ever more clearly, completely and thoroughly what God has revealed to men in This noble man died, as he himself had suspected, before the work was it for the advancement of their salvation, in short, to grow in all doctrine and in completed, on which, as Dilherr writes, he had "often worked from the first all knowledge. The better a Christian is, the greater will be his abhorrence of ray of the morning sun day and night until the next morning light, immobile, being guided in matters of faith, like a blind man, by others, as the Corinthians with a spirit withdrawn from his body into solitude, thinking and praying"; but were before their conversion, of whom the apostle says, that when they were the main work was already done by him when he died. His next successor in were still pagans, had gone to the dumb idols "as they were led by their priests" office, Dr. Sal. Glassius, also took his place as first auditor. Thus, after five years of work by a whole choir of excellent theologians, the blessed work finally appeared in folio format in 1641 in the famous printing house of Wolfgang Endter in Nuremberg, after the last sheet had left the press on December 24, 1640. On New Year's Day 1641, God was publicly thanked for the success of this important work at all the pulpits in Nuremberg, and a sermon was preached about it, as can be seen from two sermons printed at that time (by Marcus at St. Lawrence's Church and by Saubertus at St. Sebald's Church). A hundred years later, in many places in Germany, a jubilee celebration was held to commemorate the event. How highly the work was esteemed can be seen most clearly from the fact that although it was an expensive book for the common man and a lowly preacher, and although it was published in a time of almost general impoverishment, it was already in its twelfth edition in 1720. \*\*) To cite only a few praises of the work, Dr. Michael Walther wrote: "This Bible work pleases me so much that I can never praise it, since it is above all praise. Truth and conscience compel me to pronounce only this, that for more than a thousand years the sun has neither seen nor ever shone with its rays a more thorough and useful exposition of the thrice holy book. May JESUS Christ reward the so pious Duke for the plan he first conceived, the most blessed soul of Gerhard for the Directory, and others for the assistance they have all so abundantly rendered to the orthodox Church, and grant, according to his so great goodness, that through this salutary network of the deeply opened divine Word, untold thousands of souls may be saved.

There are now many excellent Bible works, which are equipped for the Christian reader with all kinds of important aids for the investigation of the right sense; among all, however, the so-called "Weimarische Bibelwerk" deserves the prize. But since this work, which has long since gone out of print, is again is to be published, then, in accordance with the promise we made in the 8th number of this journal, we herewith wish to give a brief report on the same. -

At the time of the Thirty Years' War there lived in Germany a prince such as there have ever been few in the world. Brave in war and wise in peace, he was as concerned for the spiritual as for the physical well-being of his subjects. A true David and Josiah. This was Duke Ernst the First of Saxe-Gotha. For the sake of his active Christianity, he is known in history as "Ernst the Prayerful" or "Ernst the Pious"; old Löscher also calls him a "true prince of God. \*) In this prince's time also lived the famous schoolmaster Magister Sigismund Evenius, who in several splendid writings proved how the ruin that had penetrated into church and school through the war should and could be controlled. Made aware of him by these writings, Duke Ernst appointed him in 1634 to his church and school council. Among other reformatory means for the reconstruction of the church and school, Evenius recommended to the duke the care that a good interpretive Bible be published for everyone. And on this the pious duke went with great joy and untiring zeal.

a. \*\*) In order to achieve his purpose, he first turned to the professors of theology at his university of Jena, where at that time the doctors of divinity Johann Major, Johann Himmel, and above all the world-famous Johann Gerhard shone as true lights in the sky of the church. These noble men also immediately went up with great joy.

The members of the Council approved the plan presented to them, jointly determined the principles according to which the work was to be carried out, and called upon a whole host of godly and learned theologians of Germany who were alive at that time to collaborate in this important work. Among these co-workers, whose number exceeded 30, were Dr. J. Michael Dilherr, Dr. Salomo Glassius, Dr. Andreas Kesler, Dr. Arnold Mengerling, Mag. Balthasar Walther (Superintendent at Gotha) and others. In order to ensure that the entire work would be worked on evenly and that everything that was in any way questionable would be kept out of it, the Duke had appointed his Jena theologians as a Collegium, to which all works were sent and by which they had to be reviewed in regular meetings and, where necessary, improved. Special rules were also prescribed for this Collegium, according to which they had to proceed in their revision. The first four of these rules were: "1. each one must see to it that the interpretation of all passages agrees with the work.

similarity of faith (Rom. 12, 7.) and with the confessions of our church; 2. that it corresponds in all respects to the meaning of the Holy Spirit, the final purpose of the same, and the preceding words; 3. that it is written in clear, pure, and distinct words; 4. that, although Luther's translation of the sacred Scriptures is in accordance with the original, it does not contain any errors.

will be caught." †) Furthermore, the Württemberg Councillor Andreas Carl writes in his Memorabilia of the 17th century of our Bible Work: "Duke Ernst of Saxe-Gotha graciously ordered certain highly renowned theologians to explain everything in the Holy Scriptures that needs any kind of interpretation clearly and concisely by means of very short and concise notes, and in no other way than that the Scriptures be their own interpreter everywhere and that every difficult passage be explained by words that are used in other clearer and more concise passages. This so great boon the orthodox churches, professing the unaltered Augsburg Confession, acknowledge with most grateful hearts, and will, if the world still stands longer, still the late posterity, to the end of time, praise it with guilty praise." ††) Abraham Calov, at last, in the introduction to his own great Latin Bible work, says of the Weimar Bible, "Not seldom is it better than whole Commentaries." ‡) Among the Papists, of course, our Bible work has a very bad reputation. Among others, the Jesuit Erdermann wrote: "I am convinced that no heretic or enemy of the faith has ever published a more harmful and cursing work than that glossy Bible; but at the same time one which, if it had been published by the most illustrious duke (under whose favor it is said to have been published), would have been considered by the so if the Jesuit would be thoroughly seen through by clever Nuremberg city councillors and other distinguished Protestants, it would undoubtedly move them both to abandon Luther's (allegedly) so pure gospel and, if not the authors, at least to hand over the work to the avenging flames." ‡‡) The more furiously, however, this Jesuit has attacked our Bible work, the more certainly does he thereby make a Lutheran that the same must be a quite excellent

As far as the various editions of our interpretative Bible are concerned, those published from 1641, 1644 in small folio without copper, 1692, 1700, 1720, and those published from 1736 to 1768 are considered the best, and just as excellent, but at the same time the most complete of all.

\*) See: Innocent News. 1744. page 411.  
\*\*We take this information about the history of the origin of the Weimar Bible Work from the fifth volume of the Acta historico-ecclesiastica, p. 976. ff. Since Duke Ernst resided in Weimar at that time, and he not only drafted the plan for the work, but also supported its execution with significant financial grants, it was given the name of the Weimar Bible Work. werkes", although it was printed in Nuremberg.

\*) See Buddeus' Isagoge ad theologiam universam. Lips. 1727. S. 1599.  
\*\*) Unbound, it cost 18 gulden or 12 reichsthaler. In the Duchy of Saxe-Gotha, the Bible was purchased by each congregation and placed in the sacristy for the use of the preacher. Certainly highly imitative", worthy!  
†) See the preface to his Centuria Miscellaneorum theologie.  
††) See Memorabilia eccles. Tubingae 1697. I, 965.  
‡) **Biblia illustrata. I, fol. 13.**  
‡‡) See: Parallela ecclesiae verae et falsae, citirt von J. Musäus in his writing "von der Bekehrung", where the same has answered the Jesuit at the same time after dignities.

in which latter year our Bible was last published. \*) After each new edition had received only insignificant improvements and additions until "around 1736, The Duke Frederick III of Saxony, a descendant of Ernst the Pious, made the plan to have the work of his ancestor published again in unabridged form, but at the same time to have it equipped with all kinds of important additions (recognizable by added signs). With this work the godly prince entrusted all superintendents of the Saxon-Gotha and Altenburg lands under the direction of the well-known learned theologian Ernst Salomon Cyprian. Of this new edition of 1736, V. E. Löscher writes: "The worthy work of the so-called Weimar Bible has now, almost after a hundred years, become a blessed phoenix in a new and improved form (but with the retention of all that is first and old), and the Protestant Church regards it with comfort and joy as a sign that the Most High will not let the eternal grace which He has promised her become obsolete in these miserable times, but will preserve and renew it in His power. Now we have old and new good things together in an almost marvelous brevity, so compiled that scholars and unscholars can use it for their benefit." \*\*) -

May God then, after more than a hundred years have passed since the last appearance of this highly blessed work, make it possible that this treasure trove of healthy interpretation of Scripture from Scripture may again be opened to the Church in our time.

Regarding the conditions which the entrepreneur, Mr. Dette, must impose on the purchasers, since he is not a man of means, we refer to the advertisement of the same in the 8th number of this sheet of the current volume. W. [Walther]

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Following the above, I inform you that, in the interest of the subscribers, I have provided a security that has been recognized as sufficient, and in such a way that the printing will be completed even in the event of death. A letter to this effect has been deposited with Pastor Büniger.

At the same time, I would like to point out that I will do my utmost to comply with all requests, and that I will get the printing done as quickly as possible.

Bro. Dette, 710 Franklin Ave, St. Louis Mon.

\*) The most erroneous editions are those from 1670 to 1686.  
\*\*) See: Sammlung von alten und neuen theol. Sachen. Jahrgang 1744. p. 411. f.

Church News.

The congregations in Sheboygan Falls and Plymouth, orphaned by the removal of their former pastor, called in the fear of God the Rev. J. J. Hoffmann, who had been compelled by sickness to resign his former office the previous year.

The same, in the meantime sufficiently strengthened by God's grace, took up this profession and on the third Sunday after Epiphany was introduced into his office in both congregations by order of the honorable President of the Northern District by the undersigned with the assistance of Pastor Hörnicke of Town Wilson.

May the Lord of the Church bless the shepherd and the flock! O. Spehr.  
Address: liov. 3. 3. Iollinanv,  
8ü "Ijo^Aan L'ulls,

After Pastor I. v. Brandt had to resign from his office at the Evangelical Lutheran congregation in Middleton due to his weakened health, this congregation appointed Pastor F. W. Franke, who had formerly belonged to the Canada Synod, but had resigned from it due to conscience. After a public colloquium held with him, he was inaugurated by me with the assistance of Pastor v. Brandt on the 4th Sunday after Epiphany.

God strengthen and fortify the departing dear brother and bless the new one entering! W. Linsen when.  
Address: Rsv. I'. VV. Tranks,  
Dolüi, Noi-IolIc 6o., Oniario, 6auacka.

Indication.

**Sermon** preached on the first Sunday after Epiphany in the church of the first German Lutheran congregation at Pittsburgh, Pa. by J. P. Beyer, Rev. (Published by L. Volkening.) St. Louis, Mo. 1873.

A delicious sermon that should be read and - taken to heart in every family. A right sermon for the home, which carries out Luther's rhyme: Ein jeder lern sein Lection, so wird es wohl im Hause ston. (Every man learns his lesson, so it will be good in the house.) It is available from the publisher Mr. L. Volkening at St. Louis, Mo., the copy at 5 cents, the dozen at 40 cts, postage 8 cts. W. [Walther]

Conferenz - Ads.

The Western Kansas Speckalconferrnz will assemble, God willing, from the 18th to Listen April at the home of Rev. H. Wesche in Humboldt, Kansas. C. H. Lüker, Secretary.

The Cleveland Districts Conference will assemble, God willing, at Cleveland, O., on the 19th of April, and will hold its meetings on the List, LLstrn and 23rd. To preach: Pastors Knies and Schmidt on the Gospel of Sunday, Horn and Crämer on the Epistle, Horst on a freer! Text. Their substitutes are: Pastors Sallmann, Rupprecht, Lothmann, MecS, Husmann.

I. Rupprecht.

The Baltimore DistrictS Conference will meet, D. v., in the full week after Easter, from LLstrn to 24th April, at the house of Mr. Rev. C. Stärken, in Baltimore.

The subjects of the negotiations are:

- 1. the doctrine of Christ's ascension into hell;
- 2. the doctrine of Christian liberty with special reference to gun clubs, life insurance, picnics, etc;
- 3. The pastor in his study;
- 4. a catechesis.

Each member of the conference must bring a short (written) exegesis of the Bible passage assigned to him.

L. Lochner, Secretary.

The Cincinnati General Pastors' and Teachers' Conference will, God willing, hold its sessions in Cincinnati from April 17 to April 20.

Those members and guests who intend to attend should notify the Dastor loei, R. H. Biedermann, 552 Race Str., in writing in good time.

E. Seat when, secretary.

Received in the Western District treasury:

To the synodical treasury: from Past. Jungk's congregation at Jack-son, Mo., \$5.30. Past. Voigt's congreg. at Frankenberg near Perryville, Mo., \$7.50. Of Trinity - District in St. Louis \$14.70. Of Past. Ramclow's Gem. at Prairietown, Ill, \$8.84. Of the Immanuels - Distr. at St. Louis \$11.65. Of Past. Lauritzen in Waupacca County, Wis. \$2.95. of Past. Claus's Gem. in St. Louis \$6.35. Past. Kleist's gem. in Washington, Mo. \$4.55. Past. Osterhus' gem. in Dubuque, Iowa, \$8.00. Past. Hahn's Gem. at Staunten, Ill, \$17.00. Past. Gräbner's congregation at St. Charles, Mo.

To the College - Maintenance Fund: From Trinity Distr. in St. Louis \$11.00. From Immanuels Distr. there \$11.00. From Past. Beyer's congregation in Pittsburg \$26.00.

To the Synodal - Missionary Fund: From Past. Claus/Gem. in St. Louis \$9.50. From the school children of the teacher Große at St. Louis \$2.20.

For inner mission: From Immanuels- Distr. in Samt Louis 90 Cts. From Rev. Gräbner's congregation in St. Charles, Mo.

For Past. Brunn's institution: from W. Weithaus through Past. Kothe at Ltchfield, Ill, \$10.00. by an unnamed person at Collinsville, Ill, \$2.00. by Past. Gräbner's comm. at St. Charles, Mo., \$10.00.

To the all gem. building fund: from Past. Reisinger's congregation in Danville, Ill, \$23.00.

On the emigrant mission in New York: from an unnamed person in Collinsville, Ill, \$2.00.

On the Hermannsburg Mission: by W. WeithauS through Past. Kothe at Litchfield, Ill, \$10.00. Rev. Gräbner's Gem. at St. Charles, Mo., \$6.40.

On the Leipzig mission: Collecte der Gem. des Pastor Schöch in Perry County, Ill, \$6.50.

For poor students: Harvest Festival. Collecte of the Gem. of the Past. Ramelow in Prairietown, Ill. \$31.66. From some women of the St. Pauli - Gem. of the Past. Dörmann in Randolph County, Ill. \$3.014. From an unnamed person in Collinsville, Ill. \$2.00.

E. Roschke, Kassirer.

For poor students received through Rev. H. Meyer in Lincoln, Ill, collected at the wedding of Mr. I. Schroeder \$5.85. From an unnamed person in Sheboygan (for Seminarian Hinnenthal) \$5.00.

For the congregation Pastor Ruhlands received through Rev. Sievers, collected at a funeral service of Mr. A. Pound's wife at Frankenlust, Mich. \$12.54. C. F. W. Walther.

Through the kindness of Prof. Walther I again received the sum of 81 Thaler and 18 Groschen from various dear congregations of the Synod to support me and my congregation. I have given 20 Thaler to the Dresden congregation and 20 Thaler to the dear Pastor Lenk. - We all thank God sincerely and invoke His richest blessing upon the loving givers and faithful intercessors. Dresden, February 5, 1873, F. C. T h. Ruhland.

Twenty Thalers were handed over to me today by Pastor Ruhland as a contribution to the church building fund of the local Trinitatis congregation, which I hereby acknowledge with thanks. Dresden, 30 Jan. 1873, Heinrich I. Naumann.

To have received twenty thalers in love offerings for my personal support from some Christian brethren of the Missouri Synod through Mr. L. F. Th. Ruhland, Lutheran pastor here, certifies and hereby acknowledges with heartfelt thanks Dresden, 30 January 1873, Emil Otto Lenk, Lutheran pastor.

For the seminar - budget was given: By Hrn. Past. Koth" von Gehrnr \$2.00, G. Lucker 50 Lts., Nobbe \$2.00, Marienau \$1.00, Hein \$2.00, Dickmann \$3.00, Schön \$1.00, Berkenkam 50 Cts, Löw \$1.00, F. Niemanu \$5.00, Großenheider \$1.25, Weithaus \$20.00, Stelter 50 EtS^ Wildmann 25 Cts., F. Lucker \$2.00, Schneiderwieg \$1.00, H. Niemann \$6.00, Schlüter \$1.00. From the parish of "Herr" Past. E. Lehman" 7 barrels of flour. From several members of the community in Frohna 35 barrels of flour, from the millers Wein-Hold and Sons there 3 barrels of flour. From the parish of Mr. Past. Bergt 12 barrels of flour. By Mr. Past. Heineman" from his parish \$126.30 cash, 1 hog, 7 pounds buttes 5 bush, dried apples, j bush. Twine, 2 hams, 2 school" terns, 4 sides. By Mr. Matten of the parish dr- Mr. Past. Streckfuß \$125.75. by Mr. Past. WangerinS parish 16 sacks of wheat and 1 barrel of molasses.

For poor istudents: Collected at the infant baptism of Hr". Koehler \$3.50 for Fort Wayne sophomore I. Krause. From the Staunton Women's Association 2 bus shirts, 2 sheets, 4 pairs of underpants, 2 undershirts, 6 towels, 6 handkerchiefs, 1 pair of stockings. Through Mr. Past. Dörmann from his "St. Petri" parish \$6.00, from the women's association there \$9.00, from his St. Pauli parish \$1.00. Through Mr. Past. Holst from "some" members of his congregation \$10.00. By Mr. Past. Siek from his congregation \$4.25, from himself \$1.00, from a "member" as a thank offering \$2.00. By Mr. Past. H. Sauer of PL. Franke \$10.00. By Mr. Past. Jäbker from his congregation \$20.00 for C. Germann. By Mr. Past. Buszin \$9.80 for Leuthäuser. By Mr. Past. Schuricht from the Women's Association "his" congregation \$10.00. From the congregation in Staunton \$8.06 and from the Sewing Association 1 quilt and 2 pairs of woolen stockings. By Mrs. Rev. Wüstemann of the Collinsvillrr Women's Association 8 busew- shirts, 26 towels, 3 pairs of stockings, 12 handkerchiefs.

A. Crämer.

#### For the preachers and teachers widtven vnd orphans sassr (western districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of February 1873.

1. contributions.

Of the pastors and teachers: P. Beyer, Hahn, Th. Junak, Emrich, H. A. Loßner each \$5.00, Benj. Gotsch \$4.00, I. G. Röcker \$2.00.

Two. Gifts.

Of the congregation of Mr. Past. Achenbach in Venedy, Ill, \$7.15. Of the congregation of Mr. Past. Köstering at Altenburg, Mo., \$18.45. Of the congregation of the Rev. Mennickr in Rock Island, Ill., \$10.00.

At the same time the undersigned herewith sincerely acknowledges (most exceptionally and to prevent possible precedent, so that ignorant persons do not come to the opinion that support of this fund would be collected here also from other than from the western district without through their district treasurer), \$54.60 as a gift to the widows' fund from the middle district, namely from Mr. Heinrich Scheidt "in the parish of Mr. Past. A. Heitmueller, Bartholomew county, Ind.

L>t. Louis in March 1873.

Oskar Gotsch.

#### For teacher Dörfler

the following additional gifts of love have been received by me:

From the congregation of the Rev. Müller in Amelith \$5.35. By the congregation of Mr. Past. Biltz in Concordia \$10.00. By Mr. Past. Leemhuis \$11.00, namely \$5.00 by "his" St. Paul's congregation, \$1.00 by I. Voß, \$2.00 by himself and his wife, \$1.00 by V. S. Leemhuis, \$1.00 by P. L. Leemhuis, \$1.00 by I. H. Leemhuis. By Mr. Teacher Jung in Collinsville from Mr. Past. Fick \$1.00, A. Junghans 50 Cts" Schuricht 50 Cts, Kuhlbeck \$1.00, G. Burkhardt \$1.00, Grostt 50 Cts, by himself 50 Cts. By Mr. Past. Wund" \$25.20, namely: \$15.20 from several members of the congregation by Mr. Rev. Riedel, \$10.00 as a collecte of the congregation of Mr. Past. Nustmann near Bremen, Ill. by Mr. Past. Martin Wyneken by Mr. Teacher Schöveriing \$2.00, by N. N. \$2.00. By Hm. Teacher Sauer from the St. Johannis - Parish in New Orleans \$13.50. From the parish of Mr. Past. Henkel

Monroe, Feb. 8, 1873.

I. S. Simon.

Having received 9 bosom shirts from the women's association of the congregation of Mr. Pastor Brömer in New Röchelste, certifies with heartfelt thanks to God

St. Louis, Concordia College.

Fr. Mackensen.

#### Correction.

The address "erroneously listed in our calendar for 1873" F. O. Gotsch should read:

L O. Ootseü, 1810 Loutli 8tU 8t., 8t. Dorns, Hlo.

One asks to bring this yes, namely when sending money for the widows' fund of the Western District.

Oskar Gotsch.

Changed address:

kiev. 6. I'eustel,

III. -

The "Lutheran" is published twice every month for the annual subscription price of one dollar and fifty cents for the out-of-town subscribers, who have to pay the same in advance and pay the postage. - At St. Louis each number is sold for ten cents. Only letters containing information for the paper are to be sent to the editor, but all others containing business, orders, cancellations, funds, etc., are to be sent to the address: L. O. vurtkei, Oornvr c>l 7tk "na Streets, 8t. I.oiilis, Llo., to be sent here. - In Germany this paper can be obtained through ZustuS Raumann'S Buchhandlung in Lrtzpiz and Dresden.



Herausgegeben von der Deutschen Evangelisch  
Reitweilia redigiert von dem Lehrer:

ar 29.

(Submitted.)

It's me!

"Whom seek ye, with sword and staves, "AIS murder done here?

"Jesum? It's me! Lead me captive, "I am ready to go to my death!"

The Saviour speaks it, His eye turns majestically on the crowd,  
A ray of the eternal divinity lights His pale face wonderfully.

Then the pack falls as if crushed to the ground before the Lord  
of the world, As when a strong tree, defoliated by the  
thunderclap, falls to the ground.

The dust to the dust from which he took.  
The worm crushes, before whose foot,  
From whom all things come, To whom wind and sea must  
obey.

O, what comfort, what blessed hope - When fear and trembling  
consume us - That the Redeemer freely and openly declares "I  
b i n' s before all the world!

O, what a hold on faith's hoard - When our faith wavers and  
gives way - That those two so small words showed us His  
divinity!

O, what an example of renouncing the highest heavenly glory,  
When we lament for little joy and a world full of heartache!

Oh, that His gentleness would drive us, To kiss the hand that  
smites us, And without complaint, for His love, To bear what is  
imposed on us!

(H. Ruhland.)

(Submitted.)

"It is done!"

It is done! So it resounds through the world.  
Do you see the point?  
Out of God's mouth you hear how it is ordered:  
That I am now redeemed.  
So hear it, sin, death and the devil!  
I'm sure of it, beyond a doubt:  
It is done!

It is finished! So it sounded in the beginning, When God  
created the world.  
Out of God's hand went, as you rightly say, The man who  
answered His call



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. April 1, 1873,

No. 13.

From the bottom of his heart he obeyed and desired only what  
God wanted. It was done!

It was done! Satan heard it well, Therefore was he full of envy,  
And even at the hour he thought in his rancour: "You shall fall, and  
today!" And so he flattered them with flattery, That pretended to  
them great friendship.  
Then it was night!

It was night! The first pair of parents Ate of forbidden fruit.  
In the deepest depths of the soul, there was even...  
The greatest jealousy:  
Regarding the Creator as the enemy And therefore despising His  
commandment - So it was night!

It was now night! But God, who himself is the light, soon  
appeared in the garden.  
His eternal counsel would not our death - Redeem young  
and old, When His time would have come, That glory to Him  
alone might remain.  
So it was day!

Yes, it was day! The faithful were filled with hope and love...  
To their God. By the promise's brightness The faith abode with  
them.  
So they tarried four thousand years, Obtained by the word that  
was clear. Then it was done!

It was done! The servant of the Lord appeared, The salvation of  
the whole world.  
In lowliness He boldly took upon Himself Sin as our hero.  
His life it is that salvation gained, His death that death died in. So it  
was done!

It's done! How much it has cost thee, O foul low!  
O Lord Jesus Christ! You, the comfort of all nations!  
Thou our letter of grace!  
How you cry, "God has forsaken me!" No man can grasp  
such thy suffering. It is done!

It is finished! That I could believe it, the world is redeemed...  
Now altogether! And this word resounds - So He Himself has  
ordered it -

From land to land, from time to time And abides in power forever.  
It is done!

It is done! So now our hero calls -  
Mark it! - for me and you.  
With His own mouth He shouts it to all the world;  
His voice amplifies, and mountain and hill halls again...  
Through a million jubilant songs:  
"It is done!"

It is done! Say, man, don't you hear it? Flee from the desert, Sin!  
Come on, then! Come quickly and do not delay;  
The loud mercy take.  
Hear how the mouth of the Savior reports, "The old manuscript is  
destroyed!" -  
"It is done!"

It is done! How do I thank Thee, O Lord, for this mercy?  
O, give thanks! There always roar along  
And soar sky high  
The Christians' songs of victory and jubilation;  
The whole world reverberates with it:  
"It is done!"

It is done! So proclaim it again and again in all lands!  
As far as the world, it resounds from place to place, In every cottage  
and house:  
"Done!" "Done!" Let it be sung with a thousand million tongues!  
It is done! (Elpizon.)

(Submitted.)

"He is risen!"

Risen is the Lord, the Lord that liveth for ever -  
Risen us too well. - We'll lift it through the hearts!  
He died, after all, for our sins;  
But that He rose from the dead testifies to God's mercy.

The Lord is risen, He, the life of us all, Our righteousness, given to us  
by the Father. The poorest is well pleased with what the Lord hath  
done today. Thou hearest, the Lord himself saith, "Go, tell Petro."

"Risen is the Lord," resounds today in all places, And this One Word  
gives peace here and there.  
Praise be to the Lord for ever and ever,  
Who Himself so gave us Christ's righteousness.  
(Elpizon.)



**"Of the justification of Christ by his resurrection."** (Rom. 5:12, 18.) Just as the sentence of death and condemnation pronounced on Adam affected us all, because Adam presented us

On the above subject, the old Special Superintendent of all before God, so the absolution pronounced on Christ through His resurrection affects us all, because Christ also presented us all which can be found in his larger "Herzens-Postille". After showing before God. That which befell Christ our Mediator is also considered in the first part how Christ was first justified for his own person as if it had befell us ourselves; when He died, we all died before through his resurrection, he continues as follows: God (2 Cor. 5:15.); when He was raised again, we all rose again

"With and in Christ all men were justified at the same time. This is with Him before God. For Christ was raised from the dead, and evident first of all from the connection and relation which Christ had become the firstfruits of them that slept (1 Cor. 15:20). The likeness on our account before the divine judgment, namely, as a surety of the firstfruits here indicates his mediatorial office. According to (Isa. 53:8). And as such, at the time of His suffering, He was the Levitical law, the Jews had to bring a sheaf of the firstfruits of attacked by God for our sins, and was taken into fear and judgment. the harvest to the priest to be waved before the Lord, that it might Since Christ was made sin for us (2 Cor. 5:21), and all our sins were be acceptable to them, and by this means the whole harvest was imputed to Him, we were divided between fear and hope as to how sanctified (Deut. 23:10); to which the apostle refers when he says: it would turn out, whether our guarantor would do enough for us, "If the firstfruits are holy, then the dough also is holy; and if the root and whether He would sufficiently and pleasingly blot out our sins, is holy, then the branches also are holy (Rom. 11:16; Deut. 23:4- which He had taken upon Himself. But since Christ has been raised 15). So then, since we were all dead in sins, Christ was raised as from the dead, we are freed from this doubt, and on the other hand the firstfruits in our stead, and with Him we all; for the firstfruits were are assured that we will no longer be accused, admonished, brought at the paschal feast, and thus looked to the time of Christ's afflicted, or called before God's judgment for any sin, because the resurrection. In his resurrection, therefore, he took the place of the judge has released the guarantor and thus declared that enough whole human race before God as the head; and as he is the has been done by him for all of us together. This Paul indicates firstfruits in all the other works and benefits of God, so also here; when he says: "Christ was once offered to take away many sins; what God willed to do and give to us, he first did and gave to Christ, but the second time He shall appear without sin unto them that wait as our head; but what our head received, it received for its for Him unto salvation" (Heb. 9:28). One would think, what wonder members. For example, God having purposed to sanctify us, is it that Christ will appear without sin? Who will suspect sin in the sanctified Christ, (John 17:19,) and us in him; so, God having most holy Lord of glory? But the apostle does not speak of Christ's purposed to raise us up, first raised up Christ; having purposed to own sins, which He did not have even at His appearing in the flesh; justify us, first justified Christ; and again, having raised up Christ, but of foreign sins, of our sins; with these He was laden in the first raised up us also; having justified him, justified us also.

future; but at the other it will be evident that God has absolved Him This is also confirmed by clear sayings of the Holy Scriptures. from them. And therefore it is a greater consolation that Christ shall Thus Paul says, God hath raised us up with Christ, being dead in appear the second time without sin, than that He appeared the first sins (Eph. 2:5, 6); and especially, as by one man's sin came time with our sin. For from this it is evident that His atonement for condemnation upon all men, even so by one man's righteousness our sins has been accepted, and that He has been released from came justification of life upon all men (Rom. 5:18). There we see judgment. But if He be loosed, we are loosed with Him: and since how the apostle holds both together, namely, that condemnation in He, our Surety, is set at liberty, we have much less to fear that we Adam came upon us because of the natural covenant, since Adam shall be accused of sins. Accordingly Christ is here also to be our progenitor; and then that justification of life in Christ regarded as our Head, who represents the whole human race. Now came upon us because of the covenant of grace, since Christ was since at the time of Christ's resurrection He was justified as the to be our head and mediator. Now as we all died an eternal death head, all men also, as those who stand under Him, have at the by Adam's fall, so God by Christ's death and resurrection hath same time obtained the grace of justification. This is clear from the renewed that which was corrupt. We have all died with the dying example of the first Adam. He is called the first man, and Christ the Adam; we have all been justified with the justified Christ. As in death other man (1 Cor. 15:47.); as if otherwise there had been no man the righteous died for the unrighteous, so in the resurrection the in the world after Adam but Christ, and after Christ there would be righteous, who had no need of justification of life for himself, was no man till the last day. Why? Because these two represented all justified for us the unrighteous, and so we were justified with him. other men to God as heads, in whom all other men were included III. must we consider and learn how now any man can have and comprehended. Now as in Adam we all die, so in Christ we are such justification to all made alive (1 Cor. 15:22).

The first thing that had been said so far was true of acquisition; now it must be used by everyone. What has been said hitherto applies to the acquisition; now it must also be seized and used by every one. At the resurrection of Christ, the Lord God made it publicly known and declared that through Christ's atonement all debts had been paid off, but this general conclusion must be carried out on every man who comes into the world by and by. The angel preaches here: He is risen. Thus, from the preaching of the gospel, one must let faith work in him; and faith then seizes for itself in particular what has been generally acquired. In the resurrection of Christ, justification took place in such a way that all men can share in its benefits. But in our conversion to faith, we are incorporated into Christ and truly share in his justification (Is 53:11). But he who remains without faith, as here the public enemies of Christ, the Jews, or who with the women would only endure a crucified, dead, and buried Jesus, remains subject to the sentence of eternal death.

Now it shall not seem superfluous that I have set this forth at such length; it is worth the trouble that such a part of our blessedness should be set on a firm footing. Behold, what a deep and immovable reason this gives us to glory and be glad before God and all men! I know how otherwise I was shut up under sin, how the sentence of condemnation oppressed me, how the righteousness of God persecuted me. But from all this I have been justified, set free, absolved, and set free. As Christ was justified at his resurrection from all the debts and punishments laid upon him, so am I; as not a single sin remained on him, so also not on me; as God in eternity will no longer claim a penny from Christ, so also from me none. I am as perfectly justified as Christ himself. What an unspeakable confidence against God this gives me, if I am in Christ! Why should I not draw near to Him with all joy? For I am justified by Himself! What should frighten me? The sins? Of these I am publicly absolved. The devil, death? What part have they in a justified man? Nothing! They may make a point of sinners who do not believe in Christ, who are not in Christ, they may torment them, drive them away, frighten them; they have as little to claim from me as from Christ. Yes, if they can prove that Christ has left only a mite of our sin unpaid, and that therefore the Father, out of partiality, let Him go a moment too soon, they may bring their complaints before God's court anew. But they will have to let it be. Christ did not remain half a farthing in the rest; therefore He has been perfectly justified, and so have I and all who believe in Him. Christ was given away for our sins, and raised again for our righteousness (Rom. 4:25.)."

Without Christ's perfect and substitutionary fulfillment of the requirements of the divine law, which true Christians steadfastly hold in faith, they would also be eternally lost in their good works; and without his just as steadfast substitutionary endurance of punishment, they could not escape the curse of the law.



(sent by Dr. Sihler.)

**The fatal either-or for the rationalists or believers in thinking with regard to Christ.**

It has always been so, is also now so and will always remain so, that the congregation of true believers in Christ within the visible church or the congregation of those called by the preaching of the gospel is a "small host", as Christ calls it; yes, the closer the last day comes and the greater the apostasy from God's word becomes, the smaller, according to Christ's testimony Luc. 18:8, this host of his will become. On the other hand, the mass of those who resist the gospel and do not want to believe in Christ is always large within the congregation of the called. Among these in our day are first of all the open deniers of God, who were already present in David's day, and of whom he says in Ps. 14:1, "The foolish say in their heart, There is no God. They are good for nothing, and are an abomination with their nature." Our time has a good number of such fools and good-for-nothings. But there are two kinds of them. The one is the grossly unsophisticated race of Epicureans, or men of pleasure, to whom the belly and sensual pleasure is their god, and who do not eat and drink in order to live, but live in order to eat and drink, and whose motto is: "Let us eat and drink; for tomorrow we shall be dead." The other sort of manifest deniers of God consists of such as think themselves wise in this, that even against the natural reason of respectable heathen, and the voice of their own conscience, they resolutely deny the creation, preservation, and government of the world by an all-powerful, all-wise, all-good, and righteous God apart from and above the world. Rather, these wise men assert - and in so doing they show themselves to be fools, even in the judgment of the educated heathen - that the world, heaven and earth, came into being out of and through itself, and that it now remains in its continuance; that everything has developed out of an original substance, and that, for example, from plants the animals have come into being, and from these, especially the ape, man.

In both kinds of deniers of God, who are malicious enemies of the Bible and haters of Christ, it is precisely an inward judgment of God, who has permitted the devil, like the gross heathen idolaters, to completely blow out of them the little rational light of the natural knowledge of God that is still left in man from the Fall, so that in their hearts and heads there is nothing but vain hellish darkness. And it is no less a terrible judgment of the Zome of God that the speeches and writings of this second kind of God-deniers and mockers find people who agree with them and approve of them; namely, those who are still baptized and called Christians, while certainly the sensible and moral heathen would judge that such speakers, teachers, and writers, as madmen, belong in any case in the madhouse and fool's house.

Between these two kinds of gross head-and-belly atheists and the few truly believing Christians, there is still, within the congregation of the called, a large number of so-called nationalists, friends of light, and believers in thought (namely, people who think that they believe and believe that they think), who still hold to the natural knowledge of God from the light of reason. These, however, assume a personal God, who, as the all-powerful, all-wise, and all-good, created heaven and earth, sustains them, and is the only one who is all-powerful.

They say that man is a moral being, that God has written a moral law in his heart and given him a conscience. They also say that man is afflicted with many weaknesses and infirmities, and it would be unreasonable of him to demand moral and spiritual perfection from and given him a conscience, which already inwardly judges him.

conduct against this law, and that he is also responsible to God, the just judge, for he will duly reward good conduct against this moral law of his, as virtue, but will duly punish the violent transgression of it.

Are these not, some would exclaim, excellent people, compared with those confused and wild rabble-rousers, what more do they lack? Answer: Not more than everything. For from the biblical and Christian point of view - and Christians they all want to be, and enlightened and enlightened ones at that - they are just as much children of unbelief as those, and only somewhat finer atheists. For they lack, in the first place, a thorough knowledge of the spiritual nature of the divine law, as the eternal, immovable, and unchangeable rule of God's will, which, with inexorable severity, demands perfect inward and outward obedience and fulfillment of the same, He demands, with unrelenting severity, perfect inward and outward obedience and fulfillment of the same, yes, perfect holiness and righteousness of the whole man in heart, mind, and will, in short, the divine image that He had created in Adam for all men, and already imposes His curse on the slightest deviation from this rule, even in the heart, and consigns the deviant to eternal hellish damnation.

Secondly, precisely because of this ignorance of the spiritual nature of the divine law, they lack knowledge of the carnal, hereditary, sinfully corrupt nature of human nature. They do not and will not recognize that since the fall of our first parents all men have been begotten of sinful seed, and that their mothers conceived them in sins; that every newborn child is a child of wrath by nature, because it is burdened with the guilt of original sin, and therefore in God's judgment it is guilty and condemned; and therefore they also do not believe that the thoughts and aspirations of the human heart are only evil forever. And by their very contradiction of this plain truth of the holy Scriptures, they confirm the same, and thereby testify to the inherent wickedness of unbelief and disobedience to the plain word of God.

Third, they lack the troubled spirit and the broken heart, in short, the right godly sorrow and repentance toward God, and therefore the hunger and thirst for grace and forgiveness of sin. They are like the Pharisee, but not like the publican, Luc. 18, and have not the least desire for a deliverer from God's wrath and judgment, from the curse of the law and eternal damnation; for their God is not the God who reveals himself in the holy Scriptures as having eyes like flames of fire, and searching hearts and kidneys, and who is a zealous one, i.e., eager for his glory. He is a consuming fire against sinners, who also visited the sins of the fathers upon the children in temporal punishments, even to the third and fourth generation. Their God is essentially and really only a hollow thing of thought and reason, whom they imagine under the image of a so-called heavenly father, who at most strikes once when his dear children on earth do things too roughly and break out into obvious vice, even against heathen morality. Otherwise, however, he, as the loving father, sees through his fingers and takes it easy with the naughtiness of his dear children.

Fourth, therefore, they lack the scriptural evangelical knowledge of Christ. This cornerstone of salvation for poor sinners becomes a stumbling-block to their pride in reason and virtue, and the rock of their disbelief. In him in particular their innate unbelief of ignorance about the way of salvation worsens into the unbelief of evil will against Christ. For in his gospel of his perfect merit, which alone is valid before God, he turns all their wisdom into foolishness, all their righteousness into sin, all their piety into hypocrisy.

The rationalists or believers in reason, who place their reason not below but above God's word, get into an either-or that is fatal for them, in which their reason is clearly revealed as unreason. This is what happens:

The whole of Holy Scripture, and on the basis of it the whole Christian Church, unanimously testifies that Christ is not only a true man, born of the Virgin Mary, but also the only and only Son of God, begotten of the Father in eternity in one person, the true God and eternal life, God above all, vowed forever. Christ himself confesses himself as such, as can be seen especially in the Gospel of St. John. For example, He asked the man born blind, who had received his sight through His almighty power and divinity, John 9:35: "Do you believe in the Son of God?" And when he answered and said, "Lord, which is he, that I might believe on him?" then said Jesus unto him, "Thou hast seen him; and he that speaketh with thee is he. And he said, Lord, I believe; and worshipped him." Likewise Christ asked Match. 22, 42. His enemies, the Pharisees who disbelieved against Him, the spiritual fathers of all the self-righteous and works-saints of all ages and nations, "How think ye of Christ, what Son is He?" And this, indeed, is the question of all questions, in the right believing answer to which, when it is made from the right faith of the heart, the certain salvation and blessedness of all poor sinners is comprehended and determined. And when the Pharisees answered, "David's," Christ continued, and said, referring of course the following prophecy to himself, "How then doth David in spirit call him a Lord, saying, The Lord hath said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool? If therefore David call him a lord, how is he his son?" (by which, of course, he did not mean to deny his descent from David, according to human nature, as he so often and so readily calls himself the son of man).

Although the Pharisees could not answer him, they still would not acknowledge him as the Son of God and believe in him from the heart as their Lord and Savior. And their spiritual children, our rationalists, etc., do just the same. According to 1 Cor. 2:14, it is and remains "foolishness" to them that God the Father has such a Son; that He became man after the expiration of the Old Testament; that this God-man, through His meritorious suffering and death on the trunk of the cross, has actually redeemed the sinful human race, reconciled God to them, granted them the forgiveness of sins and eternal life.

and that all this had been powerfully demonstrated by his resurrection. And no less is it to them "a

The "foolishness" that God has put all this into the preaching of the gospel and sealed it by the sacraments, and that sinful man is justified and saved before God by grace alone, for Christ's sake, through faith in him.

In sum, their wisdom is and remains that Christ is but a mere man, but one of the greatest, if not the greatest, wise man who ever lived, a model of moral perfection, a hero of virtue without equal, who willingly endured death for the truth of his convictions, and who is presented by God to all morally minded and virtuous men as a model to be imitated. So Christ is and remains for them only the unchristian; but if a Missourian permits himself to do such things, stopgap and substitute for their own excellence.

But with such praise of Christ these very children of unbelief come into a vexatious throng. For they may and must be asked, "Say yourselves: Is this a wise and discerning man, who has so little self-knowledge, to think of himself as a superior man, which in fact and truth he is not? An actor and a king of the theater might, however, even after having played his part, fall into the madness of believing himself to be a real king; but that would be bad for a wise man. If, however, he should fall into it, his foolishness would be the more annoying and ridiculous, and at the same time the more regrettable, the greater his wisdom would have been; and thus, for example, the apostasy of the "highly famous" wise king Solomon into the folly of idolatry by the seduction of his foreign wives and by the deceit of his flesh is much more offensive than if this had happened to his imprudent and hot-headed son Rehoboam.

Furthermore, if a fool in an insane asylum, originally deceived and seduced by the devil of pride, thought he was the Son of God and declared himself to be such, this could only arouse in a Christian heart heartfelt pity and deep melancholy over the corruption and disruption even of the human mind by the troublesome Satan and Adam's fall. But the case would be different if a highly wise man, famous far and wide for his moral excellence and exemplary character, declared himself in an exclusive sense to be God's own unique, true, natural Son, begotten of the Father in eternity, of one essence and of the same Godhead with him, as having no other Son. Since Christ, though a true man, declares himself to be such a Son of God, and, moreover, the only Redeemer and Judge of all men, and solemnly confesses and testifies to this, even before the high council, the rationalists are necessarily forced to the following either-or, that they must say: Either Christ is the Son of God, as the prophets before him and the apostles after him unanimously testify, or he is the worst liar and deceiver, the greatest fool and fool, yes, the most presumptuous blasphemer and rebel against the majesty of God, or at least the most arrogant liar that ever the earth bore and the sun shone upon, and even worse and more pernicious than Mohamed, but by no means even a mediocre wise and virtuous man, let alone the paragon of all wisdom and virtue.

It is impossible for the unbelieving believers in reason to escape this either-or, and in it they only reveal their malicious foolishness and unreasonableness, contrary to the clear wording of holy Scripture.

To the ecclesiastical chronicle.

I. America.

Pastor Härlein, in the "Church Journal" of the Iowa Synod of March 15, published by him, gives us a serious rebuke for having

ridiculed his accusation in the "Lutheran" of Feb. 15 that our Synod has certain horrible heresies. Similar things, as we have done, have been repeatedly done by papers like the "Lutheran and Missionary," the "Lutheran Observer," the "Lutheran Visitor," and others (as we could prove by a large number of examples), without being found unchristian; but if a Missourian permits himself to do such things, he is given a punitive rebuke, which shall stamp him before all the

world as an unchristian. Know then, Mr. Pastor Hörlein, by what principle we are guided in this, and judge for yourself whether the principle is unchristian. We believe that we do not have to refute accusations, but at most simply ridicule them, if those who make the accusation against us obviously do not believe in it themselves, nor do any of their readers who care about truth at all. But since we were sure that Mr. Pastor Hörlein does not believe it himself, nor any person who cares about us, when he accuses us Missourians, we taught, "God condemn those who do not deserve it," therefore we chose jest instead of seriousness. And according to this principle, as long as God sustains us, we will continue to act, according to Proverbs 26:5. Or did Pastor Härlein really believe in earnest that we Missourians taught and believed what he accuses us of in those words? If he can assure us of this on his conscience,

we are ready to publicly and solemnly retract our entire essay. But let Mr. Pastor Härlein be careful not to ascribe anything to himself contrary to his conscience, for God knows the hearts of men. That Mr. Pastor Härlein really believed, because Mr. Pastor Hügli in "Lehre und Wehre" quoted a passage from Luther, in which those words are found, and tried to interpret it well, so as to be able to get us and put us at one with it, we gladly concede to him; but that he really believed that we taught and believed what the quoted words say apart from the context, that seems inconceivable to us. But let our opponent speak out; we are ready to believe a serious assurance of his conscience, even the hardly conceivable. Incidentally, the gentlemen of Iowa are less in the habit of using the weapon of ridiculing our accusations against them (the reason for this is not difficult to guess); on the other hand, they accuse us of the grossest heresies and deny us Christianity. Evidence of this is again provided by the very number in which Pastor Härlein gives us his punitive sermon. In it, among other things, the Anabaptist heresy is attributed to us, that Christians are "only born pastors", and that we came to this heresy through Luther's letter to the Bohemians, just as Luther himself came to his "false view, driven by the Roman hierarchy". Such cameos swallow the lords and mosquitoes seigen them.

[Walther]

W.

Bible Ban. Our dear readers will perhaps be curious to know what the papists answer to our article on the antichristic Bible prohibition. So, first of all, we will share with you what Fr.

Oertel in his "Katholische Kirchenzeitung" of March 20, among other things. The answer is strangely tame and meek, why, the dear reader can easily think for himself; namely, because the miserable Papist sees and feels himself beaten and exposed. After he has quoted all kinds of sayings of Catholics in favor of the Bible, he continues: "Now the Protestants come and reproach us Catholics that it is forbidden to read the Bible in our country, that the Antichrist in Rome does not suffer to have the Word of God, the dear Bible, in our house, lest we should thereby come to the knowledge of the 'evangelical' truth and renounce the papal superstition 2c. Protestants call out to us: "Did not popes forbid the Bible and condemn those who read the Bible? Did not Pope Leo XII in particular warn against Bible societies in a circular letter to all bishops (May 31, 1824)? Did not also Pius VIII (May 29, 1829); Gregory X<sup>e</sup> (May 8, 1844), as also Pius IX (Encycl. v. Nov. 9, 1846) do the same? - Especially in recent times the 'Lutheran' in St. Louis makes a great clamor about the prohibition of the Bible in the Catholic Church. But to speak with respect, gentlemen, you are barking up the wrong tree. There can be no question at all of a prohibition of the Bible in the Church, but only of a restriction as to the use of the sacred Scriptures. All prohibitions that have ever emanated from the ecclesiastical authorities in this respect have always referred only to certain translations of the Bible and to certain persons. The Protestant Bible societies were warned against because they tried to lead the people away from the true faith with their falsified Bibles and anti-church tracts. Even Lutheran pastors have spoken out against the doings of the London Bible Society several times. If our church has dutifully warned the faithful against such Bible societies and is still warning them, and is generally opposed to the spread of all non-church-approved translations of the Bible among the Catholic people, only sectarian nonsense can see in this a Bible ban." \*) In the following, Mr. Oertel even dares to pronounce the judgment: "It is a great superstition to think that men will become better and walk the path of salvation by reading the Bible. Is not this enough, and again to be seen from this answer, what enemies of the Bible the Papists are? W. [Walther]"

Henry Ward Beecher, "the great American pulpit orator," i.e., the common swashbuckler and world piffle, gave two lectures in Chicago, in which he talked about public education, compulsory education, emigration and other things, of course, the same things that one has already read so and so often in ordinary papers and left unread. In the course of this he also came once to speak of churches and orthodoxy (orthodoxy) and their "intolerance" of other sects, that is, to speak of what is to be thought of the struggle in which it is a question of what is right and wrong faith or doctrine. Here he said: "Churches have a great resemblance to dogs. When two come together in a yard, they begin to sniff each other, and it is not long before they fall upon each other to see who is the stronger." That was a real treat for the unbelieving German newspapers...

\*) Mr. Oertel, in his well-known Jesuit wisdom, is silent about the prohibition of approved Catholic translations.

W. [Walther]



writes and -reads. But when a Christian considers with what holy earnestness the dear Lord Christ, the holy apostles and prophets, and their faithful successors have at all times been slandering false faith and doctrine, he also recognizes what blasphemous dishonor is hurled at them by this outburst! Verily, only a doglike priest, courting the unbelieving world, can speak thus! - And for these two lectures, of an hour each, *Preacher Beecher* was paid three thousand dollars, that is, for an hour each, \$1,000.00!

A. W.

## **II. foreign countries.**

Emigrant Mission. We read the following in the Leipziger Allgemeine ev.-luth. Kirchenzeitung of February 20: "On January 30, some Bremen, Hanoverian and Oldenburg clergy and laity were gathered for a meeting about the appointment of a church agent for emigrants. The matter had been in preparation for about two years, and now the emigrant missionary of the Missouri Synod in New York had come over to help bring it into being. Those present constituted themselves as a committee and decided, after finding a suitable personality, to first have the agent undergo an apprenticeship of about half a year under Pastor Keyl in New York for instruction and training, and then to send him to Bremen to begin his work. As soon as the agent will begin his work, the committee will approach other circles of the Lutheran Church to procure the necessary means."

### **St. Louis Lutheran Secondary School, Mo.**

As most readers of this newspaper probably know, an institution has existed here since 1867 under the name contained in the title, which has the purpose of giving such boys, who have already enjoyed instruction in a community school, a further education and thus thoroughly preparing them to take up any profession in life. The subjects taught are: Religion, German, English, Latin, World History, Geography, Natural History, Physics (Natural Science), Arithmetic and Algebra (Numeracy and Literacy), Bookkeeping, Writing and Drawing. As a condition of admission, the applicant must be able to read and write German and English and, as far as arithmetic is concerned, must be familiar with the four species (i.e. the first four types of arithmetic, addition, subtraction, multiplication and division). The goal set is to be achieved through a two-year course of instruction. Latin is included among the subjects to be taught, especially for those boys who wish to prepare themselves for entry into a Latin school, so that other pupils are exempted from taking part in this instruction at the request of their parents. Above all, care is taken to awaken, maintain and strengthen a truly Christian sense in the pupils. Pupils from other countries are accommodated in Christian families or in a private boarding house where they are not exposed to harmful influences.

This citizen school for boys is followed by one for girls. The subjects in which they receive instruction are: English, German, geography, history, arithmetic, writing, drawing and female handicrafts.

Tuition for boys is \$40.00, for girls, who have a shorter school term, \$20.00 annually, and the same is payable in advance. Board and lodging may be procured for \$12.00 to \$14.00 per month.

The institution was founded by a society consisting of members of the local Lutheran congregation, has been maintained by the same (with not insignificant sacrifices of subsidies) and supervised by a board of directors chosen by it.

The present male and female teachers are: Mr. A. C. Burgdorf, director of the entire institution, Mr. A. L. Gräbner, Mrs. Ada Kasler and Miss Anna Freund.

The undersigned can hereby testify with a joyful conscience that our "Höhere Bürgerschule" is at present in such a flourishing condition as never before. May many parents take advantage of this wonderful opportunity to provide their children with a spiritual education, while at the same time keeping them under the daily influence of the precious Word of God during the most important time of their development. Here they can make a capital of investment on permissible, and in addition eternal interest, almost on no other occasion! -

This announcement is made herewith because after Easter again the first admission date in the year, while the second is set for September 1.

A detailed report concerning the institution in pamphlet form has just been handed over to the press; as soon as it is ready, two copies will be sent to each of our preachers for the members of the congregation to read. From this the readers will be able to gain an exact insight into the condition of the institution in every respect.

Parents and other persons who wish to entrust boys or girls to our institution are requested to report this verbally or in writing to Mr. Director A. C. Burgdorf (No. 1816 Fulton Str., St. Louis, Mo.), who is also prepared to send the printed detailed report free of charge to all who request it.

C. F. W. Walther, Chairman of the Management Committee.

## Annual report on the Lutheran hospital, orphanage and asylum in and near St. Louis.

Through the receipts for the many contributions to the charitable institutions mentioned in the heading, especially to the orphanage, which were repeatedly read in the "Lutheran" during the past year, everyone has probably already learned that these institutions continue to exist and enjoy heartfelt participation and divine blessing. Who should not have wondered, when reading about the rich gifts, about the special care of our God for these charitable institutions? - Unauthorized means of exhibitions, lotteries, special dinners, drinking, dancing, and the like, which are now almost universally used to raise money for good causes, are not to be found.

The methods of obtaining support were not used here, but the need was simply presented and a request for support was made, and this was granted willingly and with joy from many sides. The Lord has opened the hearts and hands of His dear Christians. Therefore we cheerfully give Him all the glory!

Apart from the reports and accounts filed below, a few remarks will be welcome to the dear readers.

I. In the hospital we have had several changes of attendants in the past year. Our dear Friday, on account of his weakened health,

was obliged to resign the office of keeper, which he had administered with much love and fidelity, in March, 1872. He moved to Milwaukee, Wisc. to strengthen himself in a much cooler climate; but it pleased the Lord to deliver him already in November of last

year by a blessed death from all evil and to help him out to the heavenly kingdom.

His successor lasted scarcely a quarter of a year in the arduous

service. Since June 7, 1872, a local parishioner with his dear wife, Mr. Th. Schulz, has taken over the service and will gladly carry it out in the future with God's help. There has been no lack of sick people. The number of the same has increased compared to the previous years. The epidemic of smallpox that struck St. Louis caused great distress. Because the hospital is located in the middle of the city, it was especially difficult in the beginning to take in patients suffering from smallpox. The neighborhood eagerly spied on whether there were any sick people in the house. Of course, we

could not and were not allowed to make our house a public hospital for smallpox; but as a private hospital, especially for our fellow believers, it was later also open to such patients, especially when the smallpox first broke out in the hospital. Among the deceased, the following should be noted in particular: 1. the eighty-year-old old man who had found care here as an asylum seeker, then Jakob Hörnlein. He had immigrated to America more than thirty years ago as a persecuted Prussian Lutheran. 2. the dear brother in Christ, Heinrich Koke, who spent his last years as a servant in our local preacher's seminary and came to his death through an old fracture. He passed away in true faith in his Savior. 3) A dear godly student, Georg Rabus from Bavaria, who has certainly entered into eternal bliss. 4. Mrs. Agnes Schmidt from Würzen in Saxony, who was found seriously ill with her two small children in the Mullanphy emigrant house here. One child soon followed the mother, the other has been taken in child's stead by a Christian family of St. Louis. Most of the deceased had already been brought to the hospital as dying, so that not much work could be done on their souls. For young people from our neighboring communities who serve here, the hospital has repeatedly been a desired refuge and home in their cases of illness. Some seriously ill people have also been brought to us from far away to find care and help here.

II. In the orphanage things have gone particularly forward through God's blessing. We have won the theologian Mr. Johannes Walther as principal of our orphanage school for the first class. He took up his office on the last day of April, 1872. There were forty children in his class. Of these, seventeen are orphans, ten boys and seven girls. The other children belong to the Evangelical Lutheran church of the St. Paulus congregation. We have made an agreement with this congregation, in whose district the orphanage is located, that they will receive the second teacher and provide the schoolroom, and we, on the other hand, will receive the first teacher and provide the schoolroom for the first class. We send our



In return, we take the older and better-off children of the 5 men, three of whom do some work in the fields and in the congregation into the first class free of charge. In the first class, inhouse, and a widow who only sews and mends. Together ten addition to instruction in catechism and biblical history, an equal persons.

amount of time was spent on German and English reading, writing Where there is still a lack, the dear friends will see from the and arithmetic, as well as geography, world history, singing and accounts and will well think about remedying it. There should be no drawing. There are now 25 orphans in the second grade, 17 boys debts on charitable institutions, at least no interest-bearing ones. and 8 girls. The number of orphans had come to 54 this year. Since Now the Lord, who has so kindly provided so far, will also continue six half-orphans have been taken away again and a larger boy has to provide and may all gifts of love be amply rewarded.

run away after a shorter stay, all from St. Louis, there are 47 children St. Louis, Mo. in March, 1873.

in the orphanage at the end of the year, namely 18 whole orphans, The Board of Directors for the German Lutheran Hospital, Orphanage and Asylum.

10 boys, 8 girls; 25 half-orphans, namely 15 boys and 10 girls; 4 children from very unhappy parents, namely 2 boys and 2 girls. In the name of the same:

These children come from the following places: from St. Louis and I. F. Bunger.

vicinity, i.e., from Missouri, 16; from Richmond, Virginia, 4; from Little Rock, Ark., 4; from Memphis, Tenn., 2; from Illinois 9, namely, from Belleville 4, Springfield 2, from Centreville 1, from Jacksonville 1, from Proviso 1; from Vincennes, Ind., 2; from New- Orleans 1; from Germany just immigrated 9, all fatherless orphans, of whom 2 fathers died on their arrival in New York. The mothers together with the children were sent here by our emigrant missionary Pastor Keyl.

Because of the many generous gifts for the orphanage, the beginning of a larger stone building could be made, which will subsequently consist of two large wings and have a projection of about 15 feet in the middle, in which middle building the main entrances with the stairs are to be installed, so that one still has a safe way out of both wings in the event of a fire. The wings are so wide that there is a corridor in the middle and living, teaching and sleeping quarters on both sides. Now we have built the eastern wing up to the roof, which costs \$9000.00 without the interior furnishings. It has a ground floor for the kitchen and dining room, then two floors of rooms for the orphan parents, for a teacher and for orphans, and then a mansard roof with many small chambers for individual asylum seekers. Probably the boys will stay in the old house with a few asylum people and the girls will be taken into the new house. Now we probably have room for 80 or more orphans. The dear orphan parents, Pastor Lehmann's, who until now have done the great work alone with the larger girls, can no longer do this in the same way with the increase in population. Especially a female helper, for example a godly still spry widow, who has no children and willingly submits to every housework, or another single woman, who for God's sake gladly wants to serve the orphans, would be very desirable and necessary. It is also asked for such help herewith. A remuneration shall gladly be granted. In a few weeks, God willing, the new house is to be solemnly inaugurated and then an exact description together with the use of the same is to be communicated, perhaps also a picture of the whole house in its former completion.

III Our asylum for old and invalid people has also increased in number. At present there are 4 men in the hospital. Two of them are constantly lying down and two help as much as they can in waiting. In the orphanage are

Annual account of the Lutheran HoS-italS in St. Louis for 1872.			
Intake.			
Balance at last financial statement	\$217	.....	68
By bequest received	\$100	.....	.00
Received from clubs	69.45		
Through regular monthly contributions received	.....	548.35	
The following contributions were received from Ertra			
.....	.....	315.49	
By the inmates have been paid	.....	1146.45	
Total revenue			
\$2179	.....	74	
Revenue and inventory			
\$2397	.....	42	
Issue.			
For repairs, white washing, wallpapering, fire insurance rc	\$139	.....	
.....	.....	.45	
For household appliances	.....	259.00	
For the household	.....	1126.90	
For operation	.....	614.20	
Summader issue			
\$2139	.....	55	
Remains stock			
\$	.....	257.87	
St. Louis, Feb. 17, 1873.			
Issue and inventory			
\$2397	.....	42	
F. W. Schuricht, Kassirer.			
YearS - Account of the Lutheran Orphanage and Asylum at St. LourS from Feb. 9, 1872 to Feb. 14, 1873.			
Intake.			
Charitable gifts through collections, thank-offerings, bequests and other gifts according to the list in the cash book and receipts in .... "Lutheraner" \$			
7797.82			
For feeding some orphans	.....	638.75	
For products sold	.....	144.25	
Non-interest bearing bonds	.....	1525.70	
Total revenue			
\$10106.52			
Cash balance at last annual accounting \$			
225.76			
Total revenue and inventory			
\$10332.28			
Issue.			
For food, clothing, feeding 2c. ..	\$2118.36		
Als Dirnstlohn refuted	.....	50.00	
For furniture	.....	137.12	
For "Haus" and Landgerthschaften	.....	221.70	
For buildings	.....	37.50	
To tuition	.....	24.00	
Teacher's salary for Mr. Rector I. Walther	350.00		
For the new building the up to now due ter			
mine paid	.....	4735.07	
Random expenditure	.....	115.55	
Borrowed funds repaid	.....	725.00	
Sum of the issue			
\$8513	.....	.80	
Remains cash balance			
\$1818	.....	48	
\$18332.28			
The orphanage company still has liabilities:			
for the new building, according to the contract next payable			
\$4473	.....	.13	
to various persons for non-interest bearing bonds			
2585.70			
collectively \$			
7058.83			
Of which the cash balance with			
\$1818	.....	48	
Remaining to be raised			
\$5240	.....	35	
I. M. Estel, Kassirer.			
Report of the family doctor			
of the Lutheran Hospital and Asylum in St. Louis for the year 1872.			
On January 1 there were 4 sick persons under medical treatment, 3 male, 1 female. Newly admitted were 135 males, 12 females; together 147. Of the invalids, over			



grtrrten 1 male. Total number of patients: 152, 139 male, 13 female. Cured were 113, 108 male, 5 female. Unhealed were 11, 8 male, 3 female. Unhealed were discharged 7, 6 male, 1 female. Transferred to other institutions: 3, 2 males, 1 female. Two males escaped. 10 died, 8 males, 2 females. Remaining under treatment on Dec. 31, 1872: 6 sick, 5 male, 1 female. Total number of patients treated 152, namely 139 males, 13 females.

There died: from the first to the 10th year: none; from the 10th to the 20th 1; from the 20th to the 30th 4; from the 30th to the 40th 1; from the 40th to the 50th 1; from the 50th to the 60th 1; from the 60th to the 70th 1; from the 70th to the 80th 0; from the 80th to the 90th 1; from the 90th to the 100 0.

Died the following: 1. Johann Kemper, 20 l. old, au- Missouri, Lutheran, on the 24th of April, of exanthematic fever (measles?). 2nd Agnes Schmidt, 32 l., of Saxony, Lutheran, on the 18th of June, of dropsy of the heart. 3rd Konrad Pfeifer, 47 l., au- St. Gallen, Protestant, June 22, of chronic diarrhea. 4th August Saling, 64 l., of Hesse, Protestant, on August 19, of chronic dysentery. 5th Heinrich Koke, 54 l., of Hanover, Lutheran, August 26, of inflammation of the bowels. 6- Lorenz Tychsen, 25 l., of Holstein, Lutheran, Aug. 27, of intestinal typhoid fever. 7- Hermann Röpke, 20 l., of Prussia, Lutheran, Sept. 8, of meningitis (inflammation of the meninges). 8- Elisabeth Metzger, 23 l., of Earondrlet, Missouri, Lutheran, on Oct. 25, of phthisis. 9- Georg Rabus, 17 l., of Barem, Lutheran, i-tuä. dtivol, on Nov. 29, of pneumonia. 10. Jakob Hörmlin, 82 l., of Prussia, Lutheran, on the 12th of June, of old age. V>. Karl Reiß.

## Church News.

On the second Sunday after Epiphany, January 19, 1873, Pastor W. Zschoche, having been duly "called" by the Lutheran congregation at Atchison and dismissed in peace from his former congregation at Paola, was installed in his new office by the undersigned on behalf of the Reverend Presidium of the Western District. The Lord be his sun and shield, and make him a blessing to many!

M. Meyrr.

Address: Uov. 4V. Tsokoekv,  
Lox 446.

^tskison, Lansas.

After Pastor I. M. Moll had received and accepted a regular call from the Lutheran congregations in Lansing and Jonia, Mich., he was installed in his new office on the 4th Sunday after Epiphany by the undersigned on behalf of the honorable Mr. President I. A. Hügli.

May the Lord make him a blessing to many!

E. C. Georgii, Pastor.

Address: U "v. 4. Li. Lloll,  
Lox 838.

DanuinA,

By God's gracious guidance, the local Immanuel congregation, which had become vacant due to the departure of Pastor G. Reinsch, is now also supplied again. On Sunday Estomihi Mr. Pastor G. Küchle of La Porte, Ind. could be introduced by the undersigned on behalf of the honorable President of the Northern District.

May God bless the dear congregation in La Porte, which has made a difficult sacrifice for the sake of the "Lord"; but let the one who has now been introduced be a teacher "adorned with much glory" here too!

Milwaukee, March 10, 1873.

Eh. H. Löber.

Address: Uvv. (4. Lusoöls,

1122 öorcukircn 8t. Llilvaukss, 4Vvis.

On Sunday Oculi last, Rev. I. Strikter, who, with the consent of his former congregation at Peru, Ind. accepted a call from the Lutheran congregation at Proviso, Eook County, Ill, was appointed there by me, assisted de- Hm. Past. Th. Gotsch by order of Hrn. Praeses Pastor Franke'- introduced. Mr. Past. Gotsch preached with reference to 2 Tim. 2, 3-6.

May the Lord in mercy confess the dear Pastor Strikter and his work now also again in the new field of work of the same!

C. A. T. Sellr.

## Church dedications.

(Delayed.)

On January 12, 1873, the new church of the Immanuel-- congregation of the Rev. K. L. Moll, in Detroit, Michigan, was dedicated to the service of the Triune God.

It had become necessary to build a new, large church because of the large increase in the congregation since 1866, as the old frame church could no longer accommodate all the people who came to hear the Word of God. The new church is 112 feet long, counting the tower and altar niche, and 48 feet wide, a handsome building; I. Ch. Kammeyer, of Adrian, Mich. built it. A steeple 140 feet high towers far above the surrounding houses.



At 9 o'clock in the morning the congregation gathered once more in the old church, where Rev. Markworth of Wyandotte gave the farewell address, and now they moved into the new splendid house of worship, which soon filled up, especially as several neighboring congregations had come to the celebration. Here Mr. Past. Böling spoke the consecration prayer. The consecration sermon was held by Praeses Hügli. In the afternoon Pastor Crull preached in English and in the evening Pastor Halboth in German. The singing was accompanied by a new organ built by van Dinier from Detroit.

Emil Dankworth.'

After a long yearning, we too in western Kansas can once again report a church dedication to dear Lutheran readers. The "first" Sunday in Lent was the desired day for the Lutheran congregation of St. John's in Alma, Wabaunsre Countv, Kansas, on which they could consecrate their little church to the service of the Triune God. After the dedicatory prayer by the undersigned, Rev. G. Schaaf, of Clarks Creek, preached the sermon on Matt. 21:42, from which he showed "the glorious edifice of the church of JESUS CHRIST," namely, (1) the firm and immovable foundation on which it is built; (2) the means by which it is built. The Holy Communion was then celebrated, and the first service closed. In the afternoon the undersigned preached on Offeub. 21:3, the subject of which was: Our built little church a tabernacle and dwelling place of God. He showed 1. that it was such; 2. for what purpose it was such.

The faithful God also fulfilled our desire in that he gave us favorable weather on this day and the little church was crowded. May he continue to bless his dear church and congregation, so that from here his honor may spread, his kingdom expand, and children may be born to him like the dew from the dawn!

At the same time, I would like to express my heartfelt thanks on behalf of my congregation to those who have given us gifts of love. The Lord will not leave His promise (Matth. 25, 40.) unfulfilled. H. C. Senne.

## The Western District of the Missouri Synod, Ohio and other states

will, God willing, hold its meetings this year at Schaumburg, Ills. from the 7th to the 14th of May.

The pastors are requested to bring their parochial reports with them or to send them in on time.

From 10 a.m. Tuesday, May 6, cars will be ready at the Palatine station of the North-Western Rail Noad to pick up Synod guests. The first train will leave Chicago about 9 o'clock in the morning at the North-Wrstern Council! Roab Depot, at the corner of Kinzie and Canal streets.

All who intend to attend the meetings are hereby requested to report in good time to the local pastor, Mr. Pastor H. Schmidt. C. S. Kleppisch, Secretary.

## **Astronomical conversation on the infallibility of the Copernican solar system. By J. C. W. L. St. Louis, Mo. 1873.**

A little book with the above title has just come out of our synodal printing office. Although it is small - only 26 pages in the format of "Lehre und Wehre" - it is a grain of gold in the latest literature, which unfortunately is mostly a pile of rubbish.

As is well known, the newer astronomers or stargazers maintain that the Copernican system, according to which the earth revolves around the sun, has thoroughly refuted and overthrown the Bible, according to which the sun revolves around the earth; and yet these gentlemen demand that Christians now believe as firmly in the Copernican system as they did before in the Bible religion. For, they say, he who does not belong to the astronomers of profession has no right to judge of what they teach; it is therefore a true disgrace that there are still men who are not astronomers of profession like themselves, and who nevertheless do not want to believe everything they say. The people of the world now generally let themselves be put out to pasture by these powerful pronouncements and banning bulls of the astronomical popes who want to be infallible; in order not to fall under the stargazer's spell and in order to be considered enlightened, they repeat everything in blind charcoal-burning faith what those "infallible" popes say to them. They patiently admit that they understand nothing of astronomy and therefore cannot judge about it, but that, if they are to be thought clever, they must close their eyes finely and only believe firmly. But it is different with Christians. As firmly as they believe in their God, they are hard-believing about human opinions; they want to be convinced by irrefutable reasons, otherwise they will not believe.

But how little cause have Christians to believe the Copernican system to be so infallible as Mr. Astronomers

and those who want to be enlightened regard it, this shows the little writing with the above title. The author had the happy thought to catechize the O., on the 19th of April, and will hold its meetings on the 21st, 22nd, and 8th astronomers, or rather to examine them and, since they are difficult to get of April. them to answer, to get their answer from their own writings. Then it becomes evident that the gentlemen themselves have already had to admit in clear the Sunday, Horn and Crämer on the Epistle, Horst on a free text. Their words that the certainty and security of their system is simply nothing, that substitutes are: Pastors Sallmann, Rupprecht, Lothmann, Mees, Husmann. I. Rupprecht. they themselves do not believe in it and only demand belief in their infallibility from the uninitiated. Read the scripture, and you will soon convince yourself that this is really so. The author has only asked the questions, the answer is taken word for word from the writings of the gentlemen astronomers themselves, and the exact place is indicated where the given answer is found. The Buffalo Specialconference will assemble, God willing, from noon of the 22nd to noon of the 24th of April at the home of the undersigned in Tonawanda. L. Frese.

Whoever is interested in true enlightenment on the subject of the new solar system should read the booklet and will find full satisfaction. The book costs 15 cents stiff paperback and can be obtained from our general agent, Mr. Barthel.

Correction.

The sermon by Mr. Pastor Bey er (published by L. Volkening here) shown in the previous number costs 50 Cent\$ a dozen, not 40 Et\$. as erroneously stated.

Conferenz - Ads.

The St. Louis one-day conference will meet on the 15th of April, instead of the 2nd. E. D. C. Evil.

The Concordia - Conference will meet, God willing, according to resolution, 44.00, I. M. M. Moll 4-2.00, E. G. C. Markworth 4'2.00, Präger 44.00, F. Wesemann 4'2.00, F. Jske 44.00, A. Ch. Bauer 43.00, A. E. Winter 41.00, A. Henkel 44.00, E. L. Wuggazer 44.00, W. Hndtloff 44.00, F. A. Ahner 48.00, E. Aulich 4'4.00. Collecte der St. Johannis-Gem. in Frazer 44.32, on Ad. Heisner's wedding collected 43.25. From Rev. Sievers' congreg. in Frankenlust 4'20.00. Past. Markworth's Gem. in Caledonia 4'2.36, at Schroeder's Corner 42.66, at Rat River 41.08, at Almond 71 Cts. From Past. A. Ch. Bauer's comm. on Sandy Creek 45.60, by Past. Hörnicke of N. N. 45.00, by N. N. at Trostville, Mich. For emeritus preachers and teachers: Don Past. Hattstädt Congregation in Monroe 47.00.

The Southern Michigan Pastoral Conference will meet, God willing, on April 22 and 23 in Monroe at the home of Mr. Rev. Hattstädt, not in Wyandotte. E. Dankworth.

The Grand Rapids Specialconference will meet, God willing, on the 29th and 30th of April at the home of the Rev. Crull in Grand Napids. Task: Dispositions on Epistle and Gospel on the feast day of Philippi and Jacobi. Nik. Sorget, secretary.

The Fort Wayne Preachers' and Teachers' Conference will meet, God willing, at Fort Wayne on Tuesday, April 15, being Easter Tuesday, and will hold its sessions from that day in the afternoon until Friday, April 18, at noon.

The subjects of the hearing are outside the ordinary:  
1) A work on the connection of the doctrine of justification with the other articles of Christian doctrine.  
2) Theses on the doctrine of the symbolic books of good works.  
To preach: Pastor Heinrichs on one of the pericopes of the third day of Easter, and Pastor Bundenthal on the first part of the sixth chapter of the Catechism. Their substitutes are: Pastors Heintz and Schumm. - Holy Communion will be held on the first evening of the Conference.  
A. Krafft, Secretary.

The Leavenworth Specialconference will meet, God willing, on Tuesday and Wednesday after Easter at the home of Rev. Meyer in Leavenworth. W. Zschoche.

The Western Kansas Specialconference will assemble, God willing, at the home of Rev. H. Wesche in Humboldt, Kansas, from the 18th to the 21st of April. C. H. Lüker, Secretary.

The Baltimore Districts Conference will meet, v. v., the full week after Easter, from the 22nd to the 24th of April, at the residence of Mr. Rev. C. Stücken, in Baltimore.

The subjects of the negotiations are:  
1. the doctrine of Christ's ascension into hell;  
2. the doctrine of Christian liberty with special reference to rifle clubs, life insurance, picnics, etc;  
3. the pastor in his study;  
4. a catechesis.  
Each member of the conference is to bring a short (written) exegesis of the Bible passage assigned to him.  
L. Lochner, Secretary.

The Cincinnati General Pastors' and Teachers' Conference will, God willing, hold its sessions in Cincinnati from the 17th to the 21st of April. Those members and guests who intend to attend should notify the Dnstor loei, R. H. Biedermann, 552 Rare Str., in writing in good time. E. Sitzmann, Secretary.

**Received in the treasury of the Northern District:**  
For Synodal Debt Redemption: From Rev. F. Schneider's congregation in Conrord 4-5.00.  
For poor students in Fort Wayne: Don of Jm- manuels parish in Cedarburgh 44.25. From Grand Rapids, Mich. by H. C. 4-5.00, by G. H. 42.00.  
To the hospital at St. Louis: Collecte at the funeral of I. G. Beißler at Frankenlust 47.75. From M. Förster there 4'2.00. Past. K. L. Schulze's congregation at Prairie Mount 43.25. From the women's association of the congregation at Tandy Creek 43.00.  
To the college household in St. Louis: from Past. F. Schneider's congregation at Concord 43.00.  
On the Hermannsburg Mission: From Rev. Werfel- mann's congregation in Milwaukee 43.46. Rev. Spehr's congreg. in Sheboygan 4'5 00. Mrs. M. D. in Horicon 42.00. Past. Buechele'S Gem. in Grafton 44.31.  
On the emigrant mission in Baltimore: HochzeitS- Collecte in Past. Bernthal's parish 43.25.  
To the Widow's Fund: From the Revs: Fuerbringer 41.00, E. Multanowski 44.00, I. M. M. Moll 4-2.00, E. G. C. Markworth 4'2.00, Präger 44.00, F. Wesemann 4'2.00, F. Jske 44.00, A. Ch. Bauer 43.00, A. E. Winter 41.00, A. Henkel 44.00, E. L. Wuggazer 44.00, W. Hndtloff 44.00, F. A. Ahner 48.00, E. Aulich 4'4.00. Collecte der St. Johannis-Gem. in Frazer 44.32, on Ad. Heisner's wedding collected 43.25. From Rev. Sievers' congreg. in Frankenlust 4'20.00. Past. Markworth's Gem. in Caledonia 4'2.36, at Schroeder's Corner 42.66, at Rat River 41.08, at Almond 71 Cts. From Past. A. Ch. Bauer's comm. on Sandy Creek 45.60, by Past. Hörnicke of N. N. 45.00, by N. N. at Trostville, Mich. For emeritus preachers and teachers: Don Past. Hattstädt Congregation in Monroe 47.00.  
On the heathen mission in Leipzig: From Past. Lifts Gem. in Town Sherman 47.50. Collecte in Sebewaing, Mich. 42.32. From Past. Schmidt's Gem. iu Saginaw City 412.1D. Past. Sievers' Gem. in Frankenlust, 424.50. M. Förster, 41.00. M. Beisser, 41310. Reuter, 42.00. Christmas offering of school children in Bay City, 415.00. From Past. G. F. Loßner's school children 90 Cts. From the Gem. at Frankenmuth, Mich. 426.76. past. Spehr's Gem. in Sheboygan 45.00.  
For the needy in Persia: Don Past. Hattstädt Gem. in Monroe 4'6-00.  
To the Orphanage at St. LouiS: Don Bodendörfer at Cedarburgh 4'1.00. From Frankenlust: by M. Förster 41.00, F. Zill 41.00, WeddingS-Collecte at C. Müller 4'15.19. From Immanuels-Gemcinde at Milwaukee 416.85. Past. Ruff's congreg. in St. Clair 47.25. from Nehmeyer 42.00. past. Lemkc's Gem. in Manistee 417.23. Past. I. F. Muller in Amelith 41.50, whose parish 4'13 50, of whose children 42.06, of the school children there 44.94. Past. F. Schneider in Concord 41-00. I. Jäger in Milwaukee 41.00. Collected at Karl Lübke'S wedding in Freistadt 43.35.  
For Pastor Krause in Minnesota: Don Past. I. L. Daib 42.00.  
For teacher Dörfler: From Past. K. F. Schulze's congregation at Prairie Mount 45.00. Past. Rrnnicke's Gem. 419.00.  
For Georg Häffner: By Past. Präger 45.00. High time Collector with Mr. Besmniann in Kirchhain 47.39.  
For Job. Villagers in Addison: From the Women's Club at Sandy Creek 42.50.  
For the building of the church in Stevens Point: Wedding collection at Joh. Klug in Freistadt 413.09. By Past. F. Lochner collected in missionary hours 4'6-50.  
For poor students in Addison: Kindtauf-Collecte at F. Rockstroh 41-00, at G. Schillmg 4'1.50. HochzeitS-Collecte at F. Hinhe in Sebewaing 4'2.55. From Past. Schumann's Gem. in Freistadt 46.00.  
For inner mission: Through Past. Crull, collected in mission hours, 416.00. Don Past. BernthalS Gem. in Rich- ville 46.10. Funeral.Collecte at A. Trammcl in Frankenlust 45.54. Don Past. LoßnerS Gem. in Richland Cmtre, Wis. 44.70. mission collecte at Past. Lochner's congreg. in Milwaukee 45.06.  
On the emigrant mission in New York: Don Past. Ruff's congregation at St. Clair, 44.80. Past. Schulze's congregation at Courtland, Minn. 410.00. Past. H. Meyer's Gem. on Cedar Creek 45.18. Past. Schumann's Gem. at Freistadt, 411.00. Don Past. Spebr's Gem. 43.50.  
To the orphanage in B oston: 'Don A.Hackbarth 50 Cts. Past. Präger 50 Cts.  
For Past. Brunn's Anstalt: weddingS-Collecte at Frmkc's in Milwaukee 42.00. Don F. K. in Grand Rapids, Mich. 45.00. Past. Sievers' Gem. 412.53. Past. A. E. Wiuter 42.00. Jak. Jäger in Milwaukee 41 00. Past. Buechele'S Gem. in Grafton 47-30, in Town XI. 42.50.  
For teacher salaries: Don Past. LöberS St. Stephen's parish in Milwaukee 4'21.50. Past. Sievers' congregation in Frankenlust 421.00. I. G. Weiß there 42.00. Past. Hattstädt's parish in Monroe 4'11.23. Past. WitterS Gem. in Maple Works 44.00.  
To the synodical treasury: from Past. Werfelmann's congregation in Milwaukee 44.62. Past. Keller's congregation in Mequon 44.50. Past. Roesch's congregation in Cedarburgh 4'6.40. Past. Multanowski

22.00. Past. Crulls Gem. in Grand Rapids, Mich. 216.00, from Past. Wambsganß' upper Immanuels - Gem. 29.70, of lower Jmm. Gem. 27.50. Past. Molls Immanuels-Gem. m Detroit 2'6-88. four collects in the Gem. at Sebewaing, Mich. 223.60. from Past. Sievers' Gem. in Frankenlust: Kindtauf-Collecten at Selle 22.00, at M. Neumeyer 23.16, at Reiß 21.58, Hauswrih-Collecten at A. Pfund 21.66, at Selle 22.55, from Andr. Götz 21.00, bequest of Aug. Götz 22.28, Collecte be: emer kleine Conferenz 21.37, Collecte bei I. C. Schmidts Begräbniß 25 34, bequest of A. Grammel 225.50, wedding-Coll. bei Sebald 210.00, bei Luckhard 23.20, church coll. at First Advent 217.78, at Christmas 216.39. From Rev. Allwardt's congreg. at Crystal Lake 28.50, at Newton 24.50, at Neshkoro 23.61, at Harris 23.65. From H. Thalacker 21.00. G. Lippcrt 50 Cts. C. Beck 21.00. Past. Daib 21.25. whose comm. at Oshkosh 29.33. Past. HLMrickr 21.00. Whose congreg. in Wttson 23.35. Immanuels - congreg. in Milwaukee 27.40. Past. Ruff's congregation at St. Clair 26.50. Rev. Präger 21.00. Whose congreg. in Town Milwaukee 23.47, in Granville 24.57. congreg. in Frankenmuth, Mich. 229.70. Past. E. Dankworth's St. Paul's comm. 212.00. Past. A. Ch. Bauer's comm. on Tandy Creek 26.66. Past. Schumann's congreg. at Freistadt 214.00. Past. A. E. Winter 22.00. Past. A. Henkel 21.00. whose congregation at Burr Oak 23.00. Past. Wuggazer 21.00. Rev. Link's congregation in Lebanon 213.00. Rev. I. I. Hoffmann's Gem. m Sheboygan Falls 27.21, in Plymouth 29.05. By Past. Ren mcke 21.00. whose gem. in Town Morrison 27.85. Past. E. Aulich 2100. past. Böling's Gem. in Waldenburg 217.00.

For the building fund: From Past. List 22.00. From some members of his congregation 27.00. Collecte of St. John's congregation at Frazer, Mich. 210.29. Past. Moll's congregation at Detroit, 27.73. Past. Bernthal's Gem. at Richville, 25.50. From Past. Sirvers' Gem. of Ammon 21.50, I. G. Arnold 21.00, I. M. Arnold 21.00, G. A. Bauer 21.00, Seb. Bauer 21.00, I. C. Bauer 23.00, Beißer 21.00, Bachenlander 25 Cts, Frau Bachhaqr 50 Cts, Eichhorn 21.00, Elbingrr 15 Cts, Engelhard 2l.5l)' M. Engerer 22.25, G. L. Enser 50 Cts, I. I. Eschenbacher 21.00, Fischer 21.50, F. Förster 25 Cts, Mich. Förster 21.50, A. Götz 25.00, I. A. Götz 50 Cts, M. Götz 50 Cts, G. Gehringer 50 Cts, L. Gehringer 21.00, A. Grammel 21.00, Mrs. Schmidt 50 Cts, Grimm 50 Cts, Hachtel 22.00, Hecht 22.00, Heitzig 21.00, Helmreich 21.50, Jttnr sen. 21.50, Keith 21.00, Kernstock 21.00, Kesemeyer 22.50, B. Koch 21.00, H. Koch 50 Cts., Kolb 21.00, Mrs. Schneider 20 Cts, Lang 21.00, List 21.M, Leinberger 24.00, Mrs. Lederag 2'1.00, Mackensen 21.00, Möller 25 Cts, E. Müller 75 Cts, I. Neumeyer 22.00, Chr. Neumeyer 21-00, M. Neumeyer 21.00, Pfcister 25 Cts, A. Pfund 21.00, P. Pfund 50 Cts, Johanna Quinte! 10 Cts., Reuter 21.00, I. G. Noth I k. 21.50, Schindler 21.00, I. Schmidt 21-00, Schlieker 21.00, I. I. Schwab 21.00, M. Schwab 23.00, Sebald -DI.OO, B. Staudacher 22.00, G. Staudacher 24.00, I. P. Stewer 21.00, Vogel 25 CtS., Voß 23.00, Walther 45 Cts, L. Wegener 50 CtS., W Wegener 22.50, Weggel 50 Cts, White 22.00, Wuerth 22.00, Zeilinger 2l.M, Ziegler 21.50, F. Zill 21.00. Past. Aulich's Gem. at Howards Grove 25.80. Past. C. Markworth 21.00. Whose Gem. at Wolf River 210.14, to Fremont Noad 22.50, In Weyauwega 22.47, in Caledonia 111 Cts. Past. F. Schneider's Gem. in Concord 25.00. From Past. Schumann's Gem. in Freistadt to enlarge the college at Fort Wayne 275.05. From A. Henkel's Gem. in Burr Oak 2'3-00. C. H. Sprengeler's Gem. in Earver 28.25. Milwaukee, March 1, 1873. C. Eissfeldt, Cassirer.

To the college maintenance fund: from the parish in New York 211.00. parish in Alleghany 25.00 for Fort Wayne. To the Boston Orphanage: From Stuckert's Children in Baltimore 22.00. For poor students: 1) in St. Louis: from Ed. Felder 210.00; 2) in Addison: from the Martinsville comm. 213.00; 3) for Magenscn: from E. Grube 22.00, from C. Otto 22.00 ; 4) for Kröning: from the Martinsville comm. 220.00, from C. Stürner 50 Cts.; 5) for Låwen: from the Bergholz comm. 23.84, collected at Nubbert's wedding 21-23, collected at Schulmeister's wedding 23.57. Correction.

In the receipt for love offerings for the Castle Garden Mission in No. 3 of the current volume of the "Lutheran", a receipt was given for 27.00 from "Past. MeiserS" Berggemeinte receipt; but it should read Past. Michaels Berggemeinde. Likewise, for poor students through Pastor Michael, a Kindtauf collerte was sent in to Lehning from 21-65 and was carried on by me, but, it seems, forgotten in the receipt. New York, March 1, 1873. I. Birkner, Cassirer.

Castle Garden Mission.

The receipt for these contributions will appear, for the sake of greater completeness, only after the return of Pastor Keyl from Germany.

Nn" A*rl. dm t. Mi,i <878,		I. Birkner.
Report of the Treasurer of the Preachers' and Teachers' Widowers' and Waiseu Funds on receipts and expenditures from Jan. 1, 1872 to Jan. 1, 1873.		
Intake.		
By Mr Kassirer Birkner:		
Contributions.....	2	93.86
Gifts.....		36.39
	-----	2 130.25
By Mr Kassirer Eißfeldt: Contributions ....		
Gifts .....	2265.60	
	194.83	
By Mr Kassirer Grahl: Contributions.....	-----	2 460.43
Gifts .....		
	2 19.25	
By Mr Kassirer Kunz: Contributions .....	312.71	
Gifts .....	-----	2 331.96
By Mr. Kassirer Gotsch: Contributions.....		
Gifts .....	2264.35	
	58.15 - 2	322.50
Miscellaneous revenue .....	H417.35	
Stock according to previous statement ...	223.96	
	-----	2 641.31
Total revenue Expenditure	.....	2 277.49
		<u>2 402.06</u>
		22566.00
		<u>22220.50</u>

Remains current balance2 ..... 345.50

Postscript. All members of the Society are requested to send in their contribution (24.00) soon. - Mr. I. Birkner is Kassirer of the eastern, Mr. Pastor I. G. Kunz is Kassirer of the middle, Mr. teacher O. Gotsch is Kassirer of the western and Mr. C. Eißfeldt is Kassirer of the northern district. St. Louis, in March, 1873. E. D. C. Böse, d. Z. allgemeiner Kassirer.

Received for housekeeping in school teachers' seminary at Addison, Ill.

From the township of Addison: From H. Neuhaus 4 sacks of potatoes, 2 s. of corn, 2 s. of oats. H. Plagge 4 p. wheat, 2 p. oats. Wm. Rabe 6 s. apples. H. Fiene, Jr. 2 p. apples, 2 pieces bacon. D. Kruse 4 p. potatoes. G. Rittmüller 3 p. potatoes. B. Wilken 2 p. potatoes. F. Graue 100 lbs. flour, 1Z p. apples. D. Kornhaaß 3 p. oats, 1 p. potatoes, 1 p. apples, 3 p. grain. F. Precht 2 p. oats, 1 p. grain. L. Hahne 1 p. oats, 3 p. grain. Joachim Thiemann 1 p. oats, 1 p. potatoes, 1 p. turnips. H. Kücker 1 p. potatoes. Ch. Tonne 2 p. oats, 1 p. grain. F. Andermann 1 p. oats. F. Tonne 1 p. oats, 1 p. grain, 1 p. potatoes. H. Heidorn 2 p. potatoes, 1 turnip, 1 piece of ^rpeck. Ad. Buchholz 1 p. oats, 1 p. grain. F. Bartling 1 p. oats, 2 p. grain. H. Heuer 4 p. oats, 4 p. grain, 2 p. wheat, and 2 hogs (300 pounds). Bro. Eickhoff 1 p. apples, 1 p. grain, 13 cabbages. Ch. Wiegert 1 p. oats, 1 p. coru, 1 p. turnips. Wittwe F^ommling 2 p. oats, 2 p. corn, 6 cabbages. F. Liepitz 1 ls. Corn, 1 p. potatoes, 6 cabbages. D. Wühler 1 p. oats, 1 t-s. Grain. F. Oehlerking 1 s. haft?, 2 s. grain, 1 Ävtück bacon. F. Tonne, Jr. 1 p. oats, 1 p. grain, 1Z p. turnips, 1 peck beans, 1 roll butter. I. Hagenow 1 <L>. Oats, 1 p. cor'. 11 cabbages. F. Pollworth 21.00. I. Kühlmann 3 p. potatoes, 2 p. corn, 2 p. oats, 7 cabbages. F. Kühlmann 2 p. potatoes, 2 p. oats, 3 p. corn, 1 p. rye, 1 p. turnips. Wm. Heuer 4 p. wheat, 4 p. oats, 4 p. grain, 3 p. potatoes, 1 p. cabbage, 28 lbs. butter. H. Oehlerking 5 p. potatoes, 2 p. grain, 2 p. oats, 5 rolls of butter. Bro. White 2 p. potatoes, 2s. Oats, 1Z peck of beans, 4 p. potatoes, 7 lbs. lard, 1 p. rye. Bro. Luehrs 4 p. oats, 2 p. grain, 1 pc. bacon, 1 peck pearl barley. F. Kücker 2 p. potatoes. From Harlem, Ill: From G. Amling 3 p. grain, 2 p. wheat, 5 rolls butter. From Schaumburg, Ill: From Whitsuntide 1 p. wheat, 2 grains, 2 p. oats, 2 p. potatoes, 2 p. apples, 3 p. turnips, 2 p. cabbage, 1 piece of bacon. H. Becker 1 quart beef, 2 Ä' potatoes, 1 S. wheat, 1 S. cabbage, Z Bush. Beans. From Rodenberg, Ill: From Aug. Meyer 1 p. flour.

Entered the caste of the Eastern District:

To the synodical treasury: from the Jobannisburg congregation 27.14. Eden congregation 28.00. from Rev. Michael 21.00. from Tonawanda congregation 22.40. from Bergholz congregation 24.05. from Cambria congregation 27.00. from North East congregation 26.35. from Olean congregation 27.00. from M. Geuder 25.00. from Alleghanp congregation 26.00. from College Point congregation 210.75. from St. Andrew's congregation in Buffalo 27.50. from Rev. Grossberger 22.50. From the congreg. in Wolcottsville 27.41. congreg. in Rich. mond 210.00. Trinity congreg. in Buffalo 244.66. congreg. in New Rochelle 210.00. congreg. in Port Richmond 230.10. congreg. in Williamsburg 210.25.

To the College. Building in Fort Wayne: From the congreg. in Eden 220.00. Past. Michael's Mountain Parish 27.54. From Zion's Parish in PittSburg 27.00. Trinity Parish in Buffalo 220.00.

To the Widow's Fund: from Rev. Michael 24.00. Collected at C. Spoth's birthday party 23.10, on A. Spoth's birthday party 23.00.

To the orphanage near St. Louis: From Rev. Michael 22.00. W. Wendt 22.00. From the congreg. at Wolcottsville 212.20. From Ed. Felder 25.00. M. Mönch 23.00. P. Seuel 22.00.

To the Hospital at St. Lou.iS: By Ed. Fields 25.00.

On the emigrant mission in Baltimore: From the congregation in Wolcottsville 22.50. From the Zion congregation in Boston 210.00. From the congregation in Williamsburg 210.00.

For the proseminar in Steeden: From the church in Eden 216.04. Gem. in Olean 24.00. From Ed. Felder 210.00.

For teacher salaries: From St. Paul's Parish, Baltimore 234.00.

On the heathen mission: From Father Brauer's little son in Buffalo 21.00. From the congregation in Olean 22.57. From the congregation in Alleghany 21-77. From the Sunday students of Mr. Past. Hiller 22.70. From the congreg. in Rorbury 212.54. From the Zion congreg. in Boston 210.00. From the Zion congreg. in Pittsburg 210.00 for Leipzig, 210.00 for Hermannsburg. From Ed. Felder 210.00. From the East Boston congreg. 2'5.00 for Hermannsburg. From St. Paul's Congregational Church, Baltimore 231.00.

For inner mission: From I. G. Wiedemann 21.00. From the Richmond congregation 25.00. Port Richmond congregation 242.22.

For Pastor Ruhland: By A. Dohrmann 2'3.00.

On the building of churches in Big Rapids: from Sanct Pauls congreg. in Baltimore 220.35.



H. Meusching 1 p. wheat, 2 p. oats, 4 p. grain, 40 **lbs.** beef, 8 lbs. butter. H. Hinze 1 hog (140 pounds), 6 rolls of butter, 2 p. oats, 1 p. grain.

From Dun ton, Ill: From H. Kraft 80 lbs. of beef. Don of the parish there 1 ounce of grain. From H. Sieburg 1 quarter of beef.

From Niles, Ill: From the parish there 1 cartload of grain.

From Mattson, Ill: From the congregation of Mr. Past. Pissel 2 boxes of meat, 1 hog (90 lbs.), 1 box of butter, 1 S.g dried apples, Z S. beans, 50 Bush. Potatoes and

From St. John's parish at Trete, Ill: 75 lbs. of butter, 150 lbs. of meat, 14 pieces of sausage, 6 hams, 2 p. of flour, 1 p. of wheat, 1 bush, dried apples, 1 barrel and 1 bag of beans, 1 box of corn, and \$32.00.

By Mr Kassirr E. Roschke: \$31.23 and \$11.00.

By Mr. Wald, teacher, in Wyandotte, Mich.: \$ By himself \$2.00. By the congregation \$6.41.

From the congregation of Mr. Pastor Wambsaanß: 110 lbs. of butter.

Don Mr A. Heinicke in St. Louis: Kitchen shop M worth \$30.00.

By Mr Kassirr I. Birkner: \$16.20.

' From M. Hölscher at Elmhurst, Ill: 30 lbs. of butter. ' From Elk Grove, Ill:

From Ch. Jltén 2 p. grain, 1 p.

Wheat, 2 p. oats, 2 hams. From H. Jlike 1 hog (100 lbs.), 1 p. grain, 2 p. oats, 2 l. Potatoes, 1 p. of wetzn".

From Bro. Thiepe, 3 p. potatoes, 1 p. wheat.

Addison, Ill, March 12, 1873.

H. Gehrke.

With heartfelt thanksgiving to God and the benevolent givers, I attest to the receipt of the following additional gifts of love:

By Mr. Past. H. G. Crämer \$20.57. By Mr. Past. Sitz- ! mann \$18.40. By Mr. Past. Karl Frincke \$22.60. By Mr. Past. H. Bremer \$10.50. By Mr. Past. G. A. Müller \$2.00. By Mr. Past. F. Leyhe \$10.00. By Mr. Past. Th. I. Brohm by Mr. Kalbfleisch \$24.00. By Mr. Past. C. H. Lückrr \$7.40. By Mr. Past. P. Weseloh \$1.00. By Mr. Past. H. Loßnrr \$5.00. By Mr. Past. G. Heintz \$8.00. By Mr. I. H. Succop \$5.00. By Mr. Past. H. F. Grupe \$10.25. By Mr. Past. C. Detter \$2.50. By Mr. Past. L. Geyer \$4.25. By Mr. Past. H. Schöneberg \$23.25. By Mr. Past. H. Schlesselmann \$12.25. By Mr. Past. H. W. Wehrs \$12.50. By Mr. Past. H. I. Müller \$5.00. By Mr. Past. F. Bösche \$7.00. By Mr. Past. E. Multanowski \$3.75.

Mrs. Dörfler,

For the college - household at Fort Wayne the following gifts of love have been received by me: From Pastor Evers' church from E. Hackmann 1 quart of meat. From Past. Bundenthal's congregation: from I. Steinau 2 pieces of bacon, Z Bush. Beans, from H. Brackhagen 3 Bush. Wheat, 4 Bush. Oats, 1 sack of potatoes, \$2.00 cash, from Weihe 1 sack of wheat. From Rev. Reichhardt's parish from Ch. Luecke 3 S. grain, 2 S. wheat, 40 lbs. meat. Ans Past. Jor' parish in Logansport 2 barrels of meat, 1 barrel of fat, \$7.00 cash. From Messrs. Heinicke L Co. in St. Louis M dozen coffee cups, 2 dozen soup bowls, 16 dozen plates, 12 dozen glasses, 8Z dozen. Knives and forks, 8 dozen dinner spoons. From the dear women's club in Past. Hochstetter's parish 12 sheets, 9 pairs of pillowcases. From the women's club in Dr. Sicher's parish 5 bust shirts, 3 bed sheets; from C. Rose 2 pairs of stockings, \$2.00 cash. By Mr. Meyer of Zitzmann 2 shoulders. From the women's club at Past. Crull's parish in Grand Rapids 5 sheets, 7 pairs of woolen stockings, 3 quilts, 3 pillow cases.

For poor students: By H. Niemann from the Women's Association of the Pittsburg community for A. Theiß \$9.00. From Mr. Wunderlich and Mr. Kober each \$1.00 for W. Geißler. From the Young Men's and Young Women's Association in Past. Eirich's congregation for E. Peterson \$9.50, from the Women's Association for A. Eirich \$7.00. By B. Gotsch of the Cincinnati Women's Association for F. König \$5.00, for Th. Wichmann \$53.10.

Fort Wayne, Feb. 27, 1873, Ch. Hengerer.

We have received the following gifts of love for our church building: From Mr. Past. Stock's congregation \$15.50. From Mr. Past. Bode's congregation \$14.25. From Zanesville \$18.50. From Past. Schumms township \$22.50. Of the two townships of Mr. Past. Grüber in Harris' Township, O., (?).

We express our "heartfelt" thanks to all these kind donors, as well as to those who have contributed to the building of our church, and wish that God may reward them abundantly for their love. Van Wert, O., February 1873.

On behalf of the Lutheran congregation

G. Grnber, Pastor.

The following monies and receipts have been received by the undersigned for the Wisconsin scholars since the last reckoning: By Rev. Löber from the Women's Association \$10.00. By Rev. Dicke from the Harlanb congregation \$4.35, from the Belle Plaine congregation \$4.00, from himself \$2.00. Through Rev. List: collected at Harvest Festival \$14.00, at Christmas Festival \$11.00. By Past. Markworth collected at LudwtzU Drwss at Mr. F. Radke's wedding \$2.70. By Rev. Ottmann from the congregation at Plymouth \$8.63, from the congregation lu Falls \$6.70. By Rev. Daib of Caledonia parish \$4.35, collected at wedding of Mr. F. Abel \$4.60, by himself \$1.50. By Rev. Mare \$4.35, by himself 65 Cts. Collected by the undersigned at the wedding of Mr. C. Maaß \$6.33.

With this receipt I wish to inform you dear brethren that our treasury is completely empty.

Lebanon, the 25th of Feb. 1873.

Geo. Link.

**In this regard, an insert.**



Year 29.

## Luther flashes.

### 1. Luther and his Lord's Prayer.

("Lieh": Luthers Volksbibliothek, Vol. I, T. Itlt.)

I suck on the Msi-nost-sr \*) like a child, And drink of it and eat like an old man; Can never be full of it quickly. And I love it better than I love my Psalter.

Verily, the right master hath set it:

O pity that such a prayer should rattle Without all devotion so in all the world, And in spite of the high Master so rattled!

Though they pray a thousand years, And many thousands of *Pater noster* yearly, They would yet be glad of no title, And hardly taste a letter of it.

In sum, like God's name and word:

So lives as the greatest martyr on earth The *Pater noster*, all-haunted. And few there be that will use it right!

(Hasta.)

(Sent in by Rev. P. Brand.)

**Are not many congregations to blame for the fact that some of their members still rely for the time of need on the support of secret societies or of other clubs?**

Andreas. What do you say of our neighbor B.? Is it not sad that a man who has hitherto shown such zeal, who has now heard God's word with delight for nearly three years, as it seems, could declare in the church meeting, "The society to which I have now paid eight years, I will not leave. Strike out my name."

John. Well, what can I say! I hope dear B. will come to his senses. It is sad that he let himself be carried away by the excitement to make such a statement. But I think he is sorry this morning that he gave himself the appearance of being so quick to accept pure doctrine.

Andrew. I cannot understand that B. could bring it over his conscience until now, in a society, to which Jews and Gentiles belong, to

\*) Pater noster i.e. Our Father.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. the 15th of April, 1873,

No. 14.

For the first Psalm says, "Blessed is he that walketh not in the way of sinners, nor sitteth in the seat of scoffers." Does not B., as a member of that society, and death. Look, neighbor B. always seemed to me like Philip of call many his brethren who curse Jesus and mock our faith? What old, who was also good at arithmetic. But in the hospital we all lie ill keeps him at his society? Hast thou not heard? He will not leave at last.

the society, "to which he has now 'paid eight years.'" Here is the Andreas. That's probably true. I can imagine that B., with his knot. Judas also betrayed his Lord for thirty pieces of silver. I had large family and meager earnings, thinks with worry about such to tell B. this in the meeting.

Johannes. Come, my good Andrew. You have done it very insufficient. But should he not also have a little trust in his brothers, badly and were the cause of the fire in B.'s room. Your word would in addition to the belief that the ravens would have to provide for have been in place as a testimony, if B. had already made the him rather than that the Lord would abandon and neglect him? They conscious sad declaration. But so it was you who painted the devil would, if it depended on it, certainly do more voluntarily than such on the wall, for B. cried, "They compare me with Judas? Strike out a company would do forced and unwillingly. B. should remember my name" 2c.

Andreas. Well, I will admit this. I lack the proper wisdom to admonish. The comparison with Judas was out of place. But you won't deny that the B. is about the silver pieces. In the eight years people boast that they are bound by a bond of love. They do not he has put many a dollar into his company's coffers, and after the care if someone who has contributed his money to their coffers year meeting he has carried quite a bit into the inn (but that has been after year starves to death. If they find any reason to withdraw their over for two years) - if he lets himself be struck off, his beautiful support, they will be quick to do so. In such a case we would look money is thrown out. more closely and take into account the real need.

John. Yes, unfortunately, money is the chief lure by which John. Here you touch on a point that has long been close to my especially the poor are drawn into such societies and kept therein, heart. The Christian Church should not allow itself to be robbed of while the well-to-do may often be more concerned with honor or the the glory of its members standing by one another in adversity and gratification of their curiosity in entering into secret associations, death by societies that are bound together not by faith and love but by self-interest. The good Lord has assigned to every Christian his convert himself to Christ without realizing at once that he really no lodge. He is called into it by the Holy Spirit. From it he may also longer belongs to those whom he formerly called his brethren; or expect bodily support.

such a one does not consider that he must put up with the commands of those whose service he puts up with, e. g. in colorful dishonest reasons, because they think it's an institution where you religious orders. or such a one does not consider that he must put can get something to eat if you have to!

up with the orders of those whose service he has put up with, e. g. John. Beware! Unfortunately, there are some unfaithful fellows to help to bury honestly the corpse of an insolent scoffer or of an who are not driven by the Holy Spirit, but by their belly to join a Epicurean sow in the colourful garb of the order, because the same church. one was a "brother"; - or he has not strength enough to get rid of himself all at once and to bear the disgrace of Christ, which, for instance, is connected with his treading on the ouch.



The Lord usually reveals such soon. Their mischief is written in 2 harder than it is for the wealthy, who are urged on by the love of Thess. 3:10-12: "If any man will not work, neither shall he eat.... Christ, to give. Nor is it at all said that thou shalt receive all the poor But unto such we command and exhort by our Lord Jesus Christ, in the congregation. You could end up like the rich young man.

that they work quietly, and eat their own bread." - Nevertheless, I Andreas. You've talked yourself into a frenzy. Yes, I did. I maintain that every Christian, if he falls into poverty through no deserved that whorehouse. I didn't want to talk about me. You fault of his own, can expect bodily support from his congregation know that I like to give, and that I can say... loachimsthaler out! But and church with more right than a lodge brother can expect from think how many burdens a community has to bear. Above all, we his society, since the church of Christ is obligated to take care of must see to it that the church and school are maintained.

all its members in poverty, sickness, death, and so on. Study John. My dearest Andrew, do you still consider the maintenance diligently the booklet, "The Right Form of a Local Evangelical of church and school as a kind of charity? Finally, you even Lutheran Congregation Independent of the State." It contains on calculate for me how much it costs in your family. Just leave the all sides the most excellent instructions for the organization of expenses necessary for the community's budget out of it. congregational life in accordance with the Word of God, and so it Otherwise, of course, the needy will never be thought of, since says there, among other things, on page 38: "Thirdly, the some think they have already done a superfluous good work, congregation must see to it that all its members are also well if he gives his contribution for the preservation of the preacher and provided for in earthly matters, that they do not lack the necessary teacher. Many grumble when their school, the noble planting necessities of life, nor are they abandoned in any distress." The garden of the church, does not maintain itself, and would much proofs and quotations, in general all that is shown in the register rather deliver up the tender branches of the church's vine to the under the title "Poor," only read through them once this evening knife of unbelieving teachers than to grieve and tear the root of and think about it, what is the point? - You will convince yourself avarice from their hearts. How often must church leaders look that we as a congregation should and could do more than lodges upon themselves as impudent beggars and support societies. let them, after their occupation, collect with much trouble the deserved wages of those who work on the community.

Andrew. But in all the world, there it is dangerous to join a church, especially if you have some money, - the poor can risk it already. Andreas. That's just what I wanted to say. \*) What will become of it when we have to maintain so many poor families as well? Then there will be no end to the collecting, and at last people will give nothing. I think we should not make the support of the needy a matter for the community. That would be too great a burden, and what is more, we have a poor relief fund -

Johannes. Andreas! That's how your old man thinks and talks. Is the money you have yours? Read Acts. 4:32: "Now the multitude of them that believed were of one heart and of one soul: neither said any of them of his goods that they were his." Thine is only that which thou givest unto the Lord. Thus thought that rich merchant who was asked by his king how much money he had. The merchant answered, It would not amount to much over 1000 fl. When the king thought that the merchant was joking, he said: "For God's sake I have given 1000 fl. to the poor, and I consider these to be my own, for no one can take them from me. My other goods are subject to the will of the king, to the hands of thieves, and to the accidents of fortune,-these I cannot recognize for mine." Ambrose called the poor his "treasurers and stewards." With great zeal he took care of the captive brethren; did not refrain from

John. - from the not yet A family could receive support for two months.

Andrew. Now then the poor may ask their well-to-do brethren for a loan in time of need.

John. In most cases, they'd go down badly. How many are there today that will lend to a poor man for God's sake? Who lends to a poor brother, with whom the capital stands uncertain, and from whom one is ashamed to take interest? Our rich know better how to use their money, with some notable exceptions. They give a mite into God's treasury and bless their souls. They need their thousands quite necessarily for the ever-new enlargement of their goods.

Andreas. Lending is one thing, of course. I notice in myself how difficult it is to be obedient to Christ's word "lend, since you hope for nothing" here and there. But it is much easier with the other: "Give to him that asketh thee" -

John. - if only there were not behind it "and turn not away from him that would borrow from thee."

Andrew. Well, I mean, he who is poor need not be ashamed to ask his brethren for alms.

Johannes. I am of a different opinion. A Christian church should not let it come to that point that its members are forced to beg. Let us take the bible and open 5 Mos.

He did not stop at encouraging the churches to ransom as many prisoners as possible, but he himself placed himself at the head of this work of mercy. Not esteeming any sacrifice too dear, where it applied to the practice of love, by which the Lord wants to recognize his own, he first had all the gold and silver church vessels intended for common use melted down, and finally also the sacred vessels. And when he was blasphemed by the Arians about this, he said: "It is the most powerful tinder of mercy if we have compassion on the misfortune and misery of others, help as much as we can, even often more than we can.... What good is it to hold on to that which helps us nothing? The Church does not possess gold in order to keep it, but in order to help the needy." That pious deacon Laurentius looked upon the poor handed over to him for care as "golden vessels, the treasures of the Church." - And consider also the word, "It is more blessed to give than to receive." To the right poor, taking becomes much

\*) Unfortunately, the families of teachers and preachers are often seen as poor people in the community to whom one gives alms.

15:4: "There shall no beggar be among you: for the Lord shall bless thee in the land which the Lord thy God shall give thee to inherit. The poor were commanded to the special care of the congregation of God in the Old Covenant. No Israelite was allowed to lend to another at interest. 5 Mos. 23, 19; 2 Mos. 22, 25; 3 Mos. 25, 36. To refuse a poor man a loan, because the seventh year was approaching, in which all debts were to be cancelled (5 Mos. 15, 1. ff.), the Lord calls v. 9. belial pieces. (Now many do not even pay their poor brethren, because they do not want to take interest. O evil pieces! -Neh. 15, 1 -13. we find an example of complete cancellation of debts and restitution of the usury taken. According to Deut. 14, 28. 29. especially the poor should have a part in the sacrificial meals. From all of this it is clear that not only the individual members of God's people were commanded to be charitable to the poor, as in Is. 58:7, Prov. 14:31, etc., but that Israel as a people, as a congregation of the Lord, should take care of every member with love and protect them from impoverishment.

Andreas. Quite right. However, you will not prove to me that this can be applied to the church of the New Testament. We are no longer under the law! What do we care about the commandments that were given to the Jews for their civil and religious life? Prove to me from the New Testament that, according to God's will, the care of the poor should be a matter for the church.

John. It always hurts me when people try to do away with the precious Old Testament word of God with such evangelical-sounding phrases. In this way one will learn to mock the seriousness of God, with which he punished Israel for everything unholy. Examine whether that which seems to you in this case inapplicable to the New Testament Church is not already required in the holy ten commandments. But let us take the New Testament at hand. We will leave aside the passages in which individual Christians are commanded to do charity as a work of faith. Read with me Rom. 15:26; 1 Cor. 16:1 ff; 2 Cor. 8:1 ff; 9:1 ff. Here you see how St. Paul makes the care of the poor a matter for the church in the Christian churches of Antioch and Corinth, in Macedonia, Achaia and Galatia, how he wants certain funds to be set up so that the gifts are ready for the time when needy brethren, here even outside of their own church, are to share in the benefit.

Andrew. Is it necessary to have a treasury in order to carry out charitable work in a community? One can organize collections as soon as an emergency arises.

John. A Christian congregation is free, however, to fulfill its duty of caring for all its members and brothers in heartfelt love in one way or another. But why do we not take the apostolic Christians, especially the first church at Jerusalem, which certainly had a fund for the poor, as a model and learn from them how we can best practice orderly charity? Read 2 Cor. 9, 4. 5. St. Paul knows very well that where giving is to be done quickly, the need is often not sufficiently controlled, therefore he says: "to prepare this blessing promised beforehand, that it may be prepared, so that it may be a blessing and not a stinginess."

Andreas. How do you think we could attack the matter in our community?



John. Above all, it should become clear among us that the care of all members in sickness and death, the charity towards widows and orphans, should be a matter for the congregation according to the will of the Lord. It is necessary that our pastor should diligently sharpen the consciences in this matter according to the example of St. Paul, Gal. 2:10: "Only that we remember the poor, which I also have been diligent to do." Every member of the congregation should consider himself obliged to contribute faithfully in the manner to be arranged by the congregation according to its circumstances. I like it very much that the congregation in N. has its poor relief workers collect the members' gifts monthly and has given them precise instructions to ask everywhere, even if they often go empty-handed. In doing so, they find where there is need. For a man does not have to be lying on his beggar's sack if the help of his brothers comes to him. Often a family man, who otherwise has his livelihood, perhaps a little house, is plunged into momentary distress by hard strokes of misfortune, so that a support, which he may regard as a loan, helps him over the challenge, when, for instance, a brother of the lodge whispers to him, "How well you could have it if you were one of us. Why then do not your brethren of the church help you, that you may provide bread for your children, or bury your dead?" -

Andreas. Of course, I haven't thought about it that way yet. We could, if only all were willing, bring about a fund with the necessary means. If some withdraw, then the others will do all the more. Perhaps someone will be driven by the love of Christ to make a bequest for such a fund. How would it be if we said: each one should give according to his ability?

Johannes. Very well. Only the question will be, who should estimate the assets of the individual?

Andreas. I don't mean it like that. St. Paul says that "everyone should be willing according to what he has, not according to what he does not have. There are always many who do too little according to their means. A wealthy brother gave only 50 cents the other day for a purpose to which, in my opinion, he should have given H5,00.

John. Leave that to his conscience. Perhaps the good Lord, without your knowing it, has awakened his heart to show his love actively in another matter. You also give more or less according to your Christian freedom, depending on whether the need seems more urgent here or there, or whether you are particularly interested in a particular case. If only one did not always want to look at the other when giving! In taking, no one asks whether the neighbor is also so richly provided for. "Let every man examine his own work, and then shall he glory in himself, and not in another." Gal. 6:4: He who always contends that other men do not do enough, not only sins against the eighth commandment, but is also in danger, as far as his own person is concerned, of falling into wicked self-deception. Foolish comparison with others blinds one, and leads to overestimation of one's own person and one's own actions.

Andreas. Well, thank you. In any case, you have convinced me that we as a congregation must recognize the care of all our members as our duty. The Lord will help us to shape our congregational life in an evangelical spirit, so that none of our members can claim, even with a semblance of truth, that they need those who are outside.

John. Just one more word before you go. I cannot recommend the booklet "Die rechte Gestalt" to you enough. It is truly not only written for preachers, but should be read diligently by every Christian, so that he or she may see where there is still a lack in his or her congregation, and perhaps give cause for such and such a thing to be discussed in the congregational meetings according to the guidance of this model. See, here it says K 34:

"The church should also provide food, clothing, housing and all other necessities for the poor, widows, orphans, the elderly, and the infirm, who cannot provide for themselves, nor have relatives who are especially responsible for them. 2 Thess. 3, 11. 12.: For me for many years, and both the advantages and disadvantages of we hear that some of you walk disorderly, and are profligate. But the matter, as well as the reasons for and against such a to such we command and exhort by our Lord Jesus Christ, that separation, are well known to me, Since the advantages and they work quietly, and eat their own bread. 1 Tim. 5, 16: "If any believer have widows, let him provide for them, and let not the church be burdened; that they which are widows may have plenty." urged to warn against all unauthorized, hasty and uncalled-for (1 John 3:17, Matt. 25:35, 36, 40, 42, 43, 45, Jac. 1:27.); also in separation, and to warn in general against all desire for separation the case of special calamities, fire, famine, robbery, 2c. the church and against the spirit that views the decline of our venerable should take care of those who are in need, 2 Cor. 8, 13, 14: -This is not done in order that others may have rest and you may have tribulation, but that it may be the same. Let your abundance minister to their want for this time, that their exuberance also may minister to your want hereafter, and let it be done in like manner, Rom. 12:15: 'Rejoice with the glad, and weep with those who weep.' 1 Cor. 12, 26.: -And if one member suffer, all the members lead with it; and if one member be kept glorious, all the members rejoice with it'; so that no brother or sister may be tempted, to the dishonour of the gospel, to appeal to the mercy of those who are without, or even to join with them in secret societies, which have for their figurehead the purpose of support. 1 Thess. 4:11, 12: 'Strive to be quiet, and to do your own work, working with your own hands, as we commanded you, that ye may walk uprightly toward them which are without, and have no need of them.'"

(Sent in by Pastor Brunn in Steeden.)

## Ueber die bairische Landeskirche.

In the "Lutheraner" No. 9 of this year, letters from Bavaria are printed, which describe the corrupt conditions of the Bavarian regional church and refer to the separation from the same. The fear that here in Germany, where the "Lutheran" is also read by many, the printing of these letters might be interpreted in such a way as if the Missouri Synod in America were happy to promote any separation and were pleased with the tearing apart of German regional churches, prompts me to make a brief discussion of the Bavarian conditions, the inclusion of which in the "Lutheran" should dispel the mistrust of German readers. Certainly, however, the purpose of these lines of mine is not to whitewash and cover up the appalling conditions of German regional churches, or to blunt the Christian conscience that is crying out against them. I have long and publicly enough testified in my missionary journal against the flagrant sins of public toleration of false doctrines, of the misuse of the Bible, and of the use of the word of God.

I am more aware of the lack of use of the holy office of the keys, of the lack of almost all church and communion discipline in our German regional churches, than that I could be accused of not knowing how to appreciate and assess the weight of these sins and thus the ruin of our regional churches. But it is precisely because I am so well acquainted with these deep damages of German national churches, because I myself have spent the greater part of my life in the separated Lutheran Church of Germany since 1846, and thus the question of separation has been so much discussed and considered by me and in the ecclesiastical circles surrounding the church and Christianity and preserves in them the remnants of Christian morality and Christian consciousness; indeed, we all still live today from the delicious treasures of pure doctrine that were once brought to light by the great theologians of German Lutheran churches. In view of the lamentable fall and the existing ruins of our German national churches, no other attitude and position of heart is appropriate than that of Jeremiah on the ruins of Jerusalem. Those who do not know and have this Jeremiah's spirit, but only think they must blindly strike out with a club at the ruin of our national churches, I do not consider capable from the outset of having a say in the separation question.

The Bavarian letters in "Lutheraner" No. 9 describe the existing corrupt conditions of the Landeskirchentum. Let us gladly and duly acknowledge from what hard-pressed conscience these 'descriptions may have flowed. But they do not bring anything essentially new. If we go back a few decades, the actual condition of our Lutheran Church was far worse than it is now, when many things have improved and the Word of God is once again resounding from hundreds of pulpits. What actual unbelief and rationalism prevailed 40 to 50 years ago in almost all churches and schools throughout Germany, what morally reprehensible things could be reported from the lives of many preachers, from the activities of many parsonages, how many disgraceful, unjust and unchristian rescripts and ordinances of German church regiments could be recorded! For the remembrance of such things we would hardly need those Bavarian letters. It must not be left unmentioned, however, that just the Bavarian Landeskirche at the present time has quite essential advantages over other German Lutheran Landeskirchen. Apart from the large number of faithful pastors who preach the Word of God in Bavaria (more or less purely, of course, according to the ecclesiastical conditions of our time), the Bavarian Regional Church has the great advantage that in recent times it has received an excellent, faithful Lutheran Agenda, while the Lutheran catechism is in use in all Lutheran congregations in Bavaria, and finally the new Bavarian hymnal is also one of the best regional church hymnals. Also the

The Bavarian Lutheran Church Regiment is the only one in our time to draw. It is also undeniable that at the beginning of this century, that has offered the State Ministry its dismissal if it resisted the removal of the Protestant-unifying pastor Illing. Of course, I do not mean to say that the Baden Church Regiment is now sufficiently administering its ecclesiastical guardianship; rather, I am convinced that all of our German church regiments are greatly lacking and sinning in this respect. But one must not fail to recognize that in the apostasy of our entire time, the church regiments alone cannot banish the spirit of the times, but rather their hands are often tied by the circumstances of the times. Thus, a few years ago, a high-ranking negation official from Munich, Herr v. T., reported to me that Oberconsistorialpräsident v. Harleß had told him that it was often impossible for the church regiment to help the damage to the church, but that it was very much appreciated when pastors tried to exercise their office as confessionally as they were able in their circumstances. Indeed, there are many examples to be cited that in Bavaria Lutheran pastors have not been hindered by their church regiment in the exercise of discipline, in the expulsion of unrighteous people from their altars. Many pastors of the Loehse school of thought already give evidence of this.

In answering the question of separation, a strict distinction has been made, and I believe rightly so, between the existing de facto ecclesiastical condition, which is based only on the unlawful actions of individuals and authorities, and the legal status of the church. Only in the dissolution of this legal status of the church (as has recently occurred, for example, in Saxony through the introduction of the new Gelöbnißformel) has one seen a real justification for separation. In the other case, one has to testify, to fight, to persevere; on the basis of existing ecclesiastical law, one has to complain against false teachings and demand their elimination, but in such a way that one personally abstains from all participation in false teachings and the administration of the sacraments. That the latter is in many cases, of course, often infinitely difficult, and connected with the most painful personal sacrifices and privations, is certainly true. But this is the fault of the last sorrowful evil times in which we live, and no one may hastily escape from the cross laid upon him. (One cannot misjudge here the difference between free church and national church conditions. In a free church, by its very nature, the difference between factual conditions and the ecclesiastical legal status can never be so far apart as in a national church, where all ecclesiastical orders are supported by the authority of the sovereign and the state. In the free church, therefore, the appeal to the congregation and the synod in all cases brings the final ecclesiastical decision quickly and surely; in national churches, where congregational assemblies and synods are lacking, or where they are finely entitled to a decision in many cases, the means and ways are lacking to effectively comply with the biblical "tell it to the congregation" and to bring an ecclesiastical complaint to a final decision. This is the origin of the often so serious conflicts of conscience, where often no other way out is left than emigration from the fatherland, if God does not directly untie the knot by his guidance).

However, attempts have now been made to question the legal status of the Bavarian Landeskirche as a Lutheran church.

to draw. It is also undeniable that at the beginning of this century, in the dark rationalist times, the Bavarian state laws spoke of a "Protestant congregation," to which the Reformed also belonged; in fact, Lutheran and Reformed confessions were completely mixed in Bavaria at that time. But this has changed again, as far as ecclesiastical law is concerned. The Reformed member of the High Consistory was again removed, completely separate Lutheran and Reformed ecclesiastical synods were introduced in Bavaria, examinations, ordination and introduction of preachers were again assigned to each denomination independently, Lutheran agendas and hymnals were introduced for the Lutheran congregations of Bavaria, etc. - Furthermore, one refers to the Bavarian ordination formula as one that is completely equal to the new Saxon formula of consecration. But against this it is to be objected, 1. that the Bavarian ordination formula was not enacted, as the Saxon formula was, as a notorious concession to the liberal spirit of the age at its own public request, and that therefore what the Concordia formula, Article 10, says of the middle things, which are introduced by enemies with the expressed intention of suppressing the pure doctrine, and therefore are absolutely not to be tolerated, does not apply to it. And if 2. the Bavarian ordination formula commits to the "revealed teachings of the gospel" according to the Lutheran confession, then this is in itself still something far different from the Saxon formula, which only wants "the gospel of Christ" to be preached. The former formula, after all, quite expressly demands "biblical doctrine"; the latter leaves room and freedom for every rationalistic concept of "gospel." - Finally, the Bavarian letters in the "Lutheran" speak much of the Instruction and Church Order, to which all Bavarian pastors would be bound. Now it is certainly possible that these contain much that is wrong. I do not know them; but to swear to what is obviously sinful will hardly be demanded in Bavaria, otherwise so many pious men there would certainly not do it; but what is wrong, inappropriate, ambiguous in the church order must certainly be set right according to the guideline of the Lutheran confession, inasmuch as this always has precedence over the external order. In the case of a contradiction between the two, therefore, every Lutheran preacher can confidently place himself with his conscience upon the ecclesiastical confession and claim its rights. \*) Individual things, such as the transfer of certain rights of the local congregations and pastors to the consistories (e.g. in the exercise of the binding key), about which one complains now in Bavaria, already existed in good old Lutheran times.

For the reasons given here, I cannot acknowledge the separation of Pastor Hörger in Memmingen as justified. Pastors Hein of Wiesbaden, Ruhland of Dresden, along with my dear assistant pastor Pastor Eikmeier, with whom I discussed this matter in detail here in Steeden in August of last year, completely agreed with my judgment. We were also united in the conviction that Pastor Hörger's entire ecclesiastical appearance could not be absolved of a brusque, inflexible and overbearing nature. Proof of this is already provided by Hörger's writing

\*) This, of course, can only be done if one does not allow himself to be expressly committed to it, for he could not do this, but in addition place himself on the Lutheran confession, in order thus to reconcile the commitment he has entered into with his conscience.

D. R.

for the justification of further separation, in which he appears in a manner against the Memmingen pastors of the regional church, which also received the partial approval of our dear Professor Walther in "Lehre und Wehre" (Doctrine and Wehre) of his time, certainly only because he did not know the persons and circumstances more closely. As is well known, Hörger was dismissed from his office in the Bavarian regional church after only a few months in office because of his church discipline. It is certainly to be acknowledged here what obstacles the practice of discipline finds in our regional churches (although some faithful pastors practice it), but according to the account of our Bavarian friends, Hörger is said to have acted in such a law-abiding and stormy manner that the intervention of the church regiment was certainly completely unjustified. \*) Nevertheless, after Hörger aroused a powerful opposition in his congregation against him, the church regiment is said to have offered him only a transfer elsewhere instead of the dismissal, which Hörger, however, refused and insisted on the execution of his begun disciplinary proceedings. In view of such accusations by public rumor, Hörger, merely on the basis of an appointment as pastor, which was made to him by seven female persons in Memmingen, should not demand recognition of his ecclesiastical position there, until his dismissal from the regional church and his subsequent appointment to the sacred office have been investigated and examined by competent ecclesiastical judges.

Steeden.

Brunn, Pastor.

## **To the ecclesiastical chronicle.**

### **I. America.**

Since Pastor Hörlein had stated in the Iowa Church Gazette as his consolation against us that there were opponents of our doctrine and way of fighting in the Missouri Synod itself, who were "still the quiet ones in the country," a dear member of our Synod sent us an article against Mr. Pastor Hörlein's "punitive speech" concerning this matter, so that at least he would not be counted among such "quiet ones in the country. Hörlein's "punitive speech" in order that he at least would not be counted among such "quiet ones in the land. However, since we have replied to Mr. Past. Hörlein, we suppress the otherwise excellent counter-article. We will only take the liberty of informing our readers of the following. In the "Lutheraner" of August 15, 1871, we reprimanded Mr. Past. Hörlein that he, as pastor, "in addition to all kinds of books, also offers writing materials: pencils, steel pens, pen holders, writing paper, writing notebooks, books bound in cardboard with writing paper, folio, for account books," etc., as being in stock with him "at cheap prices" for sale in his "church bulletin," and we reminded him that "the Christian church has always rejected that a church servant should at the same time engage in trade, especially with things such as those mentioned." How did Pastor Hörlein respond to this rebuke, which was certainly a Christian one? He answered in his "Kirchenblatt," as our sender again brings to our remembrance, as follows: "Lutheran: Must be angry with me!!! Now console yourself - others are annoyed with you! The-

\*) Since our dear Brunn himself says here only that it "should" be so, this matter must necessarily be regarded as still undecided, just as dear Brunn quite correctly makes the recognition or non-recognition of the ecclesiastical position dependent only on the failure of an investigation and examination to be made by competent ecclesiastical judges.



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now it tickles my left knee and itches my right elbow, and I smoke my pipe in peace of mind!" - Thus Mr. Past. Härlein himself ridiculed our Christian rebuke, and now that we are ridiculing the fact that he is slanderously inflicting atrocious heresies on us, he is holding a punitive rebuke against us, as against something about which his and every Christian's Christian feeling must be outraged in the deepest way! Dear reader, do you know by what German word such a proceeding is called? W. [Walther]

About polemics, that is, about arguing against false teachers and doctrines, Mr. Past. Brobst writes in his "Zeitschrift" of March 29: "I am decidedly against the bitter, personal attacks in theological and ecclesiastical discussions, because they are against God's Word and Luther's explanation of the eighth commandment, and because, according to my conviction, they do more harm than good. If Pastor Brobst means to say that it is wrong to fight against false doctrine and teachers in bitterness and spitefulness against persons, that it must rather be done according to the old principle: "The friend of the person, the enemy of the cause!" then every true Christian, and we too, certainly agree with this from the bottom of our hearts. But if, as we do not wish to suppose, it should be said that it is "against God's Word and Luther's explanation of the eighth commandment" to tell "bitter" truths to one who cherishes false doctrine and publicly defends it or imputes it to others, and to attack not only his doctrine but also his person, this would be such a monstrous perversion of the Word of God and of our great Catechism that it would be necessary to illustrate this perversion in its true form. - Mr. Past. Brobst adds to the words quoted: "If one cannot respect an opponent, it is better not to enter into a discussion of important questions with him." A strange principle! At least neither the prophets and apostles nor the Lord Himself followed it, and if this principle had been followed, would there have been a Lutheran church reformation? - In the number shown, a Mr. K. expresses the suspicion that the declaration we made some time ago concerning the German Landeskirchen "must involve a contradiction with our own conception of the church." We can only advise Mr. K., if it is not to be too "personal," to first study the doctrine of the church a little more thoroughly before he comes to light with such assumptions. It is impossible for us to serve anyone who once tugs at us in an essay with detailed counter-articles. W.

[Walther]

The "Evangelical Fellowship" or the so-called "Albrecht people" see the preacher seminaries that now find their way in as the establishment of the kingdom in Israel. Thus a co-worker writes in the "Christlicher Botschafter" of 26. March: "Since the spirit of the times is also trying to assert itself in our Evangelical Fellowship, and a few years ago we began to speak out and to emphasize the direction and opinion that it would now be both timely for us, as well as beneficial and useful for the work of the Lord among us, if our preachers also received instruction and training in theological schools and were preparing themselves in order to be able to administer the sacred office with more human and scholastic wisdom, and in order to be able to present themselves in a more educated style and color before the

But since it is also obvious and known to us and to those around He consulted with God in the matter and set up that human us that the pioneers and founders of our work, as a rule, did not institution for them according to God's instructions; for the gracious believe that theological education could play a beneficial role in the God let Israel have their way in this and also guided them under an work of conversion and sanctification among us, but rather claimed institution that was not his choice, and which he apparently only that such schools were a hindrance to the cause of God among us admitted and gave them counsel and instruction in, so that his and were dangerous and harmful to us - yes, Yes, in the beginning name and his honor would not perish in Israel. If this institution is they freely and openly declared themselves against the preacher now at our door, let us try to deal with it according to divine school system, which is why many of our old and otherwise so instruction, and it will therefore enjoy divine blessing. The dear willing to make sacrifices members now feel aggrieved and people do not seem to consider that their first significant successes offended, not without reason and cause, when they are asked to took place at a time when all confessions were on a lower level of support this cause with money and goods, and when they see that education as far as their preachers were concerned. W.

efforts are being made to introduce the preacher school system, [Walther]

which was previously so strongly rebuked and rejected by us - to That the notorious Kraft-Stoff-Büchner has been offering his establish an institution which was in fact rejected by the "Fathers. monkey-wisdom in St. Louis during the last weeks will have Whoever is not in the clear about this, only talk to our honest old become known to many of our readers through the newspapers. members here in Pennsylvania, who still well remember how our What effect the lectures of the aforementioned have had on his old preachers expressed themselves about the matter: for the peers can be seen, among other things, in a local atheistic-radical cradle of our work stood not 50 miles from my desk. Also, if you newspaper, the "Westliche Post," in whose issue of March 23 there look up our General Conference Book and see what conclusion is a poem under the heading "Unsere Gottheit" ("Our Deity"), in this highest authority of our Society passed and drafted at its which it reads, for example, as follows: "We have been searching meeting in 1847 concerning theological schools, you will at once for gods for thousands of years. By Thee, Thou all-living Sun, we be in the clear. Yes, the above-mentioned circumstance of things pass, like children, heedless of the precious gem. O thou only God, is certainly true and cannot be denied, nor would it be honest to whom we know, whom we behold. Why not pray to it? Why seek want to disguise and conceal it, and since honesty lasts longest, invisible gods? Millennia shall behold Thee, the germ of life, eternal one says it just as freely as it was when, and as it is now. Perhaps love." - So our so-called educated people have happily returned to it is just as well that one wishes now that the "Fathers" had not the old pagan idolatry. And this they call scientific progress! There declared themselves so sternly and so openly against a church again one sees quite clearly where the rejection of Christianity institution which is really capable of doing much good, if it is under leads. When the apostasy began, it was declared that Christianity pious administration and led by men who have God's honor and was to be rejected because it placed man too low, and now that the salvation of men in mind. Of course it is also known that many unbelief has reached its goal, man is declared to be a monkey! a lazy servant has come out of theological schools, many a subject Well, he who denies his God and Creator is worth nothing better has been played into the sacred office which God has never than that God should give him up in his judgment to be counted as approved and which has only brought dishonor to the church. But cattle. There is at any rate a certain truth in this. W.

on the other hand it is equally well known that we have fared no [Walther]

better with our lay ministry, and that the same evil has befallen us here; for with us, too, many a man and youth have been dispatched and sent out, of whom the Lord would never have thought that they should go out, and who have also brought only dishonor and contempt to the work. Here we were already like the others. What shall I say to our people about this state of things, since they are stirring up to found "Biblical Institutes," which title, I think, is only another name for preaching schools? Shall I say that we are in the state of Israel, when they wanted a king, and had rejected the Lord, that he should no longer be their king, but they would have it like other nations? Samuel rebuked them, rebuked their mind, and was grieved at their request, but with God's help he made the best of the state of things and set up a human kingdom for them, because he seemed to see that no other way was open. So now I want to say to us that this is how it is now - there will be no other way open now, there will be theological schools among us. It will be no different, we will want to be like other cooperatives are that have money and property enough and hold preaching schools. So perhaps we will do better than Samuel,

Saloon Keepers and the Church. The "Reformirte Evangelist" of April 2 writes the following: "A reader of our paper asks us whether a man who sells beer and liquor is worthy and capable of holding the office of an elder. To this question we are to answer publicly. We shall be glad to do so. We answer: If the spiritual life of a congregation consists in eating and drinking, and finds its culmination therein, it is, however, the most natural course for it to elect to the highest and most important congregational office a saloon or grocery keeper. For such a man knows best - his business brings such wisdom with it - how the fierce thirst can be relieved in the quickest and safest way. After all, he not only sifts at the spring from which the fire-water for this kind of thunder-sons pours, but he also asked them to be in his power. To make the picture complete and harmonious, however, a thirsty congregation should also have, in addition to a thirst-quenching church council, a preacher who knows at least something about the evaluation of spiritual drinks and can share the wet joys and sorrows with his sheep. For he should be of one mind and spirit with them, and especially with the church council, and should therefore also be of one mind and spirit with them.



strengthen and refresh his spirit. If he can still stand upright like a sentinel us to hope that they will soon follow the dear Saviour in holy candle, while the others lie under the table, because of the baptism and join the congregation of the Lord. Help us to pray weakness of the knees and the stomach, then that is also not to be faithfully that the kingdom of the Lord may increase." In this despised. For there he can best overlook and outnumber his sheep connection the "Messenger of Peace" makes the following remark: and help them up in case of need. We do not see why a preacher "And we want to pray to the Lord that He may ward off the false should not and may not also "hold a saloon," if such is permitted to doctrine of Baptism, which seeks to substitute its vain work of man, an elder. For, with the exception of preaching and the administration the self-chosen washing away, for the work of God in One Holy of the holy sacraments, an elder has quite the same duties as a Baptism. To follow Jesus does not mean to imitate and ape Jesus a preacher, as our Constitution stipulates. For this reason it also says in that which is his Redeemer's office, otherwise we too would that no one should be chosen for this ministry who is not in complete have to allow ourselves to be bodily crucified. To follow Jesus is to communion with the church and devoted to the service of God. He deny oneself, even all one's own prideful and carnal thoughts, and should be a model worthy of imitation in faith and conduct, and to take up one's cross daily, but not to walk along in self-chosen, contribute to the improvement and comfort of the members to the own holiness. "Beware the proud spirits that rise up in power... best of his ability. But what and how one can contribute to the And ever bring forth something new, To counterfeit thy right betterment of the members by keeping a saloon is a mystery that doctrine." - Dear Lutheran brethren in Upper Alsace, let us not we cannot solve. We fear that keeping and running a saloon is more leave our assemblies to run into such, where one complains about likely to worsen than to improve the people. It is a fact that the beer the Babel of rationalism, to immediately get lost in another blind and snappy proprietors are generally not friendly to Christianity and alley of Babel, where so-called community feelings and one's own the Christian Church, but hostile to it, and that they exert all their spirit are placed above the community, which we have in faith in strength to break down the protective walls which, in the form of the one confession of the truth in the written word of God, and Sunday laws, surround the peace of Sunday and Sunday worship. above the Spirit of God, who punishes the world for sin, that they To give the leadership of a Christian congregation to members of believe not in Jesus, who, because the true God, in holy baptism - this "order" is, to put it mildly, to harness the horses behind the cart." against all the height of man's reason, even Baptist! - makes both - Whether this is suitable for a good Christian, which prevents him children and adults blessed."

from being elected as a church elder or leader? We think not! W. A law that is seldom or never obeyed. There is a law in Ohio

Of the Baptists the "Sendbote" of March 26 (the organ of the that all public buildings, especially churches, shall be so constructed German Baptists) says: "When their children are once grown up that the exit from the same shall be an easily accessible and enough to hear and believe, they (the Baptists) are very careful to sufficient one, so that in case of fire those in the building may easily make it yes clear and plain to them, how baptism is 'but bad water.' escape. To these! Finally, the law stipulates that all doors of a public and nothing at all without faith." While we Lutherans, then, meeting place should swing outwards, so that they do not close off according to Luther's Small Catechism, teach that "baptism is not the way out in the event of a rapid rush. This law seems to us to be only bad water, but that the water is set forth in God's a good one. The builders of our churches should obey it. (Col. commandment and connected with God's word," but that "without Kirchenztg.)

God's word the water is bad water and no baptism," while, therefore, Generosity. The "Reformirte Kirchenzeitung" reports: "A colored the Lutherans make baptism dependent on the word of God, the man in Toledo, O., Simon Thomas, whose business is boot Baptists make it dependent on the faith of men. This is quite a polishing, has bought the Lutheran church in Perrysburg, O., and a frightful doctrine, the more frightful because the Baptists have made it a gift to his colored brethren there."

divided the church for the very sake of baptism, and therefore one Women's emancipation. After the "Christian Ambassadors" 68 would think that they would certainly hold the same in high honor. If women are at present practicing as preachers. Recently, Mrs. the Baptists only said that baptism without faith was of no use, that Jennie F. Willing, wife of a Methodist preacher, was again would be quite true, of course; we Lutherans also teach that unanimously recommended to the office of local preacher by the according to God's word; but to say that baptism without man's faith Quarterly Conference at Joliet, Ill. is "bad water," that it is "nothing at all," that is just as atrocious as to assert that the word of God without faith is man's word, yes, nothing at all. O blindness!

W.

## II. foreign countries.

[Walther] In Prussia, highly conscientious and dangerous laws have

The Baptists once again. After we had already written the recently been passed for all church communities, according to above, we read in the "Ev.-Luth. Friedensboten aus Elsaß, which, first of all, all religious societies are not only subject to the Lothringen" of 16 February that a Baptist M. M. from Münster in laws of the state and a legally ordered supervision of the state, but also all those who are appointed to a preaching office must first pass a state examination on the degree of their training and, before taking up their office, must have received the approval of certain state authorities for this. Even the dismissal and ecclesiastical punishment of preachers shall from now on ultimately depend on the decision of the state authorities, so that the state may depose preachers from their office and punish those dismissed from the church against their dismissal.

The church shall also no longer have its freedom in matters of ecclesiastical discipline. In matters of church discipline, too, the church is no longer to have its freedom, and it is even to be regarded as something punishable if it is publicly announced that a person has been banned from the church. It is true that these tyrannical laws were at first given only for the sake of the political agitations of the Romans, but they naturally affect all other Confessions relatives as well. Since in the other states Prussia is usually regarded as a model in such matters, one now looks forward to the saddest ecclesiastical conditions in all of Germany. W. [Walther]

The question of the hymnal in Gera, which the "Lutheran" has already reported on p. 69, has, as the "Reformirte Kirchenzeitung" reports, experienced a brief aftermath. Some preachers wanted to see at least some core hymns included in the new hymnal and requested this. The church council, however, rejected this request because the congregational meeting had decided on the "unchanged" printing. Thus remains the miserable rationalistic work of art. It is strange that there is so much talk in Germany about lay rule, which is supposed to be at home in America, while the preachers in Germany allow themselves to be forced by the laity to do things against their conscience, which a Lutheran preacher in America would never allow himself to be forced to do. Where, then, is the rule of the laity? W.

[Walther]

Saxony. Our dear Brunn writes in his missionary bulletin of January of this year: "The writer of the "Pilgrim from Saxony" does not want to deny the dangerous and confession-unfriendly nature of the new Saxonian formula, but in refutation of Pastor E. he believes that even then there should be no talk of separation, if even the next Saxonian state synod does not change or improve anything in the new formula. Relying on a speech by Superintendent Anacker in Lößnitz, the Pilgrim writer (like so many personally well-meaning Lutherans, even in the Prussian united state church) believes that one must remain in the state church at all costs and persevere in the position given by God to each one, as long as everyone in his office is allowed to faithfully practice the preaching of the gospel and the administration of the holy sacraments according to the Lutheran confession, and thus is not expected to be personally unfaithful or to sin against the Christian conscience. - This point of view, which wants to withdraw, as it were, to his own personal circumstances, has been asserted very often in our time. It is a limited, unchurchlike one, though it deceptively adorns itself with Christian and church loyalty. We could simply say to such a one: "Well, my dear, keep true to God's Word for once and avoid everything that is sin," then you will soon find that no Lutheran Christian or preacher can remain in the Saxon State Church for long without having very personal sin and denial of the Lutheran confession imposed upon him by the new formula of praise. For if the new Saxon formula of confession is really a deliberately indeterminate, ambiguous one, which therefore leaves an open entrance for false doctrine, it follows from this: 1) every Lutheran Christian and pastor in Saxony must from now on recognize all such public false teachers who find entrance and public toleration in Saxony through the new Gelöbnißformel (such as the liberal pastor Sulze of Osnabrück, now in Chemnitz) as his pastors, fellow ministers, and colleagues with whom he stands in ecclesiastical fellowship. But this is sin, because



God's Word in many sayings commands to avoid such false teachers and false believers. 2) If, however, the Saxon regional church has made itself guilty of a denial of the Lutheran confession by introducing the new formula of confession, then it follows that every member of the regional church also participates in this sin; For if the church is in general a community of faith and confession, then I may not publicly adhere to an ecclesiastical community in which false doctrine is legally tolerated, but my conscience obligates me to confess and adhere only to such an ecclesiastical community in which the confession of pure doctrine has sole and proper public validity and authority and is accordingly practiced and administered. 3) The pastors in the Saxon State Church, however, still have in particular on their consciences that the new formula of vows in cases of illness, death or transfer of office does not give them the necessary legal guarantee of having successors or representatives who are faithful to the confession. But it is also sinful for a faithful pastor to deliver his sheep into the hands of wolves, and not rather to exhort them to flee with him into the right sheepfold, where the necessary protection from such danger to the soul and the certain safe pasture of the pure doctrine of the gospel is given to us."

In Rome a religious paper is now being published which bears the title *La Roma evangelica*, that is, The Evangelical Rome. How it may grieve the "infallible" to experience such a thing in his papistical city!

W. [Walther]

An enlightened farmer. When a pastor in Hanover recently spoke to his church council about the fact that, according to the new school laws in the German Empire, only very few hours may be spent on religious instruction, a wealthy farmer declared: "Dat is ganz recht; de Religion bringt og nir in, aber Reknen und Schrieben dat bringt wat in!" Thus reports the Leipzig Allgemeine Luth. Kirchenzeitung of February 28 of this year.

W. [Walther]

What the monkey apostles continue to preach. A certain Häckel, professor in Jena, and fanatical follower of Darwin and his theory of evolution, has also recently written a book, titled: "Natural History of Creation." In this work the author seeks to prove how man descended from apes, but in so doing reveals nothing new. That, however, which is new and deserves notice, is what this ape-man Häckel says of the mode of education of the ancient Spartans. He praises it throughout and recommends it for imitation. The Spartans, as is well known, were a Greek tribe distinguished by crude manners. Thus, for example, it was the custom of the Spartans to have their newborn children examined by a designated official soon after birth to determine whether they were healthy and strong, and thus whether they would be able to serve the state well, especially in war. If a child was found to be weak, it was taken from its parents without further ado and dragged out into the wild rocky mountains of the Taygetos. There it was abandoned and soon devoured by the bloodthirsty predators already waiting. - This abominable, unnatural procedure of the old, heathen Spartans is now praised by this Professor Häckel, who calls it "an excellent example of the artificial improvement of the human race. One should not think it possible that in our day such ghastly talk should take place.

could. But this is nevertheless the case, and Häckel will probably most of the **Germans** live in the southeastern part. In addition, the find approving spirits with his diabolical view, who defend child German Anabaptists (Baptists) have their meeting place in the strangulation as a deed of "humanity" and patriotism. It is good that middle of Harlem and are now working and rooting in the manner the monkey apostles cannot always carry out their follies, of enthusiasts. The second and main reason, however, why the otherwise things would soon go terribly wrong.

E. S. congregation would have liked to move the church and school long ago, was the condition of the school. This is on the ground floor, a

In the Principality of Waldeck the last Lutheran pastors have small, low, gloomy, dull local, most detrimental to the health of the now had to resign. Two are already too old to serve the church children and teachers. Three quarters of the school children are elsewhere, one has gone to Hanover and one to Mecklenburg. from the above-mentioned German quarter, have to make the long Thus the time has come in Germany when one faithful preacher journey every day, have to pass the school of the Anabaptists, who after another must resign his office for the sake of faith and do their utmost to draw the children to themselves, and then sit day conscience. And the people in many places look on calmly, after day in our unfriendly, indeed, unhealthy school.

because they do not even know the wounds that are being inflicted All this has moved the congregation, now that a favorable on them. This should not astonish us, for such phenomena are the opportunity has presented itself, to pass the above resolution in quite natural consequences of the Union. At that time, in 1817, God's name.

politics was brought into the church; today it has made itself the sole mistress, and can leave only so much room for the Lord Christ as the latter does not stand in its way. The church must go through a difficult sifting, but the wheat will now also be separated from the chaff. We do not fear for the church, for it flourishes even more in the cross, as history testifies and God's Word teaches. But we are bitterly sorry for our German people, which is confusing one of its noblest possessions with another and giving away the lentil dish of a very superficial and questionable national conceit. E.

(Wisc. Municipal Gazette)

Heavenly Liqueur. - Since the water from the place of pilgrimage Lourdes in France is shipped far and wide in bottles like that of our fountains of health, a busy head had the obvious idea of putting a liqueur on the market under the name: "The immortal heavenly liqueur of Lourdes, manufactured by Father Felisse", with an illustration of the heavenly apparition and the words: "Our dear Lady of Lourdes, miracle on February 11, 1858. This marvellous liqueur, made with the water of the miraculous spring of Lourdes, etc.". Perhaps the famous liqueur of the Benedictines gave the manufacturer the productive idea. The Bishop of Tarbes, as the owner of the miraculous spring, was very upset about this, declared the liqueur to be a fraud, and forbade water to be drawn from the spring for any liqueur. The jugglery of Lourdes is very welcome to the gentlemen, it must only not be drawn into ridicule, for then it is, as the bishop says, contrary to religion, decency and common sense.

(Münkel.)

Two lots, very conveniently located in the center of Harlem, have already been purchased, and after paying off old debts, the congregation retains about 1000 to 1500 dollars. Now, however, the church and school are to cost 12,000 to 14,000 dollars. They cannot be built cheaper, since labor and building materials are extremely expensive in New York. Where will this money come from? The congregation numbers only a few thirty members. They believe they can raise about the fourth part of the building costs among themselves. But then they would be left with a greater debt burden than they could bear. Therefore, the congregation has commissioned the undersigned to make a request in their name to the dear congregations of our synod, namely, to help them with the building of this church. She makes this request with confidence in the Lord, whose cause is the missionary work in Harlem, and who also promised in 2 Corinthians 9:8: "But God is able to make all grace abound among you, that ye may have full sufficiency in all things, and be rich in all good works."

In the "Fifteenth Synodal Report of the General German Lutheran Synod of Missouri 2c. of 1872" the following words are found at the top of page 62: "Our principle is: Each congregation should provide for itself. A congregation that needs a church and school may build one. We only depart from the principle of not supporting a congregation to build a church, etc., if a congregation must build a church not only for itself, but also for a large nation. The Harlem congregation is in this latter case. Where in our country are there more "large people" than in the city of New York? There are, after all, some 200,000 Germans there, descended with us from one people and from one fatherland, who speak one language with us, but who, alas! have for the most part fallen away from the faith of their fathers, have left the fountain of salvation, the pure Word of God and the unadulterated sacraments, and have now gone into the desert of this world in unholy delusion. Shall we not take care of these spiritually depraved German countrymen, such as are to be found by thousands in the Tenement houses of New York? Shall we not gladly help, as much as we can, that the saving Gospel may be brought to them, when an opportunity is offered to us? Certainly. A splendid opportunity is the present one. The German population of Harlem is already large, is increasing with each passing year, and in the not too distant future will

## A request.

After careful consideration and heartfelt invocation of God, the Lutheran congregation of St. John of the Unaltered Augsburg Confession in Hartem, New York, has decided to sell its former church property and to build a new church and school in another more conveniently located part of Harlem. There were two main reasons which compelled them to finally take this most important step. First, the extremely unfavorable location of the church. This, small and unsightly as it is, lies quite apart in the northwest corner of Harlem, in the American district, while the

this part of New York will be as densely populated as the others. This congregation is the third we have in the city of New York. But while the others are surrounded by opposition churches, ours in Hartem is the only German church (excluding the Anabaptist one). It pretty much holds the field alone. What an excellent opportunity to bring the light of the Word near to many a poor soul who still sits in "darkness and the shadow of death"! May we not hope that now and then a stray sheep may be drawn back again by the voice of the good faithful Shepherd in the preaching of the Gospel? And how many a child learns in school "the Holy Scriptures from infancy, which alone can instruct him unto salvation through faith in Christ Jesus"!

Therefore, dear brethren, "come over and help us." In conclusion, heed the word of God: "Do good to everyone, but most of all to the members of the faith.

May our faithful Lord and Saviour Jesus Christ give His rich blessing of grace for the beginning and continuation of this work for the eternal praise of His name and for the salvation of many immortal souls! Amen.

In the name and on behalf of St. John's Lutheran Parish, Unaltered Augsburg Confession, at Hartem, New York.  
H. W. Diederich.

XL. Any support money should be sent either to the secretary of the municipality:

^lr. 3. 8taIllnau,  
oare o( Ne88rs. ck I'ultvv,  
28 Oedar 8tr, Xe^v Xorlr Oit/

or to Mr. Cassirer of the Eastern District:

Ur. 3. lirlcirer,  
102 >ViIllianr 8tr, Xe^v Xorlr  
place/,

or to the undersigned:

8. oredericlcr,  
Oorroordia  
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^Va/rre, lod.

Church News.

After Pastor Ch. A. Weisel in Liberty, New York, had received a regular appointment from the Lutheran DrrieinigkeitS-Gemeindr at Haverstraw, N. I., and had accepted it with the approval of his former congregation, he was installed in his office by order of the rhrw. Presidium of the "Eastern" District of our Synod on the 24th Sunday after Trinitatis 1872 under the assistance of Pastor St. Keyl by the undersigned. May the Lord Jesus bless the shepherd and the flock!

Lh. I. Weisel.  
Address: Rvv. 66th ^Veisvl,  
Haverstraw, Ulster Oo., V.

Rev. John C. Himmler having received and accepted a call from the Lutheran congregation at Cohocton, was installed in his office by the undersigned on Sunday Judica, by order of Mr. President C. Gross. Jeremiah 15, 19. Acts 10, 33.

A. Ch. Großberger.  
Address: Rev. 3. 0. Himmler,  
OoUooton, Lteuden Oo., ü. X.

Praise God! there are still days of joy in these last, sorrowful times. This the undersigned was privileged to experience yesterday, Sunday, Lent, at St. Peter's Lutheran congregation at Richmond, Macomb Co, Mich, when he ushered into office their newly called preacher, Mr. L. Lohrmann, by order of the Presidency of the Northern District. The Lord Jesus will henceforth, through this His servant, cause the bread of life to break forth among the hungry people of that spiritually desolate and barren region, and will give food that abideth unto life everlasting. Whom should not such gracious, unceasing activity of the dear Lord in his church fill with blessed joy?

F. Böling.  
Address: Uev. 0. Dolir-man",  
Uiclimoriä, Llaeomd Oo., IUicü.

The Western District of the Missouri Synod,  
Ohio and other states

holds, God willing, its sessions this year at Schaumbürg, Ills. from the 7th to the 14th of May.

The pastors are requested to bring their parochial reports with them or to send them in on time.

From 10 a.m. Tuesday, May 6, there will be cars at the Palatine station of the North-Western Rail Road to pick up Synod guests. The first train will leave Chicago at 9 a.m. at the North-Western Rail Road depot, at the corner of Kinzie and Canal streets.

All who intend to attend the meetings are hereby requested to report in time to the local pastor, Mr. Pastor H. Schmidt. C. S. Kleppisch, Secretary.

To the message.

All those intending to travel to Schaumburg for the synod may come from East St. Louis by the St. Louis, Alton <k Chicago or Illinois Central railroad for 410.50 round trip. Those arriving in Chicago by the Illinois Central railroad can get to the Northwestern Rail-Road depot on the Randolph street omnibus line for 5 cents, from which point it will cost 41.05 to continue to Palatine.

Those traveling on the Chicago - Alton Railroad must, upon arrival in Chicago, either walk or hire carriages to reach the Northwestern Rail-Road depot.

Instructions for tickets are available in St. Louis from Messrs. Heinicke <L Berg, 107 Main St., Leonhardt L Schuricht at Saxon Mill, Heinrich Kalbfleisch at St. George Mill.

Conferenz - Ads.

The Buffalo Specialconferrnz will assemble, God willing, from noon of the 22nd to noon of the 24th of April at the undersigned's home in Tonawanda.  
L. Frese.

The Leavenworth Specialconference will assemble I, God willing, on Tuesday and Wednesday after Easter at the home of Rev. Meyer in Leavenworth.  
W. Zschoche.

The Concordia Conference will meet, God willing, at the home of the Rev. F. A. Hrrzberger in Pittsburg, Pa. from the 22nd to the 24th of April. - All brethren are requested to attend.

F. E. Fickeißen, d. Z. Secretär.  
The Southern Michiaan Pastoral Conference gathers ücb. so

God willing, on the 22nd and Asten of April in Monroe at Mr. Past. Hattstädt, not at Wyandotte. E. Dankworth.

The Grand Napids Specialconference will meet, God willing, on the 29th and 30th of April at the home of the Rev. Crull in Grand Rapids.

Task: Dispositions on Epistle and Gospel on the feast day of Philippi and Jacobi.  
Nik. Sögrl, secretary.

Mission Feast and Conference display for Texas.

God willing, the pastors and teachers of our synod in Texas will gather from the third to the eighth of May in the congregation of Pastor Zimmermann for the mission festival and conference. The members of the other congregations who intend to come to the mission feast will be kindly and fraternally received. The railroad station nearest to the Rose Hill is Cypress.

A. D. Greif.

Received:

1. for poor pupils:  
From Rock Island: by G. Scherer, Mrs. Engel and H. Krd'ger 41.00 each, Mr. Strinle, K. Hengstler each 42.00, Jakob Brockmann, W. F. Schröder, Mrs. Dittmann each 50 Cts, Mrs. Wehling25 CtS., Mrs. Heitmann 85 CtS.; likewise for L. Selle of Past. Men- nickr, Mrs. Lothringer, G. Ries 41.00 each. from Aug. Heidorn in Proviso 46.00. from York Centre parish 4'5.87. two ninths of Missivns-Collecte in Proviso 419.08. from Elk Grove parish for Stumme 45.00. from Coopers Grove parish 48.25; from Bro. Werfelmann's children, Mrs. Brnsemann, H. Stelter there 41.00 each, Mr. Meyer 41.50 for Tröller. By teacher Denninger, collected at G. Matches' wedding, 45.10. By Mr. Bade in York Centre, collected at Joh. Haake'S wedding, 45.60. By teacher Schefft, collected at his wedding, 45.50. By teacher Treiber from the Gem. in Manistee, for Lotz. 45.00. By teacher Kriege 42.00. By the same from Mr. Brühn 41.00. By H. D. in Proviso as a thank offering for happy delivery 410.00. By Rev. K. Meyer, from the congregation in Keokuk Junction 420.00. By Rev. I. Horst, for Dablow, by Teachers Augustin, N. N. and I. Guehlstorf 42.00 each, M. Richter 43.85, N. N., T. Dablow, H. Helmcke, W. Meyer, H. Rührter, I. Neese, I. Lemmermann, F. Sievers 41.1 0 each, C. Dablow, A. Webcrt, G. Heydmann, F. Gühlstorf 50 CtS. each, H. Bennitt 30 Cts., M. Richter 25 Cts., N. N. 15 CtS. By Leb- rer Zacharias, at Alb. Suß' wedding collected, 46.00, on W. Scharf's wedding collected, 45.00. By Rev. Schmidt in

Schaumburg from Mrs. C. W. for L. \$5.00. on H. Biesterfeldt" wedding \$5.12. Collected by H. Hinze at Rodenberg \$5.00. Collected by Teacher Gruhl's school children at Liverpool, O., \$3.M. Collected by Teacher Denninger \$1.00. Collected by the same from the Women's Club at Adrian \$10.00. Collected by Treasurer Roschke \$12.00. Collected by Teacher Peters from the mixed singing club of Immanuel's Gem. at Milwaukee for Bro. and Aug. Kringel \$7.00. Collected by Past. F. M. Große from the Young Women's Association at Oak Park \$5.00. From the Young Women's Association at Rock Island 3 bust shirts. By Kn. m Rodenberg from Wittwe Lange 1 bust shirt.

2. to the seminar - budget:

By Past. Wehrs by Mrs. Klipp \$4.00.

God bless the dear givers!

Addison, March 24, 1873.

C. A. T. Selle.

### For the preachers' and teachers' widows' and orphans' kaffr

(Western Districts).

With heartfelt thanks, the undersigned acknowledges the following" submissions during the month of March:

1. contributions:

From Messrs. Pastors: Gcyer, Wagner, Bartling and E. Böse at Kendallville, Ind. each \$4.00, Mr. Pastor G. Löber \$1.00, Mr. Pastor H. Schmidt \$10.00, from Mr. Teacher Cb. H. Brasc \$5.00.

Two. Gifts:

By N. N. \$1.50. By Mr. Past. Baumgart, at the wedding of Mr. Daniel Kraushaar in Warsaw, Ill, collected, 6.35. By Mr. Pastor Böse in St. Louis, collected at the wedding of Mr. Heinrich Wübbold there \$6.35.

Herewith, also with "heartfelt thanks" and in the name and on behalf of the general treasurer of this treasury, Mr. Pastor Böse, the following monies, which had already been sent directly to him, are acknowledged, namely: in the spring of 1872, from Messrs. Böse themselves each \$4.00, from Messrs. Pastors (resp. their congregations) Sapper, Buszin, Zucker and Mr. Teacher Große each \$10.00, Messrs. Past. Baumgart and Mr. Lehrer Barthel each \$8.00, Mr. Präses Bünger \$5.00 and by Mr. Dornfeld in Martins- villc, N, I., \$5.00-, on December 6, 1872 by Mr. Past. Friedrich Sievers \$15.00, by Mr. Past. Ahrendt \$2.00; on 5 Feb. 1873 by Mr. Past. Landgraf \$12.00, by Prof. Crämer and Mr. Past. Tdurner each \$4.00.

St. Louis, in March, 1873.

Oskar Gotsch.

For poor students, Pastor Wagnr's in Chicago received \$35.00 (of which for Stud. Burmester \$10.00) from the worthy Young Men's Association in the community. C. F. W. Walther.

### Support fund for English students.

Receipt. In September 1872: By Willie Schumacher \$2.50, Jeremiah

Wheelwright \$10.00, Nine- hard Schumacher \$3.00, Mr. Alters \$1.00.

Summa \$16.50 In October 1872: By John W. B. Dobler ..... \$20.00.

In November 1872: By 61. A. Dobler\$50 .....00

! Summa of the revenue\$86 .....50

Edition. For Woodbury's textbook of the deut

language, 3 Er\$ ..... 4.50

Student Goodman received\$16 ..... .00

Student Parman\$16 ..... .00

Summa of the issue\$36 ..... .50

Remains in cashbox\$50 ..... .00

St. Louis, Mo. 9th April, 1873. F. A. Schmidt.

With heartfelt thanks to God and the bountiful givers, St. Paul's Rv. Lutheran Parish of Lockport, Ills. acknowledges receipt of the following gifts of love toward the purchase of their God's House:

From the congregation of Mr. Pastor Hallerberg at Yorkville, Ill, \$8.00. From the congregation of Mr. Pastor Feiertag at Aurora, Ill, \$30.75. From the congregation of Mr. Pastor Rohe at Joliet, Ill, \$108.00. From the congregation of Mr. Pastor Traub at Crete, Ill, by G. Brauns \$1.00, by I. Harmina \$1.00.

On behalf of the congregation: C. H. Rohr, Pastor.

### Changed addresses:

Rtzv. k'rese,

Lox 13. )Vest koivt (not Lismark),  
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The "Lutheran" is published twice a month for the annual "subscription price" of one dollar and fifty "harvests" for the out-of-town "signers," who have to "pay" the same in advance and "bear" the postage.

Only the letters, which decalcify notices for "da" Blast, are to the editorial office, but all others, which decalcify "business", orders. Cancellations of funds 2c. decalcify, unker the address: L1. <^ . Ilurrtwi, Lurner ol 7tli "oa l,u Inlette iZtrvts, 8t. Ioni8, !lin., onker to be sent. - In Germany this")sheet can be obtained through ZufuS Raumann'S Buchhandlung in Letpzi".

Printing Office of the Synod of A.ifiouri, Ohio u. o. St.



Year 29.

## Luther flashes.

2. Our Father - Amen.

(See: Luther's People's Library, Vol. I, p. 145.)

If thou hast prayed in Jesus' name, Make thy Amen ever strong: That God heard thee, doubt not, He in all graces said "Yea" unto it!

Think, sa, that not alone thou kneelest and standest: All Christendom, as far as thou goest. With all pious Christians is with thee, As thou, in one prayer, with her!

Because God can never despise such things. Go not from prayer without this contemplation: Well, thy prayer is heard by God, I know that is called "Amen" but mockery!

(Hasta.)

(Sent in by Pastor Ruhland in Dresden.)

## Latest news from Saxony.

In view of the loving participation of our dear Missourian brethren in the weal and woe of our little Saxon community, which we have already experienced in such abundance, I may well assume that, in addition to what has already been communicated in the "Lutheran", a new report from here will not be unwelcome to them from time to time. Of course, there is nothing to report about epoch-making and, in the ordinary sense, great events among us. And I also believe that such reports will hardly ever arrive from here. The gleanings which we Lutherans are privileged to do today on the spiritual field of the Church, especially here in Germany, has to do with very small numbers and small proportions, and proceeds in a silent manner. Nevertheless, even in our lowliness and hiddenness, the Lord our God performs His works, which, precisely because they are God's works of grace and love for us sinful human beings, are still great works, and whoever respects them takes great pleasure in them. It is always and especially in our frightful times, when all the world is being drawn inexorably towards the abyss by the broad current of the ungodly and idolatrous spirit of the age.



herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. May 1, 1873,

No. 15.

If even one or a few souls sincerely think of their salvation and are can be visited without hindrance. \*) The same relationship also truly saved on the unshakable rock of Christ and the pure Word of occurs in Dresden as soon as the establishment of a school of one's God, this is a great thing.

A year and more has now passed since the gathering of our here. For our part, we naturally regard, obligate and pay our little group, and with it, of course, a time of first-fruits hardship in teachers as our parish school teachers. Even though our many forms. Nevertheless, we can still thank the faithful God from parishioners will most likely still have to pay the school fees to the the bottom of our hearts, as we did at the beginning, for what He state church school to which they are entitled, and our teachers in has done for us, for the ways He has led us in our lonely position, question will have to put up with a double inspection and all kinds in the boundless confusion in the ecclesiastical field that surroundsOf other problems, we thank God warmly and are glad to have us, and out of the embarrassments and difficulties that have been received our just rights in the main and to be able to carry out our prepared for us; -- whimsically, to be sure, and always contrary to blessed duty to our dear children without hindrance.

human calculation, but nevertheless quite graciously. His holy word Since our congregational order has been publicly confirmed, has been our light, our rod, our staff, and our comfort. And as long we also indicate the time of our Sunday and weekly services in the as we know ourselves to be guided by this infallible word of God, newspaper under the church news and now enjoy all the better and the Lord leads us according to His counsel, we will fear no evil. church attendance. Perhaps, however, this is another reason why Both congregations, praise be to God, are still together in peace recently, especially in the Zwickau area, some people have been and harmony of mind, and are serious about confessing what they speaking quite crossly of us, calling us "Pharisees" and beginning believe, not only with their mouths, but also with their actions. The to warn against coming to us as a "breach of the oath of number of souls brought to us, however narrow and uncomfortable confirmation". It is always a pity when one opens the battle with the doors to our churches may be, has doubled in the course of the such misses or even with angry attacks on one's friends, but this is year. \*) Our congregational order, which is the same for Dresden probably a consequence of the Dresden Capitulation of 1871, and Planitz, was finally confirmed by the Royal Ministry of Culture which has completely clouded the eye so that it can now no longer by means of a decree dated November 9, 1872. On the whole, distinguish friend from foe. In Dresden one lives in the cheerful these negotiations have had such a favourable outcome for us as hope that we, as a community consisting of cobblers and tailors, is only possible in view of the order of things here. Not only the are without a future. It should be noted, however, that we have only religious education, but the entire education of our youth has now one cobbler and two tailors among us and are therefore not without been placed in our hands, insofar as our religious teacher (in some prospects. Our honored opponents should think that Planitz, therefore, our dear teacher Volland, who works with great conscientious Lutherans will hardly let themselves be kept from blessing) has been concessioned to hold a private school under the going to the "Separates" for bread by such childish omissions, if supervision of the authorities, which can be attended by the they cannot satisfy their hunger in the national church. children of the community.

\*) The emphasis of these words by the printing was not done by the sender, but by the redaction.

W. [Walther]

\*Our Planitz brethren are thus already further along than most of the so-called Lutheran congregations here, who still do not have a weekly school of their own, and to their shame send their children to the heathen state schools during the whole week, and resign themselves to their conscience with a little Sunday school.  
[Walther]

W.



A quite beautiful New Year's blessing has been bestowed uponThe parish is burdened with heavy debts, has to take care of the us by the gracious God in the accession of dear Pastor E. O. Lenk.school, the parsonage and the teacher's house, and yet consists His short but energetic fight against the apostate national church,almost exclusively of impecunious miners. - Here I do not want to as well as his resignation from the same, is already known to theleave unmentioned that the latter congregation was recently dear readers of the "Lutheran". On the Sunday after Christmas,presented with a magnificent altar painting by the dear Professor Pastor Lenk preached his farewell sermon in Siebenlehn and thenSchönherr, a faithful Lutheran and most famous artist in Dresden. moved here to Dresden with his wife, who happily agreed with him.It depicts the ascending Saviour blessing His own in a life-size Since he had not only publicly declared himself in favor of our goodfigure and is a most lovely adornment to the small chapel. I would cause, but also in complete agreement with the doctrinal position oflike to ask Lutheran congregations near and far who are interested our Synod in all respects, we believed that we would have to usein owning truly artistic, beautiful and edifying church paintings to the excellent manpower that God had given us in Brother Lenk incontact Professor Schönherr in Dresden.

the service of our small Saxon church for an even more abundant That our inner and outer church building continues in great proclamation of the Word. After lengthy negotiations with bothweakness, that we are not lacking in crosses, struggles, hardships, congregations, I resigned from the Dresden pastorate at the end ofand many trials, is something the dear reader will well believe even January in favor of Pastor Lenk, as a result of which he waswithout a closer examination. The father of lies and his appointed by the Dresden congregation as their own preacher andaccomplices, the world and the false church, together with the also accepted the job. On the Sunday of Septuagint, I initiated thetreacherous flesh, besiege and assail every single Christian soul dear brother into his office in the hall of the Hölbe Gymnasium, and every righteous Christian congregation day and night, Christianstraße Nro. 8, where we now hold our services in Dresden, constantly calling on them to watch, fight and pray. And it cannot according to the rules of our Church of Saxony. In my sermon at thebe otherwise. If we are to be tried and tested, we must not remain same time I tried to present the following on the basis of the Gospelwithout challenge. However, I would like to mention a serious Matth. 20, 1-16: "How highly necessary it is for a preacher to haveheartache with which God afflicted us right at the beginning of the the living knowledge that only through God's free grace can he carryNew Year, as a serious warning to us. Around this time, Mr. out his holy ministry to the blessing of himself and his congregation.Gnauck from Dresden announced his resignation from our namely the living knowledge that: 1. 1. that only God's free gracecongregation. The reason he gave was the "Missourian spirit" has called him to this office, 2. that only God's free grace makes himprevailing in the same. This is the same man who served his former capable of it, and 3. that only from God's free grace he can expectbrethren as predecessor and leader when he left the national the blessed reward for his work. - May the faithful God then alsochurch. He has now gone out from us, because he was not of us, - accompany our dear Pastor Lenk, who for the sake of a goodbecause he was not a true Lutheran, but a man who, with his self- conscience towards God, after the process of a Paul Gerhardt,will and his Methodist, Herrnhut, Unionist, antinomian, and other happily left office and reputation, house and farm, friendship, favorcoarse ravings, hoped to obtain a free pass among the and income, - in all his hard work and struggles with much grace,Missourians, and now found himself deceived. Of course we stand comfort and strength, victory and blessing forever. Pastor Lenk livesbefore the national church covered with shame because of this in Dresden at Große Oberheergasse Nro. 9. This is for theincident. But we know that even this must serve us for the best. We information of all those dear American brethren who would like torecognize only the more how the mere opposition to the faithless write to him. Just as the dear Dresden congregation can thank Godnational church or to the confessionless Union makes no more true that they have gained a faithful preacher of their own in Pastor Lenk,Lutherans than the mere opposition to the Pope makes true so I, in particular, can thank God that I have found in him such aProtestants.

Whether in the long run we will have to enjoy a progressive and dear comrade in office and in the struggle and, I hope, a strong considerable growth of our little Free Church towards the outside support. - In a few weeks, God willing, I myself will once again take world, whether especially more preachers of the national church up my walking stick and move with my wife and child to Planitz, where the congregation will gladly welcome me. The parting from will follow the example of Brother Lenk and, in case of a real separation, join us after all, is in the hands of the Lord. For the time here will not be easy for me in one respect. I have always being there is no particular prospect of this. Lenk's step has been experienced, quite undeservedly, a very heartfelt love and great judged unfavorably by almost all his former colleagues. And that sacrifices on the part of the dear Dresden congregation. May the is, in the state of things Lord be a gracious, rich reward for it! - I would like to commend both here also no wonder. An already graying Saxon preacher recently congregations once again to the benevolent brotherly love of our answered the question addressed to him as to how he judged the synodal congregations; the Dresden congregation, which still has to conversion of the old religious oath into the new formula of make do with its church service in an expensive rented hall and obligation by saying that must now provide for the salary of its preacher alone, and also my he said, "he had not yet thought about that!" I fear this worthy man dear Planitz congregation, which does indeed have its own little is the representative of a generation of preachers in Saxony, not church, but which, as a result of a somewhat hastily and unfavorably yet extinct, whose highest principle is - bread and rest. This laid out, they let themselves be driven wherever they please in the old state-church carriage, and are satisfied with everything. What concluded land settlement, has no church of its own. should be expected of such

be hoped for! In addition, however, another significant part of the Saxon Church Ministry, infected by Protestant liberalism, seems to feel quite comfortable just now and to have found in the Baur-Zarnke formula a quite broad basis of operation for their progressive theological and ecclesiastical-political researches and, in particular, a reception room for the reception of the Union, which perhaps lives on as the Imperial German Reichskirche. In the eyes of these gentlemen and their followers, of course, any serious confessional movement or even a separation in our sense is a true crime, a betrayal of culture and science, an anti-Imperial particularism and Jesuitism that must be held down by all means. We have already been allowed to taste something of this liberalism. When we petitioned last year for the joint use of the Ehrlich Collegiate Church in Dresden, this request was roundly rejected by the same City Councilor H. (a hero of 1848), who continues to make council halls and churches available to the German Catholic mob, who has pursued the employment of a vulgar rationalist at the same church, as well as the daily expected employment of the Socinian Hanne, who was deposed in Pomerania, as deacon at the Annenkirche. - Now, of course, there is still a considerable group of Lutheran-minded men in Saxony who have an eye and a heart for the pitiful state of the church and would like to see its walls built, and just among them are the noblest names; men of high gifts, learning, influence and certainly also sincere godliness, but even from this side we cannot expect any support for our cause. For partly these dear gentlemen are themselves still caught in more or less serious doctrinal errors; partly, through lack of recognition of the actual main and basic damage to the national church, they resort to completely wrong means and want to prevent the threatening collapse of the old house with this or that constitution or liturgy; Finally, there is a lack of fresh and confident courage, of a "cheerful" chariot, to take up the necessary battle solely on the basis of free grace, on the command and the mere Word of God, and to fight it out to the desired decision, unconcerned about whether others go along with them or stay behind. At best one confines oneself to a few dull testimonies and useless protests, and otherwise to sighing and waiting for better times, and in the meantime suffers the evil enemy to take possession of one territory after another. The reason for this unfortunate timidity and indecision seems to me to lie, on the one hand, in the excessive and, in our day, certainly unjustified adherence to the traditional form of a national church as a secure defense that really stops the approaching destruction, and therefore in the timidity to divide it by a thorough doctrinal struggle or even to give it up; on the other hand, and mainly, in the uncertain position of these otherwise so "honorable" men toward Scripture and symbol. Did they really sincerely believe that the whole of Holy Scripture was the absolute, eternal, and saving truth revealed by God, which neither increases nor decreases, neither diminishes nor increases, of which therefore there is not one iota ever to be changed, abandoned, and bartered away?



that at this time the Evangelical Lutheran Church is the only and truly orthodox church, - they would certainly not only sacrifice the form of a national church, however venerable and dear it may be, with all its historically given pleasant conditions, but much more than that, when it comes to this orthodox church in full and unabridged possession of its sacred goods. They would certainly not only sacrifice the form of a national church, however venerable and beloved it may be, with all its historically given pleasant conditions, but much more than that, if it is a matter of protecting and preserving this right-believing church in full unabridged possession of its sacred goods. Yes, quite apart from this case, they would welcome the legal organization of a free church firmly founded on the Lutheran scriptural principle and its position vis-à-vis the state as the quite normal one with thanksgiving to God and cheerful confidence. For it is not the outward form, not the state, but the Word alone that gives life, protection, and support to the church, and as much as it is broken off from the pure Word, so far does it become a powerless, feeble cripple, in spite of all the regional bishops, consistories, constitutional paragraphs, and liturgies. As things now unfortunately stand, however, it is just this recognition and the tender conscientiousness rooted in it that are lacking above all. And this explains the couragelessness to do anything for the maintenance of pure doctrine and the good confession, the good interpretation and toleration of the Janus-faced formula of obligation, the vain trust in a national church deprived of its core, and the great aversion to separation, in which one sees the greatest misfortune. - I fear that even more severe judgments are necessary to dispel this deeply ingrained prejudice of our honest theologians, which borders on blindness, and to make them find the one, lasting bond of unity of the church in the Word and hold it fast with the expulsion of all useless human accessories. But even apart from the fact that, from this last point of view, one denies our separation any justification or even opportuneness (timeliness), one is still so averse to it, especially because it originally came from laymen ("what do cobblers and tailors understand about doctrine!"), and secondly, because it is connected with Missouri, the much-hated. The latter in particular is considered a capital crime even in the eyes of those non-Saxon preachers who otherwise approved of our separation. And whoever of these does not know today that Pastor Lenk is already completely in sympathy with us Missourians, warn him quite seriously against this disastrous step. It is truly ridiculous what horrible ideas one still has about Missourian doctrine and practice. This silly fear of ghosts would soon disappear if some of the German theologians did not consider it beneath their dignity to be a little more concerned about transatlantic ecclesiastical events. But in this respect, one encounters an ignorance that harmonizes badly enough with the German theological drive for knowledge and research. The time is perhaps not too far off when such ignorance will take its revenge. The American Missouri Synod, under divine grace, has become a victorious power precisely because it has gladly accepted the goods and weapons of the German Reformation Church and has also learned to utilize them in its circumstances. And the present Lutherans of Germany, foreseeing that they, too, may soon be set free and open by the State, and that the enemies to be fought are the same on the one side and on the other, would certainly not do amiss to acquire this and that piece of Missourian experience in the art, the old good German material, and the new German material.

IN the free church to use, to make use of at times.

If we cannot count on a significant strengthening within Saxony at first, we also lack the special prospect of a connection with external, separated Lutheran bodies, e.g. with the two Prussian synods that are so divided among themselves. For as sincerely and longingly as we desire a peaceful and harmonious union of the German Lutherans, and as gladly as we would like to join these dear, serious Christians in Prussia, we cannot possibly join the hand of communion and church fellowship offered to us from this side until the doctrinal differences between them and us have been thoroughly reconciled for the glory of God. A brotherhood over this open gulf would be a comedy as ungodly as it would be useless, and fools we would be to purchase separation from one Union Church with such heavy sacrifices, only to make ourselves an offering to another. It seems to me that the basic "damage" of the separated Lutheran Church of Prussia consists in the fact that it, too, in spite of its seemingly so sharp, diametrical opposition to the united national church, has not yet broken thoroughly enough with the characteristic of the time, the false principle of union.

So we too can sing: "Alone and yet not quite alone, I am in my loneliness" -- . Hard, oh hard it is, from so much country and people, separated from so many dear, devout Christians inside and outside the national churches, to have to walk the arduous pilgrim's path alone. But it must be borne for God's sake. We have not yet paid a high enough price for the most glorious good of pure doctrine and a healthy, untroubled conscience. Besides the fact that we now know that our infallible God and his work are on our side, two other things strengthen us in our isolation. First, that we are in complete agreement with our dear Pastor Brunn and the preachers and congregations on the Rhine who are associated with him. With this truly faithful helper in the work of the American Church and tireless champion of healthy Lutheranism in Germany, we intend to cultivate the closest possible fellowship, to bear with him brotherly the shame or honor of being called "Missourian," and to earnestly seek peace at his side with all those who desire it on the basis of our good confession. May the Lord God strengthen and preserve us for a long time this old faithful witness, who has recently been suffering. Furthermore, it is a great comfort to us to know that the entire dear Missouri Synod itself, along with all the Lutherans on the other side of the ocean who are devoted to it, stands behind us with their testimony and their faithful helping and intercessory love. We are in great need of this intercession at this time. The entire German Church and we with it are facing difficult times. Satan and his servants are preparing a main storm, and the tempest through which the Lord will sweep his threshing floor is already high in the sky, so to speak. The struggle of the Prussian government and the German liberalism it represents against Pabstism and Jesuitism has unmistakably become an open struggle against the Christian Church. About measures against insolent Roman priests and Auschl

j instruction of the Jesuits one could only rejoice. With it, as it were, a most troublesome vermin was being searched out of the German imperial body. But now it turns out that this service was only to be the way to a worthless goal. One now cuts off the hair of the German Samson in which his power resides, i.e., one binds and destroys, as much as possible, the people's church and religion, even the pure Evangelical-Lutheran. This is the purpose of the shameful bills which, as is well known, the Prussian Minister of Culture, Dr. Falk, recently submitted to both houses of parliament for approval, and by which the independence of the Protestant Church in the administration of its internal affairs, as guaranteed in the Prussian constitution, is all but destroyed. Accordingly, church discipline in accordance with the Scriptures has been made impossible; the training, examination and employment of preachers has become a matter for the State; the ecclesiastical disciplinary power has been subjected to State control; and the supreme decision in all ecclesiastical disputes is in the hands of the State authority, - the "royal court of justice for ecclesiastical affairs". The Church has thus in principle and in fact sunk to the dignity of a royal Prussian state-maid. And mind you, all these measures refer to any religious community, thus also to the so-called Lutheran Church of Prussia. Very aptly has Dr. Luthardt, in several successive articles in his Evangelical Lutheran Church Magazine, demonstrated the tremendous scope of these drafts, and calls them downright terrifying. \*) The excitement about this is now, however, great in all still ecclesiastical-Christian circles; through almost all ecclesiastical journals there goes only a bitter cry of lamentation and lamentation; there has also been a lack of protests, portions and all kinds of counter-proposals, - such as, e.g. Nevertheless, Mr. Falk has already pushed through the amendment of the relevant constitutional paragraphs as a precondition for the adoption of his famous drafts, albeit in heated battles, in both houses of the Prussian Diet \*\*) and thus bound and subjugated the church - the public institution dangerous to the state - into the hands of his clients, the liberals, i.e., the Protestants' unionists and the Protestants' unionists. i.e. the Protestant Unificationists and radical enemies of Christ. These uncircumcised philistines formerly pursued the downfall of the Church by the greatest possible separation of it from the State. But in this they were naturally deceived. Therefore, now that they have succeeded in making the Prussian government subservient to them, they do not fail to go to work in the opposite way, and to let the Church express life in the iron arms of the State. They are already rejoicing and will be even more triumphant when, as is to be expected shortly, those drafts are introduced by way of legislation. Alas for the poor Prussian Church! To be sure, if she is a church, the Lord Christ will know how to preserve her, and will one day speak to her enemies in his wrath; but a terrible judgment will come upon her, and not only upon her, but certainly soon upon all the Protestant regional churches of Germany. For as Dr. Luthardt quite rightly says in No. 5 of his paper, "The laurels

\*) We have given an excerpt from Luthardt's article in "Lehn und Wehre" in the April and May issues. W. [Walther]

\*\*) These constitutional paragraphs have hitherto guaranteed the churches in Prussia a certain freedom and independence".

# Der Lutheraner

If so, his colleagues in the smaller Reichsstaaten will not rest either; Bible generally seen in use in the home. I have been to Polish and should one here and there prove tardy, it is not impossible that schools; later I traveled a lot in my fatherland, I came into many the procrastinators will be helped along in the no longer unusual houses of the most educated Poles, but I did not find a Bible way of extending the competence of the Empire." But it is a just anywhere. Among the country folk, however, who grew up without judgment of God. If the German Church has not wanted to bear the any schooling at that time, there was of course no question of Bible gentle yoke of the pure Gospel, it must now feel the iron fist of an reading. One more thing. - Some years ago I had the desire to almighty State against its neck, so that its breath is almost gone; if acquire the Holy Scriptures in my mother tongue, namely in Polish. it has so long preferred to lean on the stick of State aid instead of Because I had heard that there was a Polish congregation in the living Word of God, it must now feel the stick on its back as a Milwaukee, in which Polish was preached, and that a library for the slave of the Skaats. Oh, if only many enthusiastic state churchmen use of the local Poles had been sent to me from the old fatherland, would come to their senses under such blows! -

I visited the priest there and presented my request to him. I was permitted by the parish priest to obtain the books, with the remark First, without a doubt, a fight to the finish with the papists. How it that they remembered seeing a Bible in the directory, but that it was will end and what benefit or what danger will arise for us German doubtful whether it was there. - I began to search and after about Lutherans, the Lord alone knows. On the Protestant side, I fear, we two hours of work, for the books lay on the floor in chaotic confusion, shall again see, on the whole and on a large scale, the most I found a New Testament, but the Old Testament was nowhere to inexplicable spectacle of shirking, shirking, and best possible be found. I then went back to the priest's apartment to complain to accommodation, without struggle, shame, or loyalty. One has been him about the results of my work. Then the man offered to give me used to it for so long. The gradual turn of the Berlin Oberkirchenrath his complete Bible. To the question: what would he do without a in the well-known Sydow affair already indicates that perhaps little bible? - he answered that he did not need it; he was content with the more will be done than, to speak with Dr. Munkel, to stand quietly Sunday Gospels, which were in his possession in a special booklet, before this unheard-of event and examine it as it could only be and with this he pointed to a heap of books on display on his desk. possible in our liberal times. In any case, the state will have no How much should your bible cost? - I asked. - Ten dollars, was the objection to such a retrospective and even quite scientific answer. - But, my dear pastor, what makes your Bible so investigation. outrageously expensive? I replied; I assume that the American Bible Society in New York has Polish Bibles in stock, and if that is the

case, I can get one from there at a much cheaper price. - Yes, of But if such a sad attitude will not be lacking, may the gracious and merciful God help that there will not be a lack of quite a few exceptions, that faithful witnesses will be born and strengthened course," he said in an irritated tone, "you can get a cheaper Bible, under the heavy hardship, who will wage wars of the Lord, fight and but it is published by heretics, and this one, which I am offering you, retain the victory. - Should the same laws come into force in Saxony is a Church-authorized edition, and you will not get it cheaper and be applied to us separated Lutherans, we too will be involved anywhere. I finally decided and deposited H5.00 for the New Testament found in the so-called library with the condition that I in the war. To JESUS CHRIST, who sits in the regiment, be it all would be allowed to return it if I could get a Polish Bible in New York. commanded. We know and take comfort in this. The greater the Afterwards I did not regret having taken this step. For when I trouble, the nearer our God with his help. He will judge his enemies compared the so-called translation of the Holy Scriptures authorized and save us poor Christians of this last time in a short time. Amen. by the Papist Church with the one produced by the Polish Protestants (which I received from New York in excellent condition

Dresden in March 1873. R. for \$3.00), it turned out that the Polish readers of the Holy Scriptures, i.e. the "authorized" ones, could not cope with their Polish text without an interpreter. For not only were there a lot of outdated words in it, because the translation may have been done about two hundred years ago, but also the sentence formation was so terribly confused that in many places it is purely impossible not only for laymen but also for priests to understand the true meaning of this Scripture.

...to clear the skins.

If Father Oertel does not know how things are among the papist nations, especially among those among whom Protestants are not strongly represented, as for example among the Poles, let this serve to illuminate for him the conditions with regard to the use of the Holy Scriptures by laymen as well as by priests. - In the first place, a Polish Bible, which has the outer

## The anti-Christian papal bible ban once again.

Father Oertel of New York denies, as reported in the "Lutheran" of April 1 of this year, that the reading of the Holy Scriptures by laymen is forbidden in the Pope's church. His words read: "There can be no question of a prohibition of the Bible in the Church, but only of a restriction as to the use of the Holy Scriptures. All prohibitions that have ever been imposed by the

The statements made by the ecclesiastical authorities in this regard have always referred only to certain translations of the Bible and to certain persons". May I be permitted to counter these exceedingly impudent assertions of the Father with the following facts. In my fatherland, in the former kingdom of Poland, where, as is well known, the Romanists rule in ecclesiastical matters, I have nowhere discovered among the Roman Catholic laity a



An old bible bound in a light cardboard cover, made of yellowed paper and very poorly printed, is worth as much as a Chinese grammar, which is rare in the book trade, i.e. a lot of money; which can easily be explained by the fact that this bible can only be obtained from a single bookstore in Galicia. In any case, the bible is under the control of Jesuits, and is forced, due to the lack of demand, to put a high price on the paper goods that are exposed to words and mildew in the store. By the way, it should not surprise us at all if the Jesuits deliberately set such a high price.

price would have been placed on the Bible to prevent its circulation among the people. On the other hand, when the rare case occurs that a Polish priest decides to make the sacrifice of laying out a Bible, it stands unused among his ten little books on the desk, because he lacks the desire and the impulse to study it. After all, the hocus-pocus of the Latin mass must fir everything with them. - Thirdly, if it once occurs to him to take the Bible in his hand, it is a closed book to him, because he does not understand it. - But if it looks so dark among the priests, who ought to be the bearers of light in their congregations, how great must be the darkness in their congregations! - Therefore, what the "Lutheran" has reported to us in its earlier numbers in regard to the papist-antichrist prohibition of the Bible is only too well founded, for the antichrist prohibition of the Bible has totally eliminated the use of the Holy Scriptures, especially among the papist peoples. The Jesuit Father Oertel, on the other hand, likes to fib in his answer, thereby confirming the proverb: Art does not let of Art.

Finally, with regard to Father Oertel's remark: "It is a great superstition to think that people become better and walk the path of salvation by reading the Bible," - I consider myself obliged to describe here, in a few words, in what "right faith" and on what a "path of salvation" people who behave so impudently, as the Jesuit priest does in this remark, - have placed my poor compatriots, who are so deeply lost in religious as well as in political matters, precisely by the Papist Bible ban. - I remember from my youth, about 35 years ago, seeing crowds of 100 to 300 people going on pilgrimage to the monastery of Czestochowa on the far-flung Prussian border to an image of the Virgin Mary. Men and women, rich and poor, young and old, people of the better classes and also the common rabble, were among the pilgrims. In the summertime these processions could be observed at least once a month. I, as a boy of about 12 years, watched them from the windows of our apartment with childlike pious shyness and wished to be allowed to make such a journey on foot one day. It was especially interesting for me when, for

a Pole who had imbibed the differences of class with his mother's milk, as it were, to see women in better clothes making a pilgrimage next to old, ragged, limping women who were laden with heavy burdens; next to the ordinary countryman a city dweller, even a nobleman with his wife, and so on.

Everything went through the city in a colorful ball with bare head and singing from full throats, while a large cross and then a large picture on poles was carried forward. Flags and banners with brightly painted grimaces were not to be missed, however, and those who carried them apparently behaved



than the nobles in the papist kingdom of heaven among the people of lesser sort. - The local priest in the district town and several members of the papist community regularly escorted the pious pilgrims to the city limits and sprinkled them with holy water as they departed. The procession was usually joined by several carts, which were intended to accommodate the better-off pilgrims on the long and arduous journey. - I still remember the stories and tales of the alleged miracles that the image of the Virgin Mary was supposed to have wrought in the old castle-like monastery at Czeftochowa, which was bursting with gold, silver and precious stones. It is said that once, during the invasion of the southern Polish territory by the Turks, an overconfident Saracen struck the holy image in the face with his crooked sabre; a wound immediately appeared in the face and began to bleed profusely. Since that time the image has been brought to the monastery; others report that the angels have carried it through the air; and now it performs all kinds of miracles on sick and crippled people when they gather in faith in this monastery and pray devoutly before it. - Great, very great was the Diana of the Ephesians at that time! In almost every house, especially in the countryside, the image of this image could not be missing, the "Mary of Czeftochowska", a gruesome grimace on the wall with a red line on the cheek. On solemn occasions, lights were also lit in front of this picture. - In later times, however, the Russians seem to have put a stop to the greatness of the Polish Diana and especially to her Demetrius; at least the pilgrimages to the lair of this booty thresher became rarer and rarer. - But once the pilgrimage was completed after weeks of distance from the household and trade, the pilgrims to Saint Czeftochowa brought with them, besides all kinds of impurities of body and soul - (for a common bed of straw was laid out along the paths back and forth in the disreputable, most poorly equipped and mostly very unclean Polish village taverns), - furthermore, besides health ruined for a long time and empty pockets, etc. - what? - The "right faith," for instance, which one would have attained on this "path of salvation"? - Nothing less than this, but all sorts of pictures and images, medallions and crosses, amulets against this or that evil, scapulars, ribbons and little ribbons, and innumerable other things. These large and small gifts, which had to be bought from the monks at great expense, were unpacked and picked up with reverence, as if they had been received from the hand of God himself from heaven. Afterwards all these glories were shown to very special friends. Then it was said: this is a common picture, but this one is from Czeftochowa; this is a common cross, but this one is from Czeftochowa! Then it was a foregone conclusion that those from Czeftochowa were miraculous.

This is the "right faith" and this is "the way of salvation" which the Jesuit Father Oertel praises. This is the grossly deidnish essence that is in vogue in those countries where the Antichrist has succeeded in eradicating the word of the Lord: "Search the Scriptures, for ye think ye have eternal life in them; and it is they that testify of me," John 5:39. Admittedly, the word of the Lord brings with it the holy cross; but the Bible prohibition of the pope, besides the heathen cross and images, brings gold, silver, and fat sinecures to the Jesuits and other creatures of the world.

Pabst. But what to the masses of the people seduced by them? - After all, Pastor Brobst says: "Whoever has something to say about Obviously nothing but pagan darkness and blindness, temporal this matter is kindly invited to speak out in the lazy section of the and eternal ruin, as already partly confirmed by the history of the Monatshefte, then other journals need not interfere." Pastor Brobst papist peoples, as my poor, pitiable compatriots, the French, the wants to be so kind as to take care of both for us, the attacks on us Irish, the Spanish, the Italians, and also the Austrians. - But as and our defense, which is why he declares it to be "interference" if palpable as the sky-scraping injustice is before one's eyes, which we should ever think of using the right of self-defense against blows the antichristian Bible prohibition has brought upon whole peoples, we have received. This is what is meant in the it does not even remotely occur to the lamblike rat king of Rome, That a whole new friendship piece. So we are only to give up our as the man of God Luther characteristically calls the pope, to repent backs and keep still and leave it to Hm. Pastor Brobst if and when, of it. Indeed, the more insolently they write to the world, the more by whom and how he wants to release us from the hands that are surely they may count on his bestowing a bishop's staff on them: working on us. Hardly anyone, least of all one of our opponents, will "It is a great superstition to think that men become better and walk envy us the role he thus assigns us in his show tournament. It is the way of salvation by reading the Bible." In hereby taking leave true that Mr. Brobst adds at the end: "We ask for *fair play*", but their of the Jesuit priest, I assure him that the above contains only such articles show how, we do not want to say, he, but his suppliers on a few reminiscences from my life and dealings with a people who the other side, understand "*fair play*". We must declare that, we will have long been under the thumb of his worthy colleagues. Should not say us, for there is nothing in us, but to our holy cause by Hm. he, however, lick against the sting of truth, which is peculiar to his Rev. Brobst's services of friendship has hitherto been more injured kind in a particularly smart way, then I might give even more parts than by all the innumerable furious attacks in almost all the papers of the above topic to the American public, especially to our which we have hitherto experienced, and are still experiencing. \*) If "Lutheran readers", so that everyone can see what kind of it were only a matter of our persons, we would, out of love, well conditions we have to expect here, if the "pious fathers of the suffer his kind of love; but since it is a matter of nothing else than Society of Jesus" should once succeed in gaining influence on the the Church of the Lutheran Reformation, which we represent, we masses. Truly it behooves us to walk with all fear of God in the see ourselves compelled to hereby most politely forbid all his spirit which impelled our fathers to sing with all their hearts: friendly services. W.

Preserve us, O LORD, by thy word, and forbid the murder of the [Walther]

Pabst and the Turk, who would overthrow JEsu Christ thy Son from his throne. - Amen.

Waterford, Racine Co, Wisc, in April 1873.

Ed. Multanowski.

Iowa Theology. The gentlemen of Iowa now everywhere proclaim us in writing and (even more so) verbally as gross Calvinists who teach absolute predestination; namely, we are to teach that the damned are not condemned because of their sins and because of their wilful resistance and unbelief, but solely because God has predestined or predestined them from eternity. Now the Lord knows quite well that we heartily reject, condemn, and abhor Calvinism, since we most decidedly believe and confess that God desires all men to be saved, that Christ has reconciled all men to God, that that all men are earnestly and powerfully called by the word of God, and that every man who is lost is lost not because of God's predestination, but solely through his own fault, for the sake of his stiff-necked reluctance. Now where does it come from that our Iowa opponents want to stamp us as Calvinists? The simple reason is this: because we teach that God has chosen those who will be saved to salvation by free grace alone, not because of their actions or merits, while the Iowans teach that the ultimate reason for a person's salvation lies in his own free will decision for grace and faith. In their church bulletin of April 1, they even write that "God has chosen his elect for faith's sake," though they do not see it as a reason to be

## To the ecclesiastical chronicle.

I America.

Mr. Brobst continues to include the most atrocious attacks upon saved.

our Synod, its doctrine, its mode of struggle, its character, by name, "faith not as a meritorious work," but "as a meritorious confidence." in his "Monthly Magazine," and again declares in his "Magazine" of When one

April 12, that he "desires especially in the present volume of the Monthly Magazine a thorough discussion of the points which cause the controversy between the Missouri and Iowa Synods, and in such a manner that full justice may be done to both sides." By this the Rev. understands that the Iowans are defending the Iowa, and the Missourians the Missourian "direction," in his notebooks, and fighting each other, but by no means that honor should be given to the truth only. For he goes on to say, "The March number contains an article on this from the Iowa circle, and in the Avril number it is followed by two from the Missouri circle, including one by *Interpres* on the 'open questions.'" In this way, however, the practical editor may produce a monthly paper which some people read with a certain pleasure, for it gives some people pleasure to watch a disputation tournament, especially if there are no bloody performances, but one or the other of the fighting knights turns a somersault at most once and falls on the sand.

\*) The worst attack articles, by the way, are those that contain a lot of accusations even without an attempt to prove those accusations. Because what is one supposed to answer? False proofs can be refuted, but a multitude of allegations crowded into a few lines, even if they are so groundless, even silly, require a wide-ranging refutation in order to take away their harmful poison of slander.



But if we do not regard faith merely as a means of salvation, and then Mr. Baptist preacher, like the boy, would have had to answer do not reckon it merely as part of the order in which God wishes to with "No!". But what would have been proved by this? - It would make man blessed, but if we regard it as a cause for the sake of have proved that if baptism with the mere sprinkling of water is not which God has chosen the elect, nay, if we regard faith as "a true baptism, because with this form the burial with Christ (Rom. meritorious confidence, then of course our doctrine must be 6:4) is not fully represented, then baptism with a mere one-time rejected, since we deny to man all cooperation in attaining his immersion in water is also not true baptism, because with this form blessedness, and all merit, not only the merit of works, but also the the washing away of sins (Acts 19:16) is also not fully represented. merit of faith, giving glory to God alone, and ascribing all to his free Foolish as it would be, however, to demand of Baptists that, in grace in Christ. It is bad enough that Iowans decry this about us order to fully represent being buried with Christ at their baptism, and about Luther, but it is even worse that they cry us out as they should baptize their baptized three days.

Calvinists and absolute predestinations for the sake of this old under the water, it would be just as foolish to require those who baptize by pouring water to engage in a trial by friction with the biblical doctrine of Luther. But we have already had to defend person they baptize many a doctrine, which was first called a But it is most foolish of all for Baptists to claim that their form of recognized and accepted as a precious treasure. Let us hope that baptism is the only correct one, for it is not correct even according to their own principles! We Lutherans, on the other hand, reject it will be the same with the doctrine of free will, of human decision, neither the one nor the other form, because there is nothing commanded in God's Word concerning it, and in both cases the and in general of becoming blessed by free grace alone. W. burial and the washing are outwardly only indicated, not [Walther] is outwardly consummated, as the Baptists dream. W.

Iowa Synod. In the present volume of the church bulletin of this Synod there is a whole series of articles which are intended to give the "history" of the Iowa Synod. That this amounts to self-aggrandizement, as is usually the case with self-biographies, is not for us to judge. It also seems very natural that when one is praised by no one, one does the praising oneself. But that "history" should place the Missouri Synod next to the Iowa Synod as the shadow of the next to the light, so that the latter shines the brighter, we can hardly watch that so calmly. We have decided, however, to let the narrator tell the story first, and then to provide or have provided some contributions to it, from which it should be apparent that not only in Germany, but also here, one sometimes makes history instead of telling it. Until the other part has been heard, it may therefore be advisable that the readers of the Iowa "Kirchenblatt" withhold their final judgment on the "history" in question, at least as far as we Missourians are concerned. It is, after all, an old, generally recognized principle: Ullatur 6t altera purs, that is, the other part must also be heard; or, as the old Germans said: "One man's speech is no speech, one should hear them all. " W. [Walther].

Pastor F.W. A. Riedel in New Albany, Ind., who was first Reformed, then became Catholic, then unirtevangelical, has now, after having joined the Episcopalians for a very short time, returned to the Roman Church, as he himself publicly declared in the "Katholischer Glaubensboten" of April 16. Such weathervanes, however, always find last in the Roman Church, which is known to have a good stomach that can digest anything, its best account. W. [Walther]

Rebaptizers ei. In the "Sendboten" of April 9, a Baptist preacher reports that in a public speech before a rebaptism was performed, he raised the question: "Whether his listeners (of whom more than 400 are said to have been present) could believe that if he threw a few handfuls of earth on a dead body, that it would then be buried?" To this, he says, a little boy answered in a loud voice, "No!" Immediately, the preacher reports further, he appealed from the judgment of the little boy to the judgment of the great ones and showed them how simple the truth was, since even children could understand it. This smart aleck must have been glad enough that, in addition to incompetent children, there were not also some "great ones" who were experienced in God's Word, for then they would have asked him, "Whether he could believe that if he once immersed a man who was dirty all over, that he would then be washed?" In any case

Question for Pastor Brobst. Does Mr. Pasto Brobst deny that Mary "is rightly called the Mother of God and is also true"? This question is prompted by a sentence in an article in his magazine April 19, in which it says: "Even the apostles nowhere call her 'Mother of God'; but (Acts 1:14.), 'Mary, the mother of JEsu.' This is the teaching of sacred Scripture. " G.

The very latest. A doctor in New Jersey, an admirer of Darwin, Tyndal, etc., announces that he will soon come out with a system of healing based on the latest "science," which will "checkmate death. G.

Our dear emigrant missionary in New York, S. Keyl, with God's help, returned happily from Europe on April 22.

Mr. J. C. Ulrich, school teacher in St. Charles, Mo., passed away blessedly in the Lord on April 10th.

## II. foreign countries.

Alsace. Here, too, an independent Lutheran parish has now been founded. After the death of their pastor, all church-eligible citizens in the parish of Obenheim and Daubensand, without exception, asked the Directory that their previous pastor, H. Stricker, a faithfully Lutheran-minded man, be given the vacant position. But all petitions and deputations sent to the Directory for this purpose were in vain. Yes, the president of the Directory, Dr. Bruch, declared: "If there were a gallows at my door and I were hanged on it, yes, if an angel came from heaven, H. Stricker would not receive my vote." Of course, it was only wind if the rationalist gentleman was bramarbasir about being hanged rather than wanting to give his vote to a Lutheran, for what martyrs these kinds of people are is well known; but it remained so. Instead of H. Stricker, a certain Schade was made pastor, who is known as an enemy of the Lutheran Church in Alsace. Hereupon a protest, with very numerous signatures, was also lodged with the government of the empire; but, as the "Messenger of Peace from Alsace-Lorraine" says, merely to confirm the truth of the word: "Do not rely on princes; they are men and cannot help you." The rationalist Schade was also confirmed by the government! Since the citizens had already reminded Mr. Bruch that they would have to form an independent congregation if they were not given a Lutheran preacher, he had indeed said: "These would only be empty threats"; but because one did not trust the weather, a man was immediately sent by the Directory to Obenheim and Daubensand, so that he would try to bring the hard-headed Lutherans there to apostasy through flattery and threats. Unfortunately, this tempter to evil succeeded at least with a significant part of the congregation in Obenheim, but not so in Taubensand. Those, however, who did not want to become unfaithful to their church, now gathered into an independent congregation, which has its central point in the latter place. It consists of almost all the citizens of Daubensand, a not insignificant number of citizens from Obenheim and several families from Gerstheim and Boofzheim. The parish priest Stricker was appointed by the separated community to be their pastor and he accepted the job in the name of God. The "Messenger of Peace" reports a letter from the young congregation. It reads as follows: "Dear brothers near and far! You should also know and experience the situation in which we find ourselves. We have done as much as possible to get an Evangelical Lutheran pastor, but this was not granted to us by the board of directors. But because we prefer God's pure Word and Sacrament to all the treasures of this world, because therein lies the salvation of our souls and that of our children's souls, we remain with the pure Evangelical Lutheran Church, with pure Word and Sacrament, and have retained our Mr. Pastor Stricker, whom we requested and who was refused to us by the Board of Directors. We have not separated ourselves from the national church, but we are only doing without it until we get an Evangelical Lutheran pastor. Now we have rented a place and are furnishing it as best we can. Even if it is not a church, we still have the true church in the pure word and the pure spirit.



Sacrament. Dear brothers, another proof of what Christ said: When the Son of Man comes, will he also find faith? Unbelief is the order of the day in our national church. But God's Word is nevertheless not bound with us. Even though we are bound externally, although there are many poor and lowly among us, we are all glad and joyful and do helpful work, for heavy sacrifices are required until everything is in place; but we entrust the matter to him for whose word and church we stand. He will bring it to such an end that it will be glorious. But in the meantime let us continue in prayer: Stay with us, O Lord Jesus Christ, because it is now evening. Let not thy divine word, the bright light, be extinguished in us. In this last sorrowful time, grant us, O Lord, constancy, that we may keep your Word and Sacrament pure to our end!" God bless the dear sister congregation! W. [Walther]

Gemeindestimme. A certain Langner was recently appointed pastor for the congregation of Koblenz near Pasewalk in Pomerania, and the congregation had no objection to this. However, since the congregation subsequently learned that the newly appointed pastor was one of those who had submitted a petition against the removal of the rationalist pastor Sydow, the church council, in the name of their congregation, approached the Superintendent and the Consistory with the request that Mr. Langner not be sent to them. Langner; for they could neither pray in church with a man who did not believe the apostolic confession, nor could they have their children baptized by him, nor could they have any confidence in a pastor who believed differently than he was required to confess by his office. - God grant that the dear congregation may also penetrate! This is, by the way, a new proof that if the congregations in Germany were to become church-free, they would for the most part rather choose a believing than an unbelieving preacher. W. [Walther]

Saxony. We read the following in the "Pilgrim from Saxony" of March 16: "From the church of Saxony it should also be mentioned that Pastor Lenk in Siebenlehn resigned his office at New Year's, as was to be expected from his earlier declarations, and is now active in the separated Lutheran congregation in Dresden. With his resignation, he seems to be left with almost no successor worth mentioning, and we consider this desirable and pleasing under the present circumstances. It will, however, be very, very important for the future that our church government resolutely stands up for the confession of the Lutheran Church, and that the Synod does not refuse to cut off once and for all, by a clear and unambiguous declaration, any conclusions that ecclesiastical liberalism might wish to draw for its justification in the church from the new formula of confession." - The dear Pilgrim writer is quite right; on this, however, "much, very much will depend." But, but - it is an old saying, "He who says A must also say B," and it is very much to be feared that this saying will also prove true of the Saxon church regiment and the Saxon regional church. But what then will the dear brethren do in error in the regional church? -W . [Walther]

New Prussian school regulations. The "Pilgrim from Saxony" says of them: According to these ordinances, religious instruction is in future to be limited in the upper class of a Prussian elementary school to four hours a week, in the catechism class to four hours a week.

However, no more than the first three main pieces may be taught and explained in the first class. Also, the number of hymns that a teacher is only allowed to teach is now set at twenty. More may not be taught. Until now, it was the custom to set a goal in such school regulations, which even the less qualified teacher must strive for. Now, as one can see, it is said - but of course only in reference to church doctrine and religious knowledge: You may take the children so far and no further. These and other such regulations are evidently directed primarily against the church-minded and confessionally faithful teachers. The aim is to put a stop to them and at the same time to prepare the transition of the Lutheran elementary schools in Hanover, Schleswig-Holstein, and Hesse into a unionist one, if possible without any fuss or fuss. For this reason, above all, the doctrine of baptism and the Lord's Supper should no longer be taught in schools. And also the restriction of the church songs to be learned - with twenty songs there is about one VerS for every week in the last three school years - obviously has the aim of alienating the youth more and more from the church tradition and detaching them from the connection with the church. Pastor Harms in Hermannsburg says in the New Year's issue of his Missionsblatt: "There we have the new school ordinance in which it is written that in the elementary school not the whole small catechism of Luther is to be taught, but only the first three main pieces, where it is forbidden to the school teachers to teach about the most important doctrines. I could not carry out such an order, and should I be deprived of my office tomorrow. In Latin Christianity, Luther's Catechism belongs entirely and purely to the home, the school, and the church, for it is not only a textbook and textbook of learning, but also, above all, the confession of the Lutheran church, and wherever the confession of the church is touched, I smell Satan. A Lutheran school without a Lutheran small catechism, whole and unmutilated, is unthinkable to me."

Church News.

On Sunday Reminiscere, the 9th of March of this year, Rev. F. W. Seeger, who had broken away from the Pittsburg Synod, colloquied before the Buffalo Conference, and thereupon received and accepted a call from St. John's Lutheran congregation at Harlem, in the city of New York, was installed in his office by the undersigned, by order of the Presidency of the "Eastern" District, in the midst of his congregation.

May the Lord also make this servant of his a blessing for Diele in this part of the populous city, and further show himself to the dear congregation as a God of help, as he has helped until now.

Address: IUov. I'. >V. 8c-sgsr, 2266 Tlnrcl Slsv Oorlc

Rev. I. F. Niethammer having received and accepted a regular appointment from the cv. Lutheran congregation at La Porte, Ind. the same was installed in his new office by the undersigned on Sunday Judica, dcu March 30, by order of the honorable Mr. Vice-President of the Middle District.

The Lord bless the shepherd and the flock! G. Hild.

Address: Usv. 3rd D. ^inruinumr, Uox 542. Du Dorts, Juul. Inci.

Rev. K. F. Schulze having received a regular call from the Lutheran congregation at Cortland, Nicolett County, Minnesota, and having accepted with the consent of his former congregation, the same was installed on Sunday, Oculi, in the Austrag of the rhw, Presidency of the Northern District by the: The undersigned inaugurated into his new office.

May the Lord be his sun and shield! H. Sprengeler.

Address: tisv. L. D. OortlanU, iblioolsN Oo., Llinn.

**The Western District of the Synod of Missouri, Ohio and other states.**

will, God willing, hold its meetings this year at Schaumbürg, Ills. from the 7th to the last of May.

The pastors are requested to bring their parochial reports with them or to send them in on time.

From 10 a.m. Tuesday, May 6, there will be cars at the Palatine station of the North-Western Rail Road ready to pick up Synod guests. The first train will leave Chicago at 9 a.m. at the North-Western Rail Road depot, at the corner of Kinzie and Canal streets.

All who intend to attend the meetings are hereby requested to report in good time to the local pastor, Mr. Pastor H. Schmidt. E. S. Kleppisch, Secretary.

To the message.

All those intending to travel to Schaumburg for Synod may come there and back from East St. Louis by the St. Louis, Alton L Chicago or Illinois Central railroad for P10.50.

Instructions for tickets are available in St. Louis from Messrs. Heinicke <L Berg, 107 Main St., Leonhardt L Schuricht at the Saxon Mill, Heinrich Kalbfleisch at the St. GeorgrMill.

As to transportation to the North-Western station, ticket-buyers will find out more details from the gentlemen named.

The Northern District of the Synod of Missouri, Ohio and other states.

Will assemble, God willing, from the 18th to the 25th of June, this year, at the congregation of the Rev. I. Lochner, at Milwaukee, Wis. Messrs. Pastors will not forget to bring full parochial reports. I. H. P. Partenfelder, secretary.

\* . \*

At our Synodical Convention this year, the following items shall, v. be presented for discussion:

1 > Theses on the conversion of man to God.

2) A proposal for an instruction for our visitors.

3) It has been suggested by the Michigan Pastoral Conference that the holding of Schenkwrthschasten t^uloons) also be negotiated. At the end, some sentences will be prepared for this purpose.

4) For discussion in the pastoral conferences during the Synod or the day after the Synod, a work is designated which has as its subject the marriage to the deceased Mrs. Sister.

Whoever wishes to present ANYTHING for Synod's consideration besides these items mentioned, is hereby requested to do so, to inform the undersigned of this no later than four weeks before the meeting of the Synod and to send in any work he may have done. I. A. Hügli, President.

**The Evangelical Lutheran Synod of Illinois and Other States**

shall, God willing, assemble this year in the congregation of the Rev. Göbringer, at Mascoutah, St. Clair County, Illinois, and hold their sessions there during the days from the 5th to the 10th of June irrel. (according to the resolution of the Synod).

The subject of the doctrinal discussions will be: the continuation of the discussion of the theses on the sacred office of preaching.

The secretary: G. Bau mann

Conferenz - Display.

The New York Districts - Pastoral Conference will meet, beloved of God, from the 10th to the 12th of June at PortRichmond, Skaten Island, N. I.

Certain works are:

Ercgese: of any pastor.

History of the Norwegian Lutheran Church in North America by Pastor

The necessary private study of a PastorS: by Pastor Kolbc.

The necessary attention of pastors to each other: by Pastor HollS.

Secret societies: by Pastor Eirich.

Relation of justification to sanctification: by Rev. Walker.

To preach: Rev. Bicwend; Substitute: Rev. Hiller; those absent are requested to excuse themselves to the secretary in a timely manner.

C. A. Gräber, Secretary.

# Der Lutheraner.

## For your kind attention.

There is a deficit of 400 dollars in the Widows' Fund, i.e. on 17 April of this year \$400.00 more had been spent than had been received. - I therefore ask the members of the Society who have not yet paid their contribution to send it to the District Treasurer as soon as possible. Other Christians are also asked not to forget the Widows' Fund.

St. Louis, April 21, 1873. E. D. C. Bö se.

## Please.

All those who still have a small gift to give to the congregation in Leland, Michigan, for the building of their church, are asked to send it to the superintendent.

>1r. Hünrv Laiirs, to send in.  
Arenzville, Ill, April 15, 1873. M. Toewe.

### Received in the treasury of the western district :

To the synodical treasury: From Past. E. Lehmann's congregation in New Wells, Mo., \$4.50. From Trinity District in Saint Louis \$31.00. From the congregation of the Rev. Heinemann in Neu Gehlenbeck, Ill, \$23.60. Easter - Collecte of the Gem. of the Rev. Wille in California, Mo, \$9.20. Of the Rev. F. Nützel's Gem. in West Ely, Marion Co. on Mo., \$5.00. D. Bohnhardt's Gem. in Eisleben, Scott Co. on Mo. \$1.50. Collecte of the Gem. of the Rev. Great in Chicago \$37.00. of Past. Runkel's Gem. in Aurora, Ind. \$20.00. Past. Gotsch's Gem. in York Centre, Ill, \$14.32. of Wilh. Ohlendorf by Past. Große in Chicago, \$3.00. By Immanuel's-District in St. Louis, \$28.55. By Past. Brohm's Gem. in St. Louis \$6.15. By Teacher Ch. H. Brase in Lafayette County, Mo. \$1.00. Anna Richter in Homewood, Ill, \$5.00. Teacher I. S. Nütze! in Chicago \$2.00. By the Cross Congregation of Past. Nachtigal at Waterloo, Ill, \$8.45. of whose Immanuel's Gem. there \$2.60. Past. Traub's comm. at Crete, Ill, \$9.65. Past. Stephen's comm. at Ehester, Ill, \$5.80. Of Past. Brsel's Gem. at Cape Held 1 shoulder, from N. N. 1 shoulder, from Past. Bock himself 1 pc. of bacon. Girardrau, Mo., \$6.00, by himself \$1.00. Past. Wunders.Gem. at Chicago, From I. Dittmers on Tandy Creek 19 dozen eggs, 1 Bush. Beans, 1 bush. \$46.40. Pnst. Rauschert's Gem. at Dalton, Ill, \$11.00. Past. Schuricht's Gem. Apple slices. By Mr. Past. Henkel from his parish \$4.00, from himself \$2.00. at Vandalia, Ill., \$13.18. Often-Collecte of the Rev. Grupe's Gem. in From the parish of Mr. Rev. Heinemann 224 DutzrndEggs, 1 roll of butter, 1 Champaign, Ill., \$8.60. Of Past. Holls' Gem. in Columbia, Ill., \$28.25. Easter bag of hops, 6 gall. Pork fat, 9 sides, 16 hams and shoulders, for \$2.00 sugar. - Collecte of the Gem. of the Rev. Francke in Addison, Ill., \$50.00. Of Past. and coffee, \$1.00 cash and 10 Bush. Oats. From Mr. Todtengräber Stülpnagel's Gem. in Cooper County, Mo., \$15.60, by himself \$1.00. Rev. Lindemann 8 dozen greed, 2 barrels of kitchen vegetables, 1 bucket full of Matuschka's Gem. in Neu Melle, Mo., \$14.00. By Rev. Dörmann's St. Peter's Gem. in Randolph County, Ill, \$15.55, whose St. Paul's Gem. there \$12.45. Past. A. Schmidt's congreg. in Cypress City, Texas, \$3.00.

To the college maintenance fund: From the Trinity District in ist. Louis \$22.00. From the Immanuel's District there \$22.00. From K. Gruenhagn in Homewood, Ill, \$2.00. From Past. Riedel's comm. in Homewood, Ill. comm. coll. \$27.00.

Concerning the synodal missions treasury: by Past. E. Lehmann's congreg. in New - Wells, Mo., \$4.15. From an unnamed person by Past. Biltz in Lafayette County, Mo., \$1.00. From the school children of Teacher Beyer in Altenburg, Perry County, Mo., \$3.10.

For inner. Miss ion: From the DrrieinigkeiTS - District in St. Louis 50 Lts. Collected at H. Richter's wedding in Homewood, Ill., \$6.75. From Past. Traub's Gem. in Crete, Ill., \$8.32. Of the Immanuel's District in St. Louis \$3.30.

For Past. Brunn'S Anstalt: By Konrad Richter in Homewood, Ill., \$2.50. By Past. Traub's Gem. in Crete, Ill., \$11.80. H. Rathe in Homewood, Ill., \$5.00.

On the general building fund: by Past. Wehrs' Gem. in Lake Zurich, Ill, \$9.63. Bon N. N. by the same \$4.00.

To the Emigrant Mrssivn in New York: From Mrs. Stunkel m Lafayette County, Mo., \$2.00. H. Lohmann there \$1.00. N. N. there \$2.00. Louise Richter in Homewood, Ill., \$2.50. Past. Re'singers Gem. at Danville, Ill. \$15.00. Past. Traub's Gem. in Crete, Ill. \$11.80. of Teacher Jung's school children in Collinsville, Ill. \$9.00. of Gottfr. Mertz in St. Louis County, Mo. 50 CtS. N. N. there, 50 lts. Friedr. Schumacher in St. Louis \$1.00.

On the Hermannsburg Mission: From an unnamed person by Past. Wille in California, Mo., \$1.00. By H. Dehm m Havanah, Ill., \$25.00. N. N. by Past. Biltz in Lafayette County, Mo., \$100.00. by an unnamed person through Rev. Stephan in Ehester, Ill., \$25.00. H. Rathe in Homewood, Ill., \$10.00. Past. Matuschka'S Gem. in Nru-McIle, Mo., \$10.00. Past. A. Schmidt's Gem. in Cypress City. Texas, \$5.00. Collected on the day of Klemann's daughter's Confirmation by Past. Landgraf in St. Louis County \$3.40.

Concerning new seminary building in St. Louis: By Past. BartenS' Gem. in Lafayette County, Mo., \$25.00, by Past. Heinemann in New - Gehlenbeck, Ill, by Chr. Knackstedt \$2.00, Knackstedt Brothers \$2.00, Ernst Wolf \$1.00, W. Schirmer 50 Cts. From Fried. Schumacher in St. Louis \$1.00.

On the emigrant - mission in Baltimore: by Theodor Reinhardt in Chicago \$3.00. A. C. Fischer in Lyonsvrile, Ill, \$2.00.

Students: From the grandmother Schuckar by Past. Schuricht at Vandalia, Ill, \$1.00. From N. N. by Past. Querl at Lyonsville, Ill., \$2.00. From an unnamed person at St. Louis \$1.00.

For Rev. Ruhland, thank offering of Mrs. W. W. by Rev. Stephen in Ehester, Ill, \$5.00.

To the congregation at Alma, Kansas: from Rev. Traub's congregation at Crete, Ill, \$6.35.

For Pastor Fredrrking: From some members of the congregation of the Rev. Heinemann in Neu-Gehlenbeck, Ill, \$12.60.

Sick pastors: By H. Richter in Homewood, Ill, \$5.00. ,-.8for teacher Dörfler: By Past. A. Schmidt at Cypress Ctty, Texas, \$2.00. E. Rosch k e.

### The following additional gifts were received for the Lutheran Orphanage at St. LouiS:

Wedding - Collecte at G. C. Hvffmann in Lentreville, Ill, \$7.00. From Pbil. Fath in St. Louis \$10.00. I. E. Dä'umer there \$5.00. Childbirth Collecte from Past. Katthain's parish \$5.00. From Chr. Spornemann at Pleasant Ridge, Ill, \$5.00. From an unnamed person at Collinsville, Ill, \$2.00. Mr. Past. Beyer's parish in Pittsburg \$11.40. N. N. there \$5.00. H. there \$5.00. Peter Fischbach in Peru, Ind. \$3.55. From Trinity District in St. Louis by Julius Schubartb \$259.00. From Immanuel's Dltr. there by Ch. Wilhardt \$5.00, from N. N. 25 Cts, by I. Heinz \$1.00, deSgl. \$2.50. From the Trinity District in St. Louis by E. Schäffer \$10.00, by Aug. H. Blumenbrrg \$8.00. From the Parish in Neu-Gehlenbeck, Ill., \$9.10. From an unnamed person in St. Louis \$1.05. From Konrad Kraus in St. Louis, as a thank offering for happy delivery of his wife, (?) - From the Trinity District in St. Louis by F. W. Schuricht \$40.00. From Mrs. Schneider in St. Louis by Mr. Keller \$2.00. From several members of the congregation of the Rev. Gräbner in St. Charles, Mo, \$22.50. From Emma Strübing 25 cts, August Fell 10 cts, Emma Könnicke 50 cts. From two unnamed in Past. SchwncsenS parish at Bielefeld \$13.00. By Hrn. Past. E. A. Sieving from his congregation at Lincoln, Mo., \$9.55, at Cole Camp \$3.05. By\*Mr. Past. Hudtloff at Wausau, Wis, of Bro. Krenz \$2.00, of his Trinity Parish \$1.80, of Immanuel's Parish \$4.00, of Trinity Parish \$3.08, of St. Pauls Parish \$2.15, of St. Petri-Gem. \$1.75, from St. Johannis-Gem. \$1.75. from L. Lange in St. Louis \$15.00. from Jungfrauenverein der Kreuz-Gem. in St. Louis \$10.00. from KreuzGem. in Concordia, Mo., \$6.60. By Mr. Rev. Biltz in Lafayette County, Mo., by Mrs. Niermann \$2.00, Wittwe Walter \$1.00. By the school children of Mr. Cantor Bünger in Chicago \$3.50. By Mrs. Lehr in St. Louis by Mr. Keller \$3.00. By the Virgin Society of Trinity District there \$23.70.

Sincerely thanking the kind donors in the name of the dear orphans st. Louis, April 9, 1873. I. M. Estel, Cassirer.

Received for the seminary budget: By Mr. Pastor Bergen Collecte of his congregation \$6.70. By Mr. Rev. Lohr from his congregation \$6.00. From Mr. Pastor Bock's congregation: from Mr. Säger 1 ham, from Mr. Warnten 1 piece of bacon, 1 piece of beef, from Ehr. Hahne 1 bush. Aepfelschnihe, from Ehr. Bock himself 1 pc. of bacon. From I. Dittmers on Tandy Creek 19 dozen eggs, 1 Bush. Beans, 1 bush. Apple slices. By Mr. Past. Henkel from his parish \$4.00, from himself \$2.00. From the parish of Mr. Rev. Heinemann 224 DutzrndEggs, 1 roll of butter, 1 bag of hops, 6 gall. Pork fat, 9 sides, 16 hams and shoulders, for \$2.00 sugar. and coffee, \$1.00 cash and 10 Bush. Oats. From Mr. Todtengräber 8 dozen greed, 2 barrels of kitchen vegetables, 1 bucket full of sweet cheese.

For poor students: By Hrn. Past. P. Beyer of the Jungfraumnverein of his parish \$8.00, by Mrs. Rabbold \$2. "D for G. Müller. By Hrn. Past. Henkel, collected at the wedding of I. Lohrmann, \$3.00 for C. Kollmorgen. By Mr. Past. Knief \$8.00 for Cordes. By Mr. Past. Schlesselmann from his congregation \$5.00, from N. N. \$1.00 for Karth.

A. Crämer.

For poor students received through Pastor Engelbrrcht of whose congregation in Lowden, Iowa, \$8.50. From the worthy women's association of Pastor Hügli's congregation in Detroit \$20.00.

C. F. W. Walther.

With thanksgiving to God and the kind givers, I hereby certify that I have received the following gifts of love for my equipment for the journey to Germany:

By Mr. Rev. G. C. Holls: of Past. Frincke's congregation in Middlr Village \$7.00, by Past. Ebendick's congregation in College Point \$15.00, by Past. Gottlieb's congregation in Port Richmond \$40.10, by Past. King's parish in New York \$35.00, by Past. Weisel's congregation in Williamsburgh \$35.45, of Rev. Körner's congregation in Williamsburgh \$32.00, of Rev. Walker \$1.00; together \$165.55. By Rev. C. Gross of his Trinity congregation in Buffalo \$31.50. By Rev. Beyer in Pittsburgh \$2.00. By Rev. Brömer in New Rochelle \$2.00. By Wilh. Hvffmann in New Rochelle \$2.00. By Mr. B. Umbach in Darmstadt, Ind.

May the faithful God be a rich recompense to the dear brothers in faith for all and every good deed in time and eternity!

Wartburg Orphanage at Mount Vcruon, N. A., April 18, 1873. I. v. Brandt.

### Received

1. to the college - household in ^Fort Wayne: From Past. Stubnatzy's parish from H. Baals 1 bag of wheat, 1 p. of oats, 1 p. of corn. From Past. Bode's parish from C. Vollmer 1 s. wheat, 1 s. grain, 1 s. oats. From some members of the community at Pittsburg for a new bell for the Wirthschaftsgebäude \$98.50. From Dr. Sihler's Gemeinte, for the same purpose: from G. Thieme \$3.00, H. Schmidt \$1.00, Schültc 50 CtS., F. Tbieme \$1.00, L. Griebel \$2.00, Siemon and Brother \$5.00, W. Meyer L Co. \$5.00, H. Wiebke 25 Cts., F. Reinking \$2.00. From Past. Stubnatzy's parish: by Campe \$1.00, I. Schmetzcr \$1.00, F. Eckart \$2.00, A. Sutermeister \$1.00, E. Birkncr \$1.00. From Past. ZagelS Parish by M. Frosch \$1.00.

### 2. for poor students:

From the Virgins' Association in Past. Beyers Gemeinde for A. Theiß \$9.00. From Past. Stock's parish from C. Brätmüller \$1.00, Weisheit \$1.00, Ch. Reber \$1.00, Marie Reber 50 Cts, for John. From Dr. Sihler's parish from Mrs. Hengerer 50 Cts,



H. Nippergal 50 cts, for the same. From Past. Sievers' Gem. I by A. Götz for Georg Hafner 47.00, for 'G. Iohannrs 48.00, from Elisabeth Götz 50 Cts. From Adams County for John and G. Hafner 41.00 each. from N. Zelt 45.00). I. Time 43.00.

!

Mrs. Reih 45.00 for Niethammer. From the Women's Club in Rev. Hochstetter parish for G. Hafner 418.00, for G. John 418.00. For A. Gockel by Past. Flachsbart from his singing choir 50.00. By Past. Speckhardt for poor pupils 50.00.

#### Report

of the Treasurer of the Committee for Inner Mission in the Lutheran St. Paul's Parish at Fort Dodge, Iowa, concerning receipts and expenditures from January 1 to April 12, 1873.

Revenue. Cash on hand from former 43.44. From the congregation of the Past. Osterhus at Dubuque 42.00, of the Past. I. L. Crämer in Bremer County 44.00, of the Past. Engelbrecht at Lowden 55.00, of its branch at Calmus 45.00, of the congregation of the Past. Easter-huS 49.00, of Past. C. Seuel 41.00, Past. Ch. F. Herrmann 41.00, Past. A. Krämer 41.00, Past. I. L. Crämer 41.00, Past. Studt 42.00, by local congregation 42.90, by Rev. Studt from Ch. Firne 45.00, from the Synode from the treasury for inner mission 425.00. Summa 467.34  
Issue. To Past. Mertens, salary 425.80, for repair to mission house 4-3.25, to sulky wagon 43.50, for saddlery work 41.50. Summa 434.05.

Remains cash 433.29

F. Lucian White, Cassirer.

To have received 412.00 from the Women's Association of the New York congregation, certifies with heartfelt thanks

St. Louis, Concordia College.

Fr. Mackensen.

44.00 by Mr. Past. H. Hunziker, at the wedding of Mr. I. Ketter, certifies with heartfelt thanks that he has received the following

St. Louis, Concordia College.

W. Leßmann.

42.00 by Mr. Past. Weseloh, collected at the wedding of Mr. B. Hesemann, certifies with sincere thanks

St. Louis, Concordia College.

C. h. Hoyer.

47.00 from Pastor Feddersen and some members of his congregation, certifies with heartfelt gratitude

St. Louis, Concordia College. W. Hinnenthal.

With heartfelt thanksgiving to God and kind givers, I hereby certify to have received from the congregation of Rev. Hahn at Hillsdale 412.85 and from his branch at Coldwater 48.85.

St. Louis, Concordia College. C. Kollmorgen.

With thanks, the undersigned acknowledge having received 424.00 from Immanuel Church, Chicago, Ill.

St. Louis, Concordia College. Ed. Theel.

G. Psortmüller.

With hearty thanks I certify to have received from the congregation of the Rev. Schoeneberg at Lafayette, Ind. 410.00.

St. Louis, Concordia College.

I. A. Aron.

Having received through Mr. Pastor Rennie 415.00 and from I. M. Sch. in M. 45.00, certifies with thanks

Fort Wayne, Concordia College. Gro. John.

With heartfelt thanksgiving against God and thee bountiful giver, I certify to have received 45.00 from the Rev. Flaxbeard's Singing Choir at Pilot Knob, Mo.

Fort Wayne, Concordia College.

A. Gockel.

With heartfelt thanks, the undersigned certifies to have received from the congregation of the Rev. Gräbner in St. Charles, Mo. through Mr. John L. Chaap 45.00.

Fort Wayne, Concordia College. Julius Kraust.

#### Postscript.

In No. 13 of the "Lutheran" unfortunately by mistake the sum was forgotten, which my two Landgrameidm in Harrison Township, Van Wert County, O., had contributed for the church building of the dear congregation in Van Wert. The same amounted to 4113.50. Subsequently received for the same purpose by Mr. Rev. Stock 46.50 from his congregation, for which we also express our hearty thanks.

On behalf of the Lutheran congregation of Van Wert, O.,

G. Grüber, Pastor.

#### Changed addresses:

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**Herausgegeben von der Deutschen Evangelisch**  
**Zeitweilig redigirt von dem Lehrer =**

Year 29.

(Sent in by Dr. Sihler.)

## **How does it look over in Germany now ?**

Every German Lutheran, even if he is a citizen of this country, must still have a heart for his old fatherland; and this is all the more important, the more it behooves him to keep his dear mother tongue, even in his children, as long as possible, as the language of the home and the church; for it is undeniable that many a good old German custom is connected with it; and hollow and characterless, and contemptible even to more serious natives, are certainly such Germans here in the country who cast off the German language and custom in their families as quickly as possible and join English congregations, though of their confession, without need.

The above question, however, is very complex; and therefore, before answering it, it should first be remarked here, as an introduction, that the present ecclesiastical conditions are chiefly considered, and the civil and social conditions only in so far as they are connected with them.

Well-meaning, sentimental people over there, who lacked the sober Lutheran understanding of Scripture and therefore the right insight into the shape of the times, were, however, under the delusion that a special religious upswing of the German people would occur as a result of Germany's victory over France and the establishment of the German Empire. Experience, however, has taught the opposite. An upswing has indeed taken place, but only in the field of industry, commerce, the <sup>promotion of</sup> traffic and means of transportation, but unfortunately in connection with increasing mammon service, speculative addiction, swindling and hedonism. Similarly, an upsurge has taken place in the political life of the German nation, but unfortunately in connection with the prevalence of unbelieving liberalism hostile to Christ, which makes the German Empire its national <sup>idol</sup>.

So the apostasy from God's Word and from the Christian faith in our fellow-countrymen over there, which was already noticeably present before the war, has by no means weakened after it, nor has there even been a renewal of the Christian life through righteous



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. May 15, 1873,

No. 16.

Repentance toward God and true faith in Christ takes place. Rather, the opposite is taking place. The general complaint from over there however, is that church attendance, especially in the larger cities, is extremely poor. An example may make this clear. On the first Christstag evening a so-called "celebrated pulpit speaker" preached in church in Berlin. And behold, there were three times as many gas for they are also more or less afflicted with the unionist leaven and flames as listeners in the church; those were 72 and these 24, and the Lutheran blood has become quite watery in them. No one among them only one man, the others were women and children. believes any longer, as do the learned Lutheran theologians at the The great multitude of laborers work on Sunday morning for the universities, in the literal inspiration of the Holy Scriptures. No one belly, and in the afternoon make merry after the lust of the flesh; any longer holds fast to the "model of sound doctrine" without caveat and in consequence of this contempt of the divine word, according or reservation, as it is presented in our church confession as the to trustworthy reports, the corruption of morals in this capital of the unadulterated interpretation of the divine Word, but in general new German reich is scarcely less than that in Paris.

To be sure, there are preachers of Christian faith from time to are corrupting our people, to boldly and undauntedly take up arms, time, partly in the Lutheran regional churches, partly within the to attack and fight them with the sword of the Spirit, the word of God, Union; but in this sovereign body, the pure Lutheran confession and at least to redeem the healable from their deceit and sacrilege?

does not live on average as a power in the hearts of the preachers whose congregations were formerly Lutheran, so that they would hardly be able to found and build up their congregations on this confession if this were not also resisted by their ecclesiastical superiors. For they do not suffer it - and the hard-hearted unionist preachers also put up with it - that they seriously and specifically use the double-edged sword of the divine word against the papist and reformed heresies and also strengthen the pure Lutheran doctrine through this twofold defense and punishment. Some time ago a preacher from the University was punished by his superintendent for attacking the papacy in his sermon, albeit unfortunately very mildly. To go against the reformed heresies, however, is highly frowned upon by the Protestant preachers, e.g. in Prussia, and would result in the harshest rebuke; this would be decidedly against piety and the most submissive devotion to the sovereign and chief bishop, who, as is well known, is of reformed origin from his fathers, and would even be a sin against the fourth commandment.

Most of the faithful preachers in the Lutheran regional churches, are hardly suited to found and build up congregations that are faithful to the confession, which would then also vigorously oppose the unbelief and moral corruption that has broken in, and through doctrine and life would be a twofold salt in this twofold rot; a twofold salt in this twofold rot; the Lutheran blood has become quite watery in them. No one among them only one man, the others were women and children. believes any longer, as do the learned Lutheran theologians at the universities, in the literal inspiration of the Holy Scriptures. No one belly, and in the afternoon make merry after the lust of the flesh; any longer holds fast to the "model of sound doctrine" without caveat and in consequence of this contempt of the divine word, according or reservation, as it is presented in our church confession as the unadulterated interpretation of the divine Word, but in general against the antichristic spirit of the age and its devil-apostles, who

But among these ambassadors of the prince of this world are:

In the first place, there are the open deniers of God (atheists) and materialists, to whom the devil has completely extinguished the little light of reason left in human nature from the Fall, and instead lets his will-o'-the-wisp flicker before their eyes. The respectable heathen still know from the creation, preservation, and government of the world, from the divine law written in their hearts, and from the voice of their conscience, according as they have kept or transgressed this law in their outward work, that a personal God is above the world, to whom they are responsible as the supreme lawgiver for their doing and letting of his law, and who, according to his justice, punishes the transgressors. The spokesmen and writers of the atheists among our Germans, however, most of whom are still baptized and bear the Christian name, deny, against their better knowledge and conscience, as fundamental enemies of the Bible and haters of Christ, this



The twofold natural knowledge of God. They maintain, against the powers of darkness are only the starting points to draw the light of reason, that the world evolved from a primordial substance seduced and fanatical people into their net by inciting the workers - but where from? so reason demands - that, e. g., from the plants and their rebellion against their masters. It is all lies and deceit the animals and from the ape finally man came into being. They when these servants of ruin hold out the prospect of all kinds of assume a force that moves and shapes this substance according freedom and enjoyment to them. They only want to form from them to certain laws of formation - but whence both? so reason a ready-witted army to carry out their plans of overthrow. If they demands. They deny, against the voice of their own conscience, were really driven by so-called humanity and philanthropy, as the moral law and the judgment of conscience in man, and thereby these wolves sometimes put on such sheep's clothing, they would abolish all man's responsibility to God as lawgiver and judge. have to grasp the conscience of the unjust labor masters, but According to their propositions, no man would be guilty, even if he would have to try to keep the workers from dangerous self-help were a thief, an adulterer, a fornicator, and a murderer; for in this rather than inciting and cheering them on.

he follows certain immutable natural instincts, and in the gratification of these he is as little guilty and responsible as a thieving fox, a ravening tiger, and a lecherous goat and ape. Civil legislation and the administration of justice would also be impossible if the revolutionary madness of these men of subversion, these apostles of the devil, gained power and validity; for they would destroy property, marriage, and authority from the bottom up, throw everything into a desolate heap, and make of the world a great den of thieves, a den of murderers, and a house of whores, in which no man would be safe for a moment of his property, his wife, and his body.

But the most horrible thing is that these ungodly scoundrels, who spout such filth and filthiness and spit out such devilish filth, fuss about Christ, but he is not the historical Christ as the holy no longer arouse general horror and disgust. Rather, the opposite evangelists present him to us; their Christ, however, is the figment takes place. The children of unbelief fall to them in heaps like water.

Their lectures are heard with eagerness, their books are read with eagerness;

and especially in the field of natural science, where all their arbitrary propositions and impudent

The same people, however much they may contradict the observations and experiences of sober and conscientious investigators, marvel at and praise their like-minded unbelieving listeners and readers as the irrefutable results of the latest natural research. And as Simon Magus charmed the Samaritan people, that small and great looked upon him, and said, "This is the power of God which is great," so out of the devil's delusion and according to

God's judgment with these fellows now also. But they shall not endure, and their folly shall be made manifest unto all: for when they thought they were wise, they became fools, and God gave them up to a perverse mind, to think, and to speak, and to write that which is not good.

From the ranks of these deniers of God and men of subversion are also the heads and rulers of the Communists and Social-Democrats, who seek to draw their net of destruction over the whole civilized world over there and over there, and to set up a satanic power against Church, State and all moral order, and to tread all this under their feet. For this is really their purpose and aim, of which the atrocities of the Paris Commune of 1871 were only a small prelude. The disgraceful greed for profit, the self-interest, the mammon service, the luxury and the lavishness of the industrial magnates and employers, as factory owners, mine owners, etc., who regard their workers only as service machines and exploit their labor force in atrocious hardness of heart only for their profit and their life of pleasure, - this thoroughly unchristian and immoral way of acting on the part of the money-hands and employers constitute for those children of the devil and leading

On the other hand, the men of the so-called Protestant Association belong to the "antichristian corruptions" of our people in the old fatherland. For they do not protest against papist doctrine and practice as do our orthodox fathers; nor do they protest, as do these and those Lutherans of our time, against the unlawful and illegal union and its rape of the Lutheran and Reformed Church. Rather, they protest against every ecclesiastical confession, even against the apostolic one, and especially the article of faith in Christ is a thorn in their flesh. They firmly deny that he is the Son of God and the Son of Mary in one person, and the stories of his miracles of grace and works of love are to them fables and legends, born of

the heated imagination of his disciples. They do, however, make a fuss about Christ, but he is not the historical Christ as the holy evangelists present him to us; their Christ, however, is the figment of their imagination.

tasie; for he is to them only the "ideal man," such as is, to be sure, in every one of them, but which, through all sorts of unfavorable circumstances, cannot be brought to full development.

in every man; for according to their imagination the heart of all men is good by nature, and the doctrine of Christ, that all men are children of unbelief, and therefore children of wrath by nature, is to these reason- and virtue-proud fools a second Abominations.

Therefore the hatred and enmity of these after-Protestants, seen in the right light, actually goes against the holy Scriptures and especially against their doctrine of original sin and of Christ, as the Son of God and the Son of man in one person, the only Redeemer and Savior of all men, i.e., sinners, by his alone meritorious life, suffering, and death, by his substitutionary atonement in our stead, and to our good both in the perfect fulfillment of the divine law by his active walking. He is the only redeemer and savior of all men, i.e., sinners, through his alone meritorious life, suffering, and death, through his substitutionary atonement in our stead, and good to us both in the perfect fulfillment of the divine law through his active obedience, and in the perfect endurance of punishment through his suffering obedience. But because the confession of the church, and especially our Augsburg Confession, testifies to these fundamental doctrines of holy Scripture, holds them fast and maintains them, and defends them with the sword of the Spirit, the word of God, against all assertions and pleas of the pride of reason and virtue, and against all kinds of fanatical madness, and propagates them purely and unadulterated to their descendants, those enemies of the Bible also hate the teaching of the Bible.

knowledge of the church. It is nothing but lying phraseology and deceptive pretense when these fellows feign a certain respect for the written word of God and conceal behind it their unbelief and their enmity against the Bible. They do this only in order not to be seen by the ignorant of their hearers and readers, as they are in fact and truth,



to be revealed as lying and apostate Christians, and to save the pretense that they are also Christians, and especially enlightened and enlightened ones. For if they really believed that the Bible was God's revealed word, and that it was perfectly clear, especially in the passages which establish the articles of faith, they would also accept and confess the doctrines of original sin, and of Christ and his merit, as the words read. But since they contradict this simple understanding of the word, because their carnal reason is offended and vexed by it, according to 1 Cor. 2:14, they thereby prove that they do not fear God and his word, that they have no true faith in the true Christ, and are therefore not Christians. And because the ecclesiastical confession on the basis of the holy Scriptures also testifies to these two articles of faith, and therefore unites the consciences of Christians, because they are the simple interpretation of the divine word, as it reads; so they also turn their hatred against this confession. And out of this hatred they make all sorts of childish and foolish speeches. For first they assert that this confession imposes an unpleasant constraint. But God compels no man to believe in the Christ whom the Gospel history represents, and then to confess him before men. Such men, however, who have previously become poor sinners through the service and work of the divine law, as, for instance, the publican in the temple, and to whom the Holy Spirit afterwards kindles in the heart the true faith in the Scripture-Christ; they then confess this Christ before men without compulsion and urge, according to the words of Ps. 116:10, "I believe, therefore I speak." And this speaking and confessing of Christ, which then moves other poor sinners to true faith in Christ, is as natural to them as natural speaking is to an unbelieving man, because he is a man and has a rational soul. But the congregation of these confessors is the church.

Then it is a rather silly and ludicrous assertion of these children of unbelief, as if the ecclesiastical confession put a bridle and bit in the mouth of so-called "freedom of scientific research" per se. The confession of the church on the basis of the holy Scriptures does, however, guard against the sacrilegious arbitrariness of doctrine, so that arrogant spirits of their hearts first impute thoughts, fancies, and reveries to the holy Scriptures, and insert them in them, and then present them to the ignorant as the true meaning of the divine word; for it is impossible for the same word of God to contain two different and, moreover, opposite truths in the same matter, e.g. in the doctrine of Christ or of holy baptism and the Lord's Supper. It is utterly impossible that the present "scientific research" can bring forth a different Christ than our first parents received by grace in the first promise of the Son of God, Genesis 3:15, after their fall from grace. It is absolutely impossible that this research could bring to light a different doctrine of original sin than the one taught and given once and for all in Ps. 51,7. 1 Mos. 6, 5. 8, 21. Rom. 5, 12. or even deny it completely.

Furthermore, it is a very hollow and silly phrase when the Protestant Unificationists, as people "who stand at the height of the education of the times," juggle along that it is now a special task of the Protestant Church "to reconcile culture with Christianity. For against true civilization and against the culture of the human spirit in all kinds of science and art is

Christianity never appeared hostile. On the contrary, it can hardly be denied that general human love in its manifold manifestations as the right morality, even within the bourgeois community, was first set in motion and became pregnant by Christianity; And from the same source flows the prevailing morality in social intercourse among the Christian peoples; and the much-vaunted humanism of our day, which would very much like to become the world's religion, has, seen in the right light, drawn its first nourishment from the roots of Christianity; for the educated pagan antiquity knows nothing of this. Christianity is just as little hostile and repulsive to the progressive development of all kinds of science and art, which flows from God's natural gifts; for great scholars and artists, through whom this development receives new impetus and encouragement, are born as such through the almighty power of God; indeed, the most magnificent works of fine art, e.g. architecture, painting, and musical art, originate from Christian thoughts, views, and feelings.

The enmity and repulsion of Christianity arises only where the human spirit tears itself away from God, withdraws the honor from him and gives it to itself, derives its discoveries and inventions, its knowledge and ability from itself, and then brings to light all kinds of works that clearly manifest this enmity against God and his word, this arrogant self-idolatry and, as a result, usually also bear an immoral character, that is, strike at the true, Christian morality or, like so-called results of recent natural research, decidedly contradict biblical history. As long as the leaders of modern culture take and hold this standpoint, reconciliation between them and Christianity is impossible.

But the Protestants, as professional phrase-makers, are not at all serious about this reconciliation. With this phrase, they only want to make uninformed Christians believe that they, too, are Christians, and quite zealous and loving ones at that, who want to do everything possible to win even the educated of our time for Christianity. But they court the unbelieving culturists and agree with them that historical Christianity is far too old-fashioned and far too contrary to enlightened reason to be able to accept it without its transformation for the prevailing formation of our time (i.e., its emptying of all Christian content).

They also talk a great deal about Christianity being much less concerned with faith than with morality; and yet they themselves are so immoral that, as preachers, they remain quite calm in their offices and eat the bread of the church, while they teach contrary to its creed, corrupt the souls of their hearers by their unbelieving thoughts of men, and trample under foot their spiritual mother, the church, which has reborn them through holy baptism. These people would be justly appalled if they saw a man thus physically maltreating his bodily mother in flagrant transgression of the fourth commandment; and yet their doings are a much worse abomination in the sight of God and all true Christians; For not only do they, as degenerate bastards, thus hold themselves evil against their spiritual mother, the church, whose doctrine from God's word they punish with lies, but as apostles of the devil they are thieves and murderers before God by their false doctrine of Christ's person, office, and work, who

Robbing Christo of his Sxxxx and corrupting and murdering them to the soul, ...

But the seers either know nothing of their xxxberian and murderous doings and are therefore blind watchmen, or as dumb dogs they watch calmly and let them carry on their murderous work in peace for years and decades; And instead of depriving the impenitent of their pastoral and teaching office, they are often transferred to larger congregations as a reward for their many years of poison-mongering and counterfeiting, and are provided with more abundant income, which of course gives them even more opportunity to miserably deceive and poison the souls that have been bought at a high price by the blood of Christ. Yes, there are cases where these vipers are taken into protection by the ecclesiastical authorities against the attacks of orthodox people. Thus these ecclesiastical superiors, who in their attention to the doctrine and life of their subordinate shepherds and teachers are to represent the ecclesiastical confession according to office and duty, make themselves accessories to other sins and are guilty of the blood of Christ's sheep murdered by the contrary-to-scripture and antichristic doctrine of these ambassadors of the devil, in that they do not punish these pseudo-servants of the church subordinate to them with due seriousness and, if there is no repentance and correction, deprive them of their office. They are, in their own way, spiritual sons and faithful successors of the high priest Eli, who well saw how his sons behaved shamefully, and yet did not even look sourly on it. But as God therefore broke Eli's arm, so will he also wash away such ecclesiastical rulers through the wild waters of the open enemies and revolutionaries of the church in his time.

Thus the Protestant Unionists, together with their relatives and associates, e.g., from the Union, who lead the same doctrine of original sin and of Christ from the Union, who lead the same doctrine of original sin and of Christ, are not only a kind of bats that flutter around in the chiaroscuro of their phrases between heaven and earth, and prepare a church consecration feast for the half and quarter thinkers, but also a noxious vermin and vermin that spoil the seed of Christ; indeed, in Baden and Rhenania they appear as a swarm of locusts that seeks to eat away all green herbage. It is possible, of course, that some of these fashionable knights with the armor of cardboard and the leaden sword in the right wing seek some contact with believing unirrets; But it is certain that their center and their left wing, in spite of all the fogginess and vacillation of Christian-sounding sayings, are in secret alliance with the children of the antichristian spirit of the age, only that these fight against Christ and his church with open, and they with closed visors, and therefore, as traitors and hypocrites, if they remain so, will receive double condemnation.

Thirdly, among the corrupters of the people of Germany for their future are the great multitude of apostate unbelieving teachers in high and low schools. There have always been such teachers in the cities and in the country, and the laxity of the authorities concerned, even if they were not of one mind and spirit with them, has usually allowed them to calmly instill their unbelief against Christ and his teaching in the Holy Scriptures directly and indirectly into their pupils. In the present time, however, carried by the public opinion of the prevailing antichristian spirit of the age, they have become bolder and more impudent, and have joined together to take up their lance against Christ and His Church. They gather annually by the thousands in prominent cities, and

! the like-minded unbelieving councillors have nothing more urgent to do than to receive them with honours, and for in their conventions ^what kind of speeches will

Those who overflow with poison and bile against God's word and the confession and teaching of the church; all those who idolize the spirit of man, and of course also in themselves; All such as offer thanksgiving and incense to the idols of the day, especially to the unbelieving literary schoolmen, naturalists, thinkers, and poets, whom they highly praise as the benefactors of mankind and as the liberators of the people, who are coming of age through them, from the yoke and pressure of the rule of the clergy and from all kinds of ignorance and superstition, which originate in the Bible; all such speeches, which are full of conceit, arrogance, insolent presumption, undigested fragments of modern wisdom and pitiful half-knowledge in disgusting verbiage and turgid phrases. And such speeches of the spokesmen, from which sensible and educated heathens would turn away in disgust and disgust, reap rapturous applause from the listeners. But when out of this wild mass a voice is heard, even softly and timidly, which points to God's word and Christian confession, there is at once hissing and laughter.

And such apostate and lying Christians, after they have strengthened each other in unbelief, then return home and remain quietly in their offices, in order, strengthened and invigorated by the devil, to corrupt and poison the poor youth all the more and to bring up a generation that supplies welcome recruits to the recruiters of Satan, the men of subversion. But they may well take care that they do not one day have to reap from their pupils what they have sown and planted in them. But in any case, if there is no repentance and correction, such teachers will have to give a terrible account before God.

and double condemnation, partly because of their own unbelief against Christ, partly because they have fundamentally and deliberately implanted and brought up this unbelief in the hearts of their disciples and have cast them into hell without God's gracious intercession.

(To be continued.)

(Sent in by Pastor Guenther in Chicago.)

## The Jesuit Order.

Motto: 8i oum ^esuiiis, 110Q oui". .Jesu ltlis, i. e. if you go with the Jesuits, you do not go with JEsu.

Through the Reformation, the Antichrist was revealed and a deadly wound was inflicted upon him. The kingdom of darkness had to be anxious to heal the wound and to destroy the Reformation with its blessed fruits. When the Jesuit Order came into being, hell rejoiced, for its main purpose was to restore the reputation of the papacy, which had become shaky.

The Jesuit order has become a great army. Even our already unhappy America has long since been chosen by them as the scene of their activities. The papacy raises its head ever more boldly. Many Protestants are despondent and meek in the face of it; they do not dare to call the Pope the Antichrist; they still find ...so many excellent and admirable things in the Pabst Church...

It is necessary that we stand firm and not let ourselves be blinded by any appearances, for what the same is today, it has become through the Jesuits. The dear reader should therefore take a look at these gentlemen.

I. The foundation of the order.

Ignaz Loyola, son of a Spanish knight, born in 1491, was the founder. He was a limited head, and his education an exceedingly defective one; he learned only to read and write his native tongue; companions Peter Faber (Lefevre) from Savoy and Franz Lavier, a better he understood haymaking and riding, dancing and playing the mandolin. When he was fourteen years old he came to the court of Ferdinand the Catholic, and spent his time here in duels and amorous adventures. In 1521, when he was bravely defending Pampelona, a stone torn from the wall wounded his left leg and bullet shattered his right leg. At his father's castle he silently underwent several exceedingly painful operations. In order to be able to wear his high, tight-fitting riding boots, he had a bone that protruded below the knee sawn away. He had his leg, which had become shorter, stretched and lengthened. All pain the vain and energetic man endured with the utmost calm. He recovered, as the papists firmly believe, as a result of a miracle of the apostle Peter, who must have been anxious that the Jesuit order be founded and that his tottering chair in Rome be supported by it.

At his camp he had shortened his boredom with Spanish novels of chivalry, and, when more could not be exorcised, he took up a book of legends of the saints. The reading of these books produced marvellous impressions on him: sometimes his mind was occupied with the knights and their ladies, sometimes with the saints and their so-called miracles. Sometimes he was occupied with these, sometimes with those. At last he decided to make the Virgin Mary, who, he thought, had appeared to him with the Child Jesus on her arm, the lady of his heart, to become a spiritual knight, to go to Jerusalem, and to convert the unbelievers.

After he recovered, he left his father's castle and made a pilgrimage (1522) to the supposedly miraculous image of Mary in the monastery of Montserrat, exchanged his rich clothes for a beggar's garment, hung up his armor in front of the image of Mary, betrothed himself to the Virgin Mary, vowed eternal chastity to her and, with the pilgrim's staff in his hand, kept watch before his new mistress according to the old knightly custom. From here he turned to Manresa, where he wanted to make amends for his sins with penances, scourgings, and strict fasting, first in a cave, then in a monastery cell, but found no peace. Suddenly he believed to have seen visions and to have been raptured, and now considered himself converted. From Manresa he went to Barcellona, and thence by way of Venice to Palestine, always begging. In Jerusalem the Franciscan Provincial did not permit him to stay long. He returned to Spain, and beginning to feel that to be a priest he must know more, he began to study. In Barcellona he studied grammar, which he found very difficult. In Alcala he wanted to study philosophy, continued to beg, initiated some young people into his spiritual exercises, and gave lessons in the streets. Through this, as well as through his

Dirty stepping out machtt'r inquisition he was released. In Salamanca he continued his spiritual activity and was arrested again. He was ordered to stop talking about spiritual things, of which he knew nothing, for four years. With a donkey, which carried his books and writings, he wandered (1528) to Paris to devote himself to study. But he did not get much study. He had to seek out the Lutheran heretics and report them to the Inquisition. He spent part of his time begging, and another part trying to persuade young people to participate in his spiritual exercises. He actually succeeded in winning over some of them, first his two parlor defective one; he learned only to read and write his native tongue; companions Peter Faber (Lefevre) from Savoy and Franz Lavier, a better he understood haymaking and riding, dancing and playing Spanish nobleman. Four others soon joined them: the Spaniards Alfons Salmeron, Jacob Lainez and Nicolaus Bobadilla, and the Portuguese Simon Rodriguez. On August 15, 1534, they went to the church of Montmartre; Faber, who was already a priest, said mass in a subterranean chapel; then they took vows of poverty and chastity, and vowed, after completing their studies, either to devote themselves in Jerusalem to the care of pilgrims and the conversion of the Saracens, or, where this was not possible, to follow any instruction of the pope without reward or condition.

In 1537 all comrades, some of whom had joined them, met in Venice to begin the journey to Palestine. The war that had broken out between Venice and Turkey prevented their departure. So, after they had been ordained priests, they went to Rome by different routes, preaching in all the markets and streets. On the journey Ignaz again wanted to have had visions. At the instigation of one such he gave the Society the name 80<li6ta8 368u i.e. the Company of Jesus. In Rome Ignaz distributed his people in the different churches, at night they advised the establishment of their society. When he presented the plan of his Order to Pope Paul III, the latter is said to have exclaimed: This is God's finger! The cunning Loyola knew how to remove all doubts. On September 27, 1540 the Order was confirmed by the Pope through the Bull Regimini with the provision that it could only count 60 members. Later papal bulls lifted this restriction and granted further privileges to the Order. He was to be used. At the election of the General Ignaz received all votes. On Easter 1541, after repeated refusals, he accepted the office and, on taking the Host, had the five Fathers present take their vows. His main work was now to establish the Order and to provide it with a rather large field of work. During his lifetime the Order had 1000 members in 12 provinces. He died on July 31st 1556 under terrible fear and trembling and was beatified by Pope Pius V in 1599 and canonized by Gregory XV in 1622.

2. the internal organisation of the Order.

The Constitutions of the Order were already drafted under Ignaz, but were refined and completed by his successor Lainez, one of the most clever and astute heads of the Order. It is actually he who has made the Order what it has become. Although the Order calls itself the Society of Jesus, the glory of the Lord Christ is not the ultimate goal.



The purpose of his fine work was not the honor of the pope, the Antichrist, and the expansion of his power. Very cleverly, he knew at all times how to combine this purpose with his own, namely, to acquire power and wealth for himself as well. To achieve these ends, the institution of the same was entirely suitable.'

Those who apply for admission must first of all undergo spiritual training and are subjected to a strict examination of their circumstances and intentions. One seeks to discover his qualities and to penetrate his most secret thoughts. He must promise to render blind and unconditional obedience to the superiors and to dispose of his temporal fortune, naturally in favor of the Order. If all this is in order, then he becomes a novice after having made his general confession. The novitiate usually lasts two years and is used to train him in obedience and to get to know him. The agenda for each hour, even quarter of an hour, is precisely prescribed: Church attendance, reading, prayer, self-examination, contemplation, recreation, flagellation (mere playfulness) - everything is prescribed and must be done at the appointed time. He is closely supervised to see that he observes all the rules punctually, and must also submit to special tests every month, e.g. nursing the sick in a hospital, traveling as a beggar, performing menial services in the house and kitchen, etc. After completing the examination period, he enters a college and becomes a scholastic and is admitted to take the vows of the order (obedience, poverty, chastity), which must be repeated every year. After he has studied for a number of years, he must undergo another year of examination and repeat the spiritual exercises and the whole way of life of the novitiate. Only then does he receive priestly ordination and take his vows either as a spiritual coadjutor or as a professed priest. The latter must also take a special vow, namely, to submit to every mission of the pope. These professed are the real initiates of the order and are used for the most secret business of the order. They elect the General, who is at the head of the whole and has his seat in Rome. His place is taken in each province by the provincial, under whom again stand the superiors. Everything, great and small, must be reported to the General by the provincials and the other officials; no secret may be kept from him. He remains in knowledge of every one of his subordinates.

There are also professed of three vows. Among these are said to be the secret Jesuits, laymen and clergymen, distinguished by dexterity and other qualities, to promote the pope and the order in secret, with the mask before their faces.

There has never been an army so organized as the army of the Jesuits under their General. In no other order is obedience so strictly demanded, in no other does such training, such control take place. All must be guided by their superiors "like a corpse," or like a staff in the hand of him who carries it. All bonds of love and friendship must be broken. He who has entered the Order no longer has parents, brothers, sisters, friends, he had them; he is no longer German, Spanish, American, he was; now he is a Jesuit and belongs only to the Order. It is not to be wondered at that the Jesuits almost all bear the same stamp.

### 3. the expansion of the Order.

Already during the lifetime of the founder the order had increased greatly; this happened even more after his death. The Jesuit General Claudius Aquaviva (died 1615) could say that he could gather more soldiers than any Christian potentate in the world; he could propose to Pope Paul V that he would come to his aid in his quarrel with Venice with 40,000 Jesuits, if all those who perished in the war were transferred among the holy martyrs!

In Italy the Order spread above all, and there it is still most strongly represented. Soon Portugal was also graced with the importation of Jesuits. In Spain they found fierce opponents among the Dominican monks. One such, named Canus, publicly called them forerunners of the Antichrist, wolves in sheep's clothing. But they still got through. Ignatius knew how to obtain for his Order a bull from the Pope, by which the latter received new powers. The Jesuits were freed from all other ecclesiastical supervision and remained subject only to the pope; they were allowed to preach and administer the sacraments wherever they wished, to grant indulgences, to admit as many members as they wished, to acquire as much property as possible in spite of the vow of poverty, and to have books banned, changed, and burned as they pleased. All ecclesiastical and secular powers were threatened with the punishment of the greatest ban if they wanted to prevent the Order from enjoying these rights. With the help of these favors, they now advanced further and further in Spain and also in other states.

In France they did not succeed at first. They found various opposition, especially the Sorbonne (the theological faculty of the University of Paris) and the parliament, which did not want to know anything about them. The Sorbonne gave its verdict thus: "This society, which in an unusual way usurps the name of Jesus, which without distinction admits punishable, dishonorable, infamous people, this society, which in the dispensation of the sacraments, in the ministry of preaching and wages, contrary to the rights of bishops and ordinaries, contrary to the hierarchical order, and to the disadvantage of the other orders as well as of princes and secular lords, as well as to the impairment of university liberties and to the great complaint of the people, so many and various privileges, indulgences and liberties have been granted by the papal see, this society disgraces the monastic state, debilitates the laborious, pious and necessary practice of the virtues, causes the members of other orders to desecrate their vows, deprives the faithful of their due submission and obedience to their legitimate pastors, deprives the temporal and ecclesiastical authorities of their rights, and causes unrest in both orders, and among the people many complaints, quarrels, divisions, and a host of other disorders. If one wants to take everything together in one word, this society seems to be destined to endanger the faith, to disturb the peace of the church, to undermine the discipline of the monks, and in general more to tear down than to build up." Nevertheless, they did not retreat. They knew how to ingratiate themselves with the court by their fanaticism against the Huguenots. On June 8, 1595, they were expelled from France when one of their disciples attempted to assassinate King Henry IV. in December 1594. They pestered the king to consent to their recall. Most probably

the king's fear of them moved him to do so. Some restrictions were tracts and pictures. Often they begin with writings in which imposed on them, but what do the Jesuits ask for restrictions! This Catholicism is only covertly contained. They often put Lutheran was known to the Parliament, which therefore refused for a long time before their writings. Through their schools, high and low, time to recognize the recall. They unfolded an ever-increasing they have also drawn many into their nets.

power. In 1764 the Parliament had again to impose restrictions on them because of their continuing activities, and because they did not want to submit, to abolish the Order. The General of the Order in Rome, however, gave them instructions as to how they should continue their association in secret until they could again come forward openly. They have always been anxious to win over noble and especially princely persons. If they had won over the prince, they could hope to be able to do something in his country as well. And they knew how to gain entrance at the courts. Soon they appeared as legation secretaries, court masters and scholars, soon as recruiters of Catholic courts.

In Poland they soon gained great influence. From here they crept into Sweden in secular dress and as Protestants, and tried to suppress Lutheranism there, but in vain. They also do not forget the common people. In order to refresh and strengthen them again and again, and also to attract non-Catholics, missionaries travel from place to place, erect missionary

They used a change of throne to establish themselves in crosses in front of Catholic churches, consecrate and distribute Russia. A certain Boris had seized the throne after having medals and pictures, and seek to stir up the minds, to evoke tears eliminated the rightful heir to the throne, Demetrius. A Russian and sobs, by means of several successive sermons and great monk was found who claimed to be the true Demetrius. The latter, festivities. Also by their hearing of confessions they know how to aided by Jesuits, overthrew the emperor from the throne. But he bind the people to themselves, since they have greater authority to could not hold on and neither could the Jesuits. Only later, after the absolve than their priest, and also impose only very light penances dissolution of the order, they were able to expand here. on the people. That the Jesuits are concerned that the people be

Already in 1561 they settled in Hungary. Expelled at the truly converted to Christ is not to be thought of at all. If the people beginning of the 17th century, they soon re-established themselves are only brought to hear mass often, pray the rosary, venerate the and were able to carry on their mischief undisturbed for a long time. Virgin Mary, remain in obedience to the Roman Church and the In England they had soon more, soon less luck. pope, and if their power and dominion are thereby secured, then they consider their mission accomplished.

Among the German lands it was first Austria in which they found entrance, soon also Bavaria. In Austria the number of Lutherans In addition to this mission in the Christian countries, they also had grown rapidly and steadily. This annoyed the Jesuits. They set considered the mission to the pagans as their task from the as their goal the complete eradication of Lutheranism. It was beginning, not in order to convert the pagans from darkness to the especially Ferdinand II who was educated by the Jesuits, who was wonderful light, but in order to bring them under the authority of controlled and advised by them, and who willingly gave himself up Pope and to extend their power. As early as 1542 Franciscus as their instrument. All those who did not want to return to the Xavier went to the East Indies with some companions, who were bosom of the Church, which was the only one that could bring soon followed by others. Lavier himself travelled far and came as salvation, were most cruelly persecuted. Fire and sword, torture, far as Japan. He died on the journey to China. In the East Indies imprisonment and gallows, banishment and confiscation of the Jesuits pretended to be "Brahmins", in Japan Lavier appeared property, and other means were the means by which the Jesuits as a "Bonze" (pagan priest); in China the Jesuit Ricci presented Christianity to the Chinese as a completion of the teachings of helped the fallen papacy to rise again. Confucius, and allowed Confucius to be worshipped. They were

In his time, they also found their way into the other German countries. There is hardly a European country that could be named almost constantly at odds with the Dominican monks, as a result which has not been the scene of their disastrous activities. of which some of their numerous missions later ceased.

America, and especially the United States, were soon recognized In 1549 the Jesuits came to South America and established by them as a place where something could be done, where they missions in Brazil, Peru and Chili. The most curious was the could develop their power unhindered under the protection of mission in Paraguay, founded from Brazil. Here they established a religious freedom. Jesuit state of their own. They knew how to draw the Indians to

To extend their power, the Order maintains missions. But only themselves by flattering words, gifts, music, and so on. A Jesuit, the cleverest members are used as missionaries, those who know for example, played the violin for days and asked the Indians, who best how to sneak and flatter, those who can come out in all shapes enjoyed the music, to let him pour a little water on their heads. They and forms, as diplomats, as teachers, as merchants, as secretaries, did not want that, they wanted to dance. Then the Jesuit sat down as physicians. They have their secret instructions as to how they sorrowfully under a tree. They surrounded him and asked him to are to come out first, how they are to behave towards princes, high play again. He answered, "A little water, and then I will play as officials, rich widows, and so on. much as you want!" So they all had water poured on them, only to

One of the main means of their propagation is money and bodily be able to hear the music again, and so they were baptized. The sustenance. How many have already succumbed to these Jesuit Jesuits were satisfied if the Indians imitated the Roman temptations! In some cities of Germany in the last century the ceremonies; of their heathen religion they liked be- Jesuits had special conversion coteries, in which certain sums of money were paid daily to the converts.

Another means is dissemination of books,



as much as they wanted. The Indians had to work, were not allowed to own property, and received what they needed. They lived happily and collected immense wealth. Under false pretenses they knew how to induce the King of Spain to let out a commandment that no one should enter their territory. How easily a stranger could have betrayed their system, their riches! The merchants with whom they traded knew how to keep them at such a distance that they could not get a glimpse of their economy. When the border treaty concluded in 1750 between Spain and Portugal, according to which the border was to pass through their country, was carried out, and they opposed it with a military force, their secret was discovered, and their state was put to an end in 1758.

Thus the order spread, thus the papacy attained ever greater power through it. And what means would be and are used there? Cunning, lies, deceit, denial of the sacred, imprisonment, confiscation, bribery, poison, fire, dagger, sword!

(To be continued.)

To the ecclesiastical chronicle.

I. America.

**Missouri Synod.** Some papers, it is true, do not contain articles of their own against our Synod, but as often as other papers accuse us, they immediately print this with unmistakable pleasure. This is very wise; for such papers are then saved the troublesome trouble of also proving the accusations. They only communicate what others say evil of the Missouri Synod. But what is most important for such papers is that their borrowed articles have the intended effect, namely, that they arouse disgust for our Synod. Wise it is, as I have said, but is it Christian? is it just even in the judgment of a heathen? - God will judge it. W. [Walther]

**Dr. Moldehnke** in New York publishes a history of the "Lutheran Church in the East" in the current issues of the "Pilgrim", which has already brought many interesting things. We must, however, warn the gentleman, at least when he speaks to us, never to lose sight of the duty of a historian, which consists above all in strict truthfulness and impartiality. We are prompted to do this by the fact that in the "Pilgrim" of May 3, the aforementioned also mentions the Lutheran Saxons who immigrated here in 1839, and immediately commits gross violations of historical truth by making the notorious Grabauian "Informatorium" his source. To mention only one untruth that occurs here, it was not Schreiber who negotiated with the Prussian Lutherans who emigrated in 1838, but rather his blessedly deceased brother, who coincidentally (?) bears one and the same family name with us. It is not likely that Dr. Moldehnke borrowed his false information from the "Informatorium"; rather, he was probably guided only by his own assumptions. But a man who lets himself be guided by this may be suitable for writing novels, but never for writing history. W. [Walther]

**Indian Chiliasm.** That the Indians, too, are to be counted among the chiliasts who are waiting for a glorious millennial kingdom on earth, can be seen from the report of the Indian Commissioners of 1872, where **it** says, for example, on page 362 in the report of Superintendent Odeneal: "The Indians mentioned by the agent Corneyer are the ones who are to be counted among the chiliasts.

The Indians who roam the Columbia have a new and peculiar revelation, by which they are taught that a new God will come to redeem them; that then all the Indians who have died, or will die by that time, will rise again, and that then, outnumbering the whites, they will be able to defeat them, reconquer their territory, and live as free and frank as their fathers did in the good old days. Their ideal of a man is an Indian; they want to be Indians and nothing else." - The Christian chiliasts think they have drawn their chiliasm from the revelation of St. John; but they are mistaken; they have drawn it, like their co-religionists in this point, the Indians, nowhere but from the revelation of their flesh, and then interpreted the revelation of St. John accordingly.

W. [Walther]

**Pastor F. W. A. Riedel.** - That this unfortunate person has returned to the Pabst Church after having already left it once, we have already reported in the last number. In the unit-evangelical "Friedensbote" of May 1, a part of the declaration which Mr. Riedel published in 1866, after he had left the Roman Church, is included. In this statement he said, among other things, the following: "I have seen and experienced the lust for dominion, the thirst and desire for power, the arrogance and ambition, the unlimited arrogance of pompous deceit, which dresses itself in the appearance of humility and meekness, the false piety, the malice and godlessness, the vindictiveness, the moral cowardice and despondency, the pious or rather the pretending pious laziness, the ignorance, the most wretched and damnable religious, political, and commercial intrigues, the hypocrisy, dissimulation, callousness, insensibility, dishonorableness, and infamy, the complete lack of principle, the monstrous presumption and presumptuousness, which characterize the greater part of the Roman Catholic clergy with whom I have been acquainted or of which I have been informed. I have seen and experienced the truly shameful condition and terrible spiritual slavery of the poor Roman Catholic people in general." The "Messenger of Peace" adds: "In the further course of this 'Renunciation of Rome' it is said that the above, together with many other evil things which we have not translated, is by no means the worst that he has seen and experienced in the Roman Catholic Church; there are still many more detestable things left, of which, however, he does not wish to speak now." - What a character a man must be who, after such experiences in the Pabst Church, can flee back into it, and what kind of a church must it be that does not demand of such a man that he now publicly declare that he is a worthless liar, that everything he said about the Roman Church was pure lies and lies. W. [Walther]

**What the "Observer" says about the lowans.** In its number of May 2, the same rather correctly remarks: "The organ of the German Iowa Synod (the .Kirchenblatt') occupies an entirely special position; it does not want to be Missourian, cannot go with the *General Council*, has an abhorrence of the General Synod, and - it is strange to say - wants neither Union nor Separation. Among all the German and English religious journals, it alone raises its voice against an appeal emanating from Milwaukee to co-operate for the establishment of a new political German weekly and daily paper, to be edited on Christian principles. To the .Kirchenblatt,' which two years ago also sided with the Cincinnati anti-Sunday movement, truly deserves the prize of heroism in bad things." -C.

## II. foreign countries.

**In the Prussian Lutheran Church, over which** the Breslau Oberkirchenkollegium presides, the old dispute about the church, church government and church order has broken out again. Pastor A. Wagner in Ratibor urges in a public writing that the doctrine on these points be finally decided at the next Breslau General Synod (this year). Up to now one wanted to leave the matter alone and hoped that one would finally come to an agreement without a fight. But in vain! If the truth is recognized alive at least by some members of a church, then they cannot remain silent as long as the error wants to be justified. Only where one despairs of the truth is outward union possible in the face of inward disunity in doctrine. W.

[Walther]

**Alsace.** We read the following in the Evangelical Chronicle of the month of December of last year: "A new law concerning the appointment of the clergy of the Church of the Augsburg Confession has been confirmed by a decree of the Oberpräsident. The innovation consists in the fact that, while up to now the pastors were appointed arbitrarily by a board of directors consisting of five members, from now on this appointment is to take place with consideration of the wish of the congregation, for which purpose a commission of the higher authority will go to the place to investigate the situation. At first sight it seems as if the General Synod had achieved a masterpiece of equity and justice in drafting this law. On closer inspection, however, this nimbus diminishes by a considerable amount. A special clause authorizes the "Directorium" to remove as many names as it likes from the list of applicants before submitting it to the congregation's review. It is therefore only necessary to open or close this back door with some calculation, in order to allow the former conditions to slip through again in their integrity. - Only one believing member sits on the board of directors, who is of course always outvoted; the commission consists entirely of members of the unbelieving, tyrannizing majority.

**A Christian statement by** the honorable Pastor Th. Harms can be found in the Hermannsburg Missionary Bulletin of January of this year, which we cannot withhold from our readers. He writes there, among other things, as follows: "The times seem to have come of which the Lord Jesus said, Matth. 24, and even if they have not yet come, His Word still remains in the same power and truth. The true Christians must be prepared to suffer for the sake of their faith and confession. Up to now the Lord has dealt with them quite gently. It is true that they have not been lacking in temptations from Satan, not in the misery and sorrow of their own sins, and the world has also rumbled a little with threats, breaking of windows, and accusations before the court, but all this has hardly been worth mentioning. It will perhaps come more severely now, with heavy fines, executions, imprisonment, removal from office, and who knows what else, if the word of Scripture is upheld and held fast: One must

Obey God more than men. Let the true Christians be prepared for this and ask God the Lord to give them patience, faithfulness, faith, and all that is necessary so that they will not deny the Lord Jesus, but will bear all things, even the bloody death of the martyrs, and that they will not depart one iota from the faith. The most terrible word in the whole holy scripture is to me the word of the Lord: Whoever denies me before men, him will I also deny before my heavenly Father, Matth. 10,33. There we have the new school ordinance, in which it is written that in the elementary school not the whole small catechism of Luther is to be taught, but only the first three main pieces, where thus about the most important



...is forbidden to school teachers. I would not be able to carry out such an order if I were to be deposed from my office tomorrow. In Lutheran Christianity, Luther's catechism belongs entirely and purely to the home, the school, and the church, for it is not only a teaching and learning book, but also, above all, the confession of the Lutheran church, and wherever the confession of the church is touched, I smell Satan. But I am sworn to all the confessions of my church in my ordination. If I were a school teacher, I would have to resign from my teaching ministry in God's name, and would have to command the Lord to do the rest if I were not allowed to learn and teach the five main passages in their entirety. As a pastor, I would immediately resign the local school inspectorate on behalf of the state, because I could not bring myself to help strip the elementary school of its Lutheran character, which is such an essential member of the Lutheran congregation. If I were a layman, I would have to fight tooth and nail to have my children sent to a school where Luther's mutilated catechism was used and which still wanted to be considered a Lutheran school. I would much rather have a school where they taught no religion at all than the mutilated little Lutheran catechism. Here it is: obey God more than men, that is my opinion. A Lutheran school without a Lutheran small catechism whole and un mutilated is an absurdity to me. I can purchase globes and compasses, lecterns and cabinets, can enlarge the classrooms without any complaint of conscience, if in the opinion of the authorities the children do not have the necessary space, etc., these are all things that do not weigh on the conscience, and I consent to them if I have the means to do so, but I cannot do without the whole of Luther's small catechism without denying my Lord Jesus. Let the little children come to me, says the Lord, and do not hinder them, for such is the kingdom of God. - Whosoever teacheth not concerning holy baptism, forbid the little children that they come not unto Jesus. That is my opinion. Should we preachers be confronted with laws that want to limit or even take away church discipline as it is clearly prescribed for us in the Holy Scriptures, even threatening us with severe punishments if we follow the Scriptures, I will clearly and firmly give my high authorities the explanation: God must be obeyed more than men. In these things I renounce obedience and will suffer all things, and the Lord will help me; for I consider the Lord Jesus to be much wiser, wiser, better, and more powerful than all emperors, kings, ministers, and all men. I will follow him in unconditional obedience. The power of the Lord is mighty in the weak. May the Lord Jesus make us faithful. - Cursed is he that trusteth in man, and taketh flesh for his arm. Let our refuge be in the HEr^ JESuS alone and His Word. Amen!"

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### Death notice.

Our dear, dear teacher I. C. Ulrich has completed his course and, having finished his work, has gone to the rest of the righteous.

The dear deceased was born on March 28, 1821 in Sittensen, Zeven, Kingdom of Hanover. After his confirmation, he was encouraged by his godly teacher to choose the school office as his life's profession, and as still existing certificates show, he came to the Royal Hanoverian School Teacher Seminary in Stade in 1841, where he spent one semester as a preparatory student and two semesters as a seminarist. After he had been a home teacher in Germany for several years, and had been employed for a time at several small parochial schools, he decided, on the advice of Christian friends, to emigrate to America.

dern to serve the Lutheran church here. In the fall of 1847 he entered our then institution at Fort Wayne, and in the spring of 1848 followed a call from the Immanuel District of the Lutheran congregation in St. Louis, Mo>, to one of the parochial schools there.

In 1866, after final approval by the St. Louis congregation, he accepted a call to St. Charles to the senior class of the local parochial school, and has presided over his ministry here with Christian fidelity and zeal ever since.

On the Monday after Judica of this year he still held a public school examination with his class. On the following Thursday, at the end of the afternoon school, he dismissed this year's confirmands who had attended his class with a short, fatherly admonition, hardly suspecting that this would conclude his school work forever. On the Friday morning, when he went to get the songs for the Passionservice from the undersigned, he complained of a peculiar, tense feeling in his right cheek, which, he said, made it very difficult for him to speak, for which reason I advised him to suspend school in the afternoon. On Saturday I was called to him in the course of the morning, and to my not insignificant concern I now heard that it was almost impossible for him to take food or drink because of complaints in his throat, but without complaining of a particular feeling of pain in his throat. In spite of careful medical care, his condition worsened daily, and on Tuesday unmistakable symptoms of mouth cramp appeared. The doctors declared his condition hopeless. I told him that his state of illness was likely to endanger his life, and that he should therefore "order his house"; and he testified that he was looking forward to his dissolution in faith in his Lord Jesus.

Because of the onset of cramps, he was soon no longer able to make himself understood by means of speech, but had to write it down when he wanted something. On Thursday morning, his two colleagues Mr. iVI. Albach and Mr. Große, a teacher from St. Louis, visited him, but he was no longer able to speak to them, and it was clear that the hour of his departure had come. is imminent.

He remained fully conscious almost until his last breath. I prayed with him often, and when I asked him about a quarter of an hour before his end whether he wanted to depart blessedly in faith in his Lord Jesus, to whom he had confessed in life, he gave an affirmative sign.

And so our dear brother passed away gently and, as we certainly hope for God's mercy, blessedly on the Thursday before Easter, the IOth of April, in the afternoon at about 5 o'clock. On the following Saturday afternoon at 1 o'clock the honest burial of the beloved body took place. The funeral was attended not only by the congregation whom the deceased had served in the last years of his life, but also by several old friends of St. Louis and nearly all the teachers of the school. St. Louis sister congregations. The latter sang at the grave the arte of Klopstock: "Aufersteh'n, ja aufersteh'n wirst du 2c.", and in the church after the sermon another funeral chorus. The funeral sermon was preached by the undersigned according to 2 Timoth. 4, 7. 8. on the subject: "What a precious memorial the Holy Spirit sets forth in the words of the text read to those who have remained faithful to Christ their Lord until the end. In it he 1. describes their life, and 2. assures them of their glorious prize.

The dear deceased leaves a widow and five children, two of them still under age.

May God, the Father of all mercies, be the comforter, father and adviser of the bereaved. Amen. I. H. Ph. Gräbner.

Church dedications.

On Sunday Lätare, March 23rd of this year, the second Lutheran congregation in Albany, N. I., had the joy of being able to consecrate their newly built church to the service of the Triune God. The undersigned preached the consecration sermon on the consecration gospel in the morning. In the afternoon, the pastor of the congregation, Father Eirich, preached in English on Jude V. 3. In the evening, Pastor I. Renz preached on Gen. 28, 10-22. The consecration prayer was said by Pastor Father Seuel. All services enjoyed a large audience. Participating friends from near and far had come to rejoice with the happy congregation according to the words of Jesus, to be comrades and helpers in the joyful celebration of the consecration of their church. In the morning, the very spacious church could not accommodate all of those who poured in, and many had to turn back without even gaining a place to stand.

The former church of the congregation was located in a part of the city inhabited mainly by Americans. This location was not conducive to the growth of the congregation, but especially prevented the growth and flourishing of the school. The congregation therefore had to recognize that the relocation of its house of worship to a part of town in which the majority of the members themselves lived, and which was also otherwise predominantly populated by Germans, was a necessity. They therefore purchased a site conveniently situated opposite the new park, between State Street and Western Avenue, and built a church and parsonage on it.

The church is a brick building of rectangular form with projecting tower and 12 lancet windows. The size of the auditorium (the nave) is 5076 feet

138 chairs. In a recess of the back gable wall stands the pulpit, in front of it the altar and baptismal font. The sacristy is next to the pulpit platform and leads into the study in the rectory. The interior of the church is friendly and charming, the pulpit wall is inscribed with appropriate Bible verses, and the painting of the walls and ceiling is in pleasing harmony with the whole. The tower in the front of the church reaches a height of 176 feet. Unfortunately, the belfry in it was still empty when it was consecrated, and the bells are not yet ready. Also the space for the tower clock is at present still unfilled. The gallery church above the vestibule contains, besides a rather large auditorium, the platform for the organ, which will be built by the organ builder, Mr. Pfeffer in St. Louis, for 2100 dollars. As the organ was not yet installed on the day of the consecration, the singing of the congregation was accompanied by a trombone choir. The singing club of the congregation, under the direction of teacher Rechlin, contributed to the solemnity by singing puff pieces.

The light and airy room under the church (Luserasnt) is used for weekly and Sunday school. The spacious, beautiful rectory, also built of bricks, is attached to the back of the church, using its gable wall, but since the whole building site borders on two streets, it faces the park with its front on State Street.

The church costs 40,000 dollars. This sum is covered by payments already made and by secured signatures up to 5000 to 6000 dollars. The total collection at the church consecration feast was also abundant.

May the faithful God then grant in grace that what has been worked out here in the capital of the State of New York with much toil and labor, sorrow and sighing, may be preserved, and that the members of the congregation and many more of our German brethren after the flesh may be built up in true faith through Word and Sacrament into a living temple, of which Jesus Christ is the cornerstone, to the glory of the Father! F. W. Föhlinger.

Church buildings are also one of the good gifts that come down from above. How many a large congregation struggles for many years before it even gets around to building, while many a small and partly poor congregation gets a church so that it hardly knows how?

Similarly, God has also given the still small Lutheran Immanuel congregation near Calamus, Clinton County, Iowa, a beautiful little church. It is a frame building 20 feet wide and 32 feet long, with a tower 45 feet high, the top of which is adorned by a gilded cross. Also the interior makes a pleasant impression on the visitor. This little church was consecrated on Sunday Lätare, with the pastors Mennicke and Cl. Seuel preaching.

God grant that this little church may never lack the most beautiful ornament, the pure preaching of his word! H. Engelbrecht.

The New York Districts - Pastoral Conference will meet at Port Richmond, Staten Island, N. I., not from the IOth to the 12th, as stated in the previous number, but from the third to the fifth of June.

C. A. Graves, Secretary.



Orphanage - Fest.

The annual celebration of our small orphanage, built years ago near St. Louis, together with the ceremonial dedication of the larger building which has become so necessary and which was undertaken last year and completed by the celebration, shall be held, God willing, on Trinity Day, June 8 of this year: The Supervisory Authority.

Concerning the Weimar Bible.

Although 2000 subscribers to this work have not yet come forward, there has been such a general desire for it that I can entertain the hope that the number will soon be full; I will therefore begin printing it now, so that its completion will not be delayed too long.

The subscription still remains open and I ask all those who have not yet ordered to do so soon. I also ask all agents who have not yet sent in the first deposit to do so now and to continue collecting subscribers.

I also note that new, not too small type, which is also legible for weak eyes, will be used in the printing of the work.

Fr. Dette,  
710 Franklin Avenue.

Arithmetical Exemplary Book for German Elementary Schools in North America. Edited by Dr. F. Dümpling.

- First issue:** the four species in whole, unnamed, and single-sort numbers.<sup>^</sup>
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- Fourth** issue will be published later.
- Free sample copies. Available at
- M. C. Barthel.

The Northern District of the Synod of Missouri, Ohio and other States

Will assemble, God willing, from the 18th to the 25th of June, this year, at the congregation of the Rev. F. Lochner, at Milwaukee, Wis. Messrs. Pastors will not forget to bring full parochial reports. I. H. P. Partenfelder, secretary.

\* \* \*

- At our Synodical Convention this year, I), v., the following items shall be presented for discussion:
- 1) Theses on the conversion of man to God.
  - 2) A proposal for an instruction for our visitors.
  - 3) It has been suggested by the Michigan Pastoral Conference that the holding of saloons should also be negotiated. At the end, some sentences will be presented that have been worked out for this purpose.
  - 4) For discussion in the pastoral conferences during the Synod or the day after the Synod, a work is designated which has as its subject the marriage to the deceased Mrs. Sister.
- Anyone wishing to submit anything else for the Synod's consideration in addition to the above-mentioned matters is hereby requested to inform the undersigned of this no later than four weeks before the Synod convenes and to send in any work they may have submitted.
- I. A. Hügli, President.

The Evangelical Lutheran Synod of Illinois and the Eastern States...

shall, God willing, assemble this year at the congregation of the Rev. Gohringer, at Mascoutah, St. Clair County, Illinois, and hold their sessions there during the days from the 5th to the 10th of June inol. (according to the resolution of the Synod).

The subject of the doctrinal discussions will be: the continuation of the discussion of the theses on the sacred office of preaching.

The secretary: G. Baumann.

Dettelsau 43.45. Past. Steinbach's comm. in Fairfield 49.20. Mr. Schulthes in Fort Wayne 41.00. Wittwe R. in Marysville \$1.00. Ad. F. there 41.00.

To the building fund: From F. S. in Neu - Dettelsau 55 Cts. St.S. there 41.00. Past. Hamann's wife widow 4100.00. Past. Nuoffer's parish in Eagle Lake 45.00. Past. Schröppels Gem. in Grand Haven 43.86.

! Concerning the Hermannsburg Mission: From Past. Schlesselmann's Gem. in Hamilton County 48.14, in Tipton County \$156, in Howard County 43.60.

On the mission to the Gentiles: From the pupils' association Thalia in 47.00. From the pupils' association Alemannia there Pv.o5.

For the congregation in Dresden: From F.Burre in Vincennes 42.00.

For poor college students in Fort Wayne: From Mr. Schulthes in Fort Wayne 41.00. For H. Jüngel and F. v. Strohe wedding collection at Meyer in Jonesville 42.34. From an unnamed person 44.00. By Mr. Kassirer Eißfeldt 422.61. For G. Sondhaus from the virgins' association of Pastor Doderlein's congregation in Chicago 412.00. From Past. Dörmann's St. Pauli Gem. 47.00, whose St. Petri-Gem. 48.00. By Past. Nuoffer 412.00. By N. N. in Alexandria 42.00. By Kassirer Birkner 417.46.

For inner mission: Kindtauf-Collecte at Kleinknecht in Liverpool 85 Cts. Gratitude offering from Mrs. Kern there 50 Cts. Closing collection at L. Kern's there 70 Cts. Wedding collection at M. Keller's there 42.43. From Mrs. S. in Marysville 4-2.00.

For the projectirte orphanage at Addison: Wedding Collecte at L. Londow at Defiance 44.00.

To the orphanage near St. Louis: From Past. Gümmsers Gem. in Lawrenceburgh 47.50. From an unnamed person 44.00. By Teacher Meyn from the school children on Columbia Road be: Fort Wayne 43.15.

44\*00^ HoSpital in St. Louis: From an unnamed man.

For poor students in St. Louis: From an unnamed person 44.00.

Fort Wayne, March 31, 1873, C. Grahl, Cassirer.

Received
for the budget of the school teachers' seminary at Addison, Ill.:
From Addison: From H. Stünkel 4 sacks of oats. Joh. Lehmkuhl 2 s. bacon, 2 s. grain. W. Leeseberg 2 p. wheat. L. Stünkel 4-5.00. Ph. Strauschild 2 s. oats. F. Buchholz 1 p. potatoes,^ p. grain. F. Stünkel 1 p. potatoes, 1 roll butter, 1 pc. bacon, 1 peck beans. F. Fehrmann 1 p. grain. W. Dierking 2 l. Korn. C. Piegorsch 1 l>. Grain. Ch. Heidemann 2 p. feed, Z barrel flour, 2 rolls butter. W. Stünkel 1 p. wheat, 1 p. oats, 2 p. grain, 1 p. potatoes. F. Backhaus 1 p. bacon, 7 sausages. Joh. Mariens 1 p. oats. A. Wolkenhauer 4 lbs. of butter. H. F. Fiene 2 p. oats, 2 p. grain, 2 p. potatoes. L. Homeyer 1 p. of oats, 2 p. of meat. H. Rosenwinkel 2 p. grain, 2 ". Oats, 2 p. potatoes. H. Winkelmann 2 p. grain, 6 p. meat. W. Schaper 2 p. oats, 2 p. grain, 1 roll butter. H. Marquardt Sr. 3 p. oats, 3 p. grain, 1 pc. bacon, 1 roll butter, 1 p. flour. H. Hachnieister 1 p. wheat, 2 -s. Grain, 1 p. of oats, 1 p. of potatoes, 1 roll of butter, 1 pc. of bacon. W. Precht 2 s. wheat, 3 s. oats. I. Brackmann 2 p. oats, 1 p. grain, 3 pc. meat. W. Marquardt 5 p. oats, 5 grain. H. Marquardt, Jr. 3 p. oats, 3 p. grain. From D. Segelke 1 roll of butter and 2 p. oats. D. Rosenwinkel 4 p. oats, 4 p. grain, 1 pc. bacon. Bro. Knigge 2 l-. Oats. W. Rabe 2 p. oats, 1 p. grain, H barrel dried apples, 2 aspics. D. Kruse j barrel dried apples, 1 pc. bacon. B. Willen 1 p. oats, 1 p. grain, 1 p. potatoes. W.^Sirms 2 p. grain. L. Thieße 1 p. grain. W. Neddermeyer 2 corn, 2 p. oats, 1 p. potatoes. H. Fiene Sr. 1 wheat,^ p. oats. F. Kruse 1 p. oats, 1 p. grain. H. Wichmann 2 grains. D. Plasse 2 p. oats. H. Geils 2 p. oats. B. Heimberg 1 p. oats, 1 p. grain. Bro. Stuwe 1 p. grain. W. Fiene 1 p. wheat, 2 p. oats, 2 p. grain, 2 p. potatoes. D. Fiene 2 p. oats, 3 p. grain, 1 p. potatoes, 1 root, 1 brawn. L. Blecke 1 p. wheat, 2 p. oats, 2 p. grain, 1 p. cabbage. F. Krage 3 p. wheat, 5 p. oats, 4 p. grain^4 p. Potatoes. W. Bunge 1 p. potatoes. H. Backhaus 5 ". Oats, 2 S. Potatoes, 1 Nolle Butter, 1 S. Turnips, 1 St. Bacon, 8 St. Meat. L. Heinemann 2 p. oats, 4 p. corn, 1 p. turnips, 1 et. ^>pcck, 1 roll of butter. K. Kornstädt 1 p. grain. Wittwe Bergmann 1 p. oats, 1 p. grain. L. Fiem 1 p. wheat, 2 p. oats, 2 p. grain, 1 p. potatoes, 1 pc. lpeck. W. Buchbolz 2 p. oats, 3 p. grain, 6 pieces of meat, 2 hogs. H. Buchholz 3 l. Oats, 2 p. grain, 1 peck beans. Bro. Leeseberg 4 p. grain, 3 p. oats, 1 roll of butter, 2 ounces of hay. H. Weber 2 p. oats, 2 p. grain. Wittwe Rotermund 2 p. of oats, 2 l. of grain, 1 p. of potatoes. Korn, 1 p. potatoes. F. Finke 1 ^>. Grain,-1 roll of butter. Bro. Graue 2 p. potatoes. Wittwe Graue 2 l-. Grain, 1 p. potatoes, 2 pc. -lpeck. Wittwe Ahrens 2 p. oats, 1 p. grain. Bro. Rohmeyer 1 p. potatoes and 2s cts. Wittwe Mönch 2 p. oats, 1 p. wheat, 1 piece of bacon, 2 pieces of meat, 9 sausages. E. Meyer 2 pieces of bacon. F. Meyer 50 cts. L. Balgemann 4*1.00. Aug. Graue 2 s. oats, 1 p. grain.
From the parish in Lake Zurich, Ill: From Wilh. Theiler 3 p. wheat, 5 p. oats, 4 p. potatoes, 1 p. apples, 4 gallons apple butter, 3 dozen eggs, 4 rolls butter, 1 piece bacon, 1 ham.
Addison, Ill, April 18, 1873.
H. Gehrke.

**For the Lutheran Orphanage near St. Louis** received since April 7:

From Mr. ErastuS Wells in St. Louis 4208.70. From Wilh. Wunnenborg in Mr. Past. Fackler's parish 41.00. From Mr. Friednch in Mr. Past. Reichmann's congregation 45.00. From the Lutheran St. John's congregation in Philadelphia, Pa. 420.00. From the children of Mr. Hogelberg in St. Louis, Louis and A^a-\$2.00. I. 42.00. Marie Diekmann in St. Louis 4'2.00.

Grüber 41.W. Mrs. Karoline Holscher in St. Louis 42.00. Mr. Heinr. Tiemeyer in St. Louis 410.00. From the

**Received in the treasury of the middle district:**

To the synodical treasury: from Rev. Sitzmann's congregation in Pomeroy 47.50. N. Tent by Rev. Schlesselmann 45.00. Rev. Lothmann's congregation in Akron 49.50. Past. Jüngel's Gem. in Jonesville 412.41. Past. Karrer in Bielefeld 43.00, whose congregation 49.55. Past. Jox's congregation in Logansport 418.70. Rev. Rupprecht's congregation in Decatur 47.10.

To the widow's fund, Don N. N. at Fort Wayne 42.00. H. S. at Jonesville 43.00. Mrs. Otte there 41.00. W. Buk there 42.00.

On the emigrant - mission in New York: by A. Michel, Sr. in Marion Township 41.00. M. S. in New-



Virgin Association of the Immanuel District of St. Louis 45.00. From Mrs. Schneider through Mr. Rev. Erdmann 45.00. By the same from N. N. 410.00. From Andr. Miltenberger at Saginaw City, Mich. 430.00. By Mr. Past. Braun at Houston, Texas, 4120. collected at Mr. Konrad Witte's wedding at Pleasant Ridge, Ill, 48.50. from Mr. Past. Besel at Cape Girardeau, Mo., 41.00. From little Lunow's piggy bank at Efsingham, Ill., 42.00. From Wilh. Frye by Mr. Rev. Eirich, at Mrnden, Ill., 45.00. From a member of the **congregation of** Mr. Rev. Tirmenstein in New Orleans 410.00. Collecte on Palm Sunday in the congregation of Mr. Rev. I. H. Niemann at Little Rock, Ark, 452.50. From John Wood at St. Louis 41.00. Karl Burgdorf at Red Bud, Ill, 41.00. From the school children of the 4th grade of Trinity District at Velvet Louis by the teacher, Mrs. Rev. Pohle, 45.20.

#### Report.

My last receipt should read: From Konr. Kraus, as a thank offering for the happy delivery of his wife, **45.00** instead of? I. M. Estel, Treasurer.

For poor students received from Mr. Morch in New York as a thank offering for a happily accomplished trip to Germany 410.00. By Rev. H. Wunder in Chicago "offering money" from the congregation of Rev. Steege in Dundee, Ill, 415.00 and from Mr. Th. Reinhardt in Chicago 42.00. From Mr. G. E. Meyrrs- berg in St. Louis 45.00. C. F. W. Walther.

With great thanksgiving to God and the bountiful givers, I attest to the receipt of the following further gifts for my support:

By Mr. Past. Biedermann 42.00. By Mr. P. Beyer of Kendallville 45.00. By Mr. Past. Osterhus 48.00. By Mr. Past. Endeward 49.28. By Mr. Rev. Seidel 414.00. By Mr. Past. Wünsch 49.00. By Mr. Past. Fick von Fräulein Fischer 45.00. By Mr. Past. Schumm 417.00. By Mr. Past. A. Franckr 428.60. By Mr. Past. Martin 45.25. By Mr. Past. Weyel 43.75. By Hm. Pastor Stephan 421.00. By Mr. Past. Rathjen 4'6.00. By Mr. Past. Steinbach 411.50. By an unnamed person 41.25. By Mr. Past. Röder 41.50. By Mr. Past. A. Ernst 49.25. By Mr. Lehrer Loge 45.00. By Mr. Julius ObenhauS 45.00. By Mr. Past. Bock 43.15. By Mr" Past. Ruff 41-00. By Mr. Past. Oetjen 45.00, by his congregation 42.45. By Mr. M. W. 420.00. By Mr. Past. R. I. W.

Inasmuch as my personal thanks cannot reach all, I wish all the dear brethren the rich blessing of our dear and faithful Saviour Matth. 25. Fr. Dörfler.

#### **For the preachers' and teachers' widows' and orphans' funds** (middle districts).

The undersigned hereby acknowledges receipt of the following submissions:

##### 1. contributions.

From Messrs. Pastors Weyel, W. Brüggemann, G. Sauer, Jüngel, Merz, Biedermann, Wichmann, and from Messrs. Teachers Baumgart, Bollmann and Crome 44.00 each. From Mr." Pastor H. Wyneken for 1872 and 1873 48.00. From Mr. Past. Brackhage subsequently for 1872 42.00, for 1873 44.00. From Mr. Pastor Sitzmann 4'2.00.

##### Two. Gifts.

From the congregations of Mr. Pastor Weyel 410.50. From Mr. H. Weißler from the congregation of Mr. Pastor Brackhage 415.00. From Mrs. Tormöhlen from the congregation of Mr. Pastor Merz 42.00.

My post office is not a ^lorie^ Orcksr - OLce. Whoever, therefore, wishes to send larger sums, will go safely if he sends me a Money Order in the name of Indian ap olrs. I. G. Kunz, Cashier.

#### **For the Preachers' and Teachers' Wittweu and Orphans' Coffee** (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of April: §

##### 1. contributions.

From Mr. Pastor Cämmerer 41.00. From Mr. Pastor C. H. Lüker and Mr. Teacher Körner each 42.00. Mr. Past. Stephan 43.00. From Prof. Walther and Pastors G. Markworth and Fr. Nütze! 44.00 each. From Past. Berger 48.00. Mr. Past. Th. Grüber 49.00.

##### Two. Gifts.

Of the cross congregation of Mr. Pastor Nachtigall at Mater- loo, Ill., 4'3.55. Of his Immanuels - congregation there 41.30. Mr. Rev. L. R. Riedel's congregation at Hüsboro, Mo., 44.00. Hrn. Rev. Traub's congregation at Crcte, Ill, 48.70. Collected at the baptism of a child of the Rev. Grupr in Champaign, Ill., 45.10. From Mr. Karl Burgdorf in Red Bud, Ill., 41.00.

St. Louis, May 6, 1873. Oskar E. Gotsch.

With heartfelt thanks I certify that I have received 420.00 for our church building through Pastor Biltz from his congregation.

Brunswick, Mo.

F. G. Walther, Rev.

Having received 422.00 from Mr. Kassirer Birkner and 411.35 from the congregation of Mr. Pastor Schröder in Philadelphia for the church building here, certifies with heartfelt thanks in the name of the Lutheran St. Petri congregation here

Big Rapids, Mich. April 15, 1873.

C. L. Wuggazer, Pastor. .

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Changed addresses:

Rev. vetE-,

Des Dlairres, Ooolr Oo., Ill.

Rev. D. Ne^er, Domerov, ^lei^s Oo., O.

**Printing office of the Synod vou Missouri, Ohio u. a. St.**



Volume 29

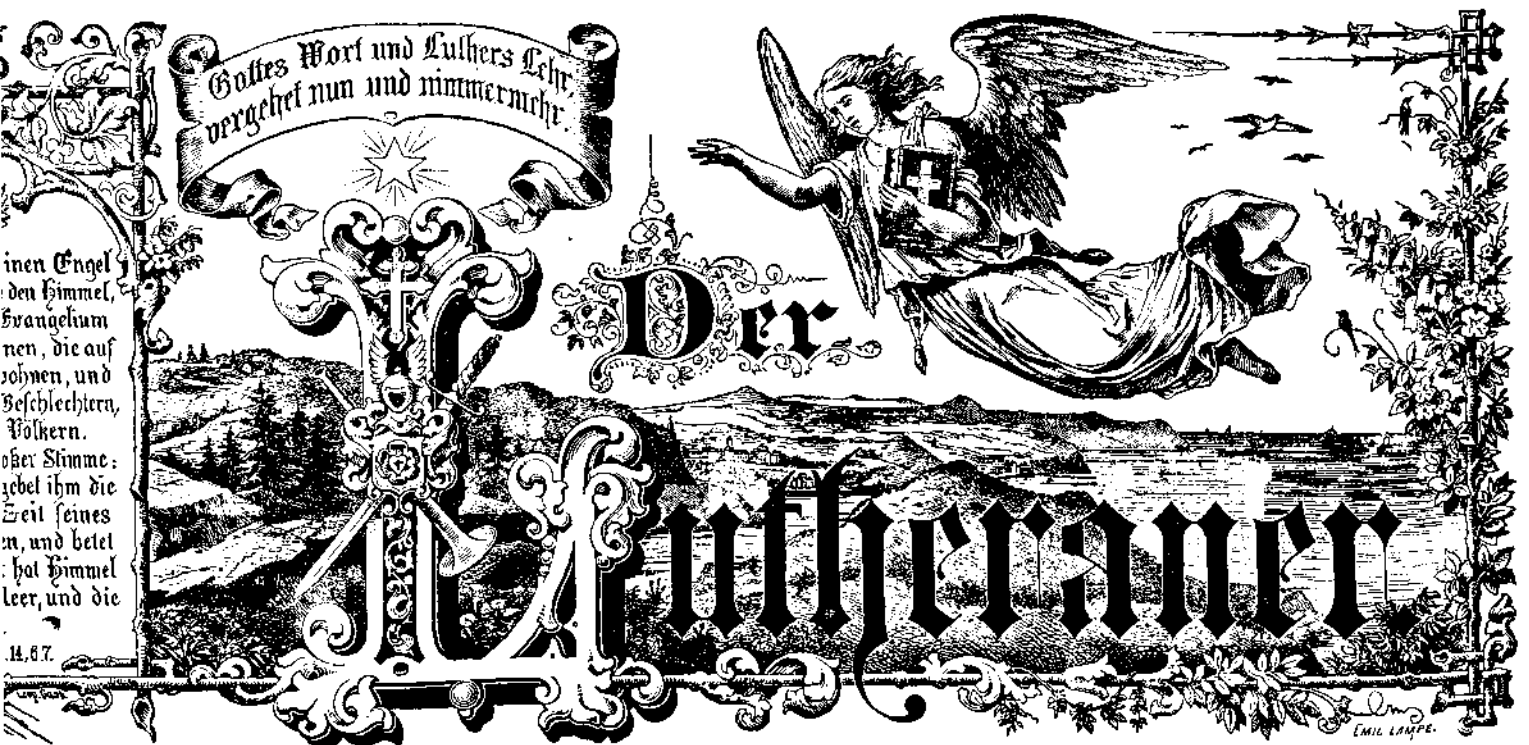
(Sent in by Dr. Sihler.)

## How are things over in Germany now?

(Continued.)

As far as the particular ecclesiastical conditions in Germany are concerned, the first thing to be said in brief is that the liberals in and out of the Reichstag have pretty much the reins in their hands to rape and suppress the church. More or less, they are almost all children of the spirit of the age and enemies of biblical Christianity and its manifestation and representation in the confession of the church, for they think and say that every religion is only a private matter of the individual in his relationship to God. In this enmity they are pretty much of one mind and spirit; they may stand on the standpoint of natural religion with its threefold idol of reason, God (by which they do not understand the true God), virtue, immortality, or be open atheists and materialists. To them, as enemies of the Bible and haters of Christ, it makes no essential difference whether they direct their projectiles against the Roman Pontifical or the so-called Protestant Church; and it is hardly to be ascribed to others than them that the Prussian State Government has taken such violent measures against both Churches, which were also recently mentioned in the "Lutheran.

However, it was necessary that this government defend itself against the encroachments of the papacy into its territory, which it had quietly put up with since 1848. For the pope, as such, whose kingdom is of this world, even though he calls himself a governor of Christ on earth - he cannot help but continue to regard himself as the suzerain of all princes of Christendom. He wants to be in principle the supreme power in all the powers of the state, and the "Pray to Caesar what is Caesar's" is to be done only according to his instructions, and his confirmation must not be lacking in the laws of the temporal authorities. It is not up to his will, but only up to his power, to assert his satanic arrogance and lust for power at all times and everywhere, and, as in the Middle Ages, to install and depose kings, to give away or confiscate principalities, to overthrow the subjects of such princes as are his



gegeben von der Deutschen Evangelisch-Putherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., June 1, 1873.

No. 17

The pope, as the personal Antichrist and governor of the devil, the liar and murderer from the beginning. The pope, as the personal bishops under his feet, and made them his will-less slaves, as they deserve nothing else.) And according to his doctrine, these beginning, who lays the yoke of his human commandments on the necks of Christians, and with them binds and entangles their consciences. - He is and always will be the same; and as, for example, the Scriptural doctrine instance, as Gregory the Seventh and Innocenzo the Third, he of Christ, his immaculate conception, and his infallibility, as the stepped on the necks of the German emperors, so, as Pius the independent truth and wisdom. By this last sentence, then, he has Ninth, he would do it just as gladly, if he only had the power. It is true that this wicked hypocrite, like his predecessors, calls himself will-less slaves, as they deserve nothing else. At the Vatican "the servant of the servants of Christ"; it is true that he presents Council, in 1869 and '70, the German and American bishops, for himself as an angel of light to his devotees, worshippers, and example, vigorously protested and opposed it; for, according to the adorers, who, like him, diligently practice the cult of Mary, and doctrine of the Roman Church, until then the infallible Magisterium knows how to charm them still more with sweet words and splendid speeches; indeed, because of the loss of his worldly possessions, of the bishops, duly assembled around the pope, had the right and which his ancestors had seized with deceit and fraud, he regards power to establish doctrines of faith and to oblige the consciences himself as a suffering saint and follower of Christ, who, as is well known, did not even have his clothes left on the cross, while he them was also absolutely necessary. The Pope, however, did not resides safely in his magnificent palace, the Vatican, surrounded care in any way about this, nor about the objection of those bishops, by his court, the cardinals, without danger of suffering and dying, but on the day after their departure, July 18, 1870, he pushed and is richly fattened by St. Peter's pennies and other income, even through the false doctrine of his infallibility through the still, as the personal Antichrist, sits in the temple of God, that is, determination of his existing creatures, even according to the binding and entangling many millions of baptized Christians to his previous Roman church doctrine, quite unlawfully.

human statutes and commandments of power, as necessarily required for the remission of sins and the attainment of blessedness, no matter how many of his laws and ordinances may conflict with and abrogate the teachings of Christ and the divine law.

But in spite of his feigned humility, even his occasional flattery towards worldly rulers, in spite of his prudence in sometimes remaining silent and temporarily yielding to the pressure of circumstances, he is nevertheless, precisely as pope, always spiritually possessed by the same devil of arrogance and lust for power as his predecessors. Out of this spirit, then, with the help of his bodyguard, the Jesuits, he has refuted two earlier lying assertions within the Roman Church, namely, that "of the immaculate conception of the Blessed Virgin Mary" (namely, that she herself was immaculate and

And what then did the protesting bishops in Germany and in this country do? Without even attempting to prove publicly, by all sorts of fallacies, the illegitimacy of their protest, they have all accepted the dogma which they rejected, and have thereby proved two things. First, that they have sold themselves to their tyrant as slaves without will, have put his feet on their necks, and have sinned against their better knowledge and conscience, whether for the sake of belly and honor, and out of fear of banishment and deposition by their oppressor, the "most holy father of Christendom," or out of the vain pretense and deceitful pretence that by persisting in their opposition they did not wish to break up the unity of the church.



On the other hand, they have thereby also given proof that they are morally reprehensible and unworthy characters.

But to return to His Holiness, Pope Pius the Ninth, after this digression, more than ten years ago the devil of arrogance gave him the so-called Syllabus, in which, according to the interpretation of a Jesuit Italian ecclesiastical newspaper, which he has never testified to be incorrect, he repeats the old insolent presumptions of Boniface the Eighth, that by God and by right he is the suzerain of all the temporal princes of Christendom, even in the political sphere. This Pope Boniface the Eighth (1294-1303), among other things, at a so-called jubilee in Rome, in order to get money into his purse by indulgences, had two swords carried before him by his satellites, and then followed in imperial garments and proclaimed, in ludicrous application of the words of the disciples Luc. 22:38; "Behold, here are two swords!" - to imply that to him, according to divine right, belonged also the suzerainty over temporal princes and their kingdoms. This pope - of whom his predecessor, Cölestin the Fifth, a hermit chosen to be pope, is said to have prophesied that he would creep into the pontificate like a fox, rule like a lion, and die like a dog, which all came literally to pass - further wrote to Philip the Fair, king in France, who had cut off one of his sources of money from France, among other things: "We let thee know that thou art subject to us in spiritual as well as in temporal matters. But the king answered, "Thy supreme thority (mockingly instead of "holiness," as the pope was and still is addressed) shall know that in temporal things we are subject to none, and that the pardons of churches and prebends belong to us according to the rights of kings."

The present Pope Pius the Ninth was, of course, a faithful son and successor of Boniface the Eighth in the insolent presumptions of his Syllabus, but unfortunately the Prussian king did not make the same strong protest against it as that French king had done in former times. He preferred, probably because of his eight million Catholic subjects, not to enter into tense relations with the pope, and this leniency was soon used by the pope's faithful vassals, the bishops, to encroach upon all kinds of rights of the state, until at last more recent times clearly revealed the dangerous nature of these.

Now, of course, the Prussian state government could have sufficiently resisted these transgressions of the papist church by means of an exact and firm definition of the boundaries between state and church, taken from the nature of both spheres of life. But instead of this, the Prussian State Ministry, as is much to be feared, has, at the urging and under the pressure of the mostly anti-Scriptural and anti-church liberals in and outside the House of Representatives, gone to the other extreme, encroaching upon the rights of the Catholic as well as the Protestant Church, and doing so in the most harmful and pernicious manner. For the present Prussian Minister of Culture, in agreement with his colleagues, the other ministers, has introduced bills into both houses of the Landtag, which, if they become laws, will force the Church under the feet of the State.

It is true that most of these drafts, which are listed in the April 15 issue of "The Lutheran," appear to be particularly opposed to the

Some of them, which are directed against the Jesuit training in the educational institutions of this church, which is dangerous to the state, undeniably have some good, if they could be implemented as laws, which, however, is very doubtful. But according to the wording, all other ecclesiastical communities are also damaged by them in the most sensitive way and are degraded to mere handmaidens of the state in many respects. The so-called Protestant, that is, united Prussian regional church receives only what its deeds are worth, especially the formerly Lutheran pastors and congregations; for these, for example, in almost all of Lutheran Schleswig-Holstein, have been reduced to the status of mere handmaidens of the state. in almost entirely Lutheran Silesia and Pomerania, where reformers are an almost vanishing fraction of the population, have since 1817 and 1834, according to the masses, allowed themselves to be caught by the will of the sovereign in the union net contrary to Scripture and then held fast, have thereby denied the orthodox confession of their fathers and have become a "contrary to Scripture" and hostile to confession, indifferent to doctrine, state church, which recognizes the secular sovereign as such, as its head bishop. If most Lutheran pastors had formerly been confessionally faithful servants of their church, and not rationalists, belly-servants, man-servants, or pietists, the harmful and disgraceful so-called union between the orthodox Lutherans and the false-believing reformers could not have come about; for they would have stood up with their congregations, thoroughly reported in conscience, as one man against the unrighteous endeavors of their sovereign, and in this case would have held fast to the saying: "One must obey God more than men." For God desires unity of faith, doctrine, and confession in His Church. But they have obeyed not God and his word, but men, relying also several times on princes, and taking flesh for their arm. Therefore, let them not be surprised if they are now even more oppressed and gagged by the state; this is not a cross for them, but a just punishment from God to lead them to repentance.

The draft laws of the Minister of Culture have now generated a mass of complaints, protests, and petitions from both churches, partly to the King directly, partly to the State Ministry, partly to both houses of the Landtag, especially to the Herrenhaus; and especially the Roman Papist Church, in which, as it seems, also the mass of priests and local pastors are unanimous in their support of their bishops, is, as it happens, determined to take up the fight, for which they have been vigorously encouraged by the Pope and the Jesuits in Austria. This, however, may be bad for the state regiment. It is true that a pope in the House of Deputies only threatened the mass emigration of his co-religionists, since they were much too loyal to resort to other means; but this is very questionable and doubtful. It is much more probable that the bishops and their clergy, who are already impressing upon their people, orally and in writing, that the destruction of the Catholic Church on the part of the State is the object, will arouse them not merely to passive resistance, but to open revolt against the Government. And in the suppression of this, it may easily come to pass that the papist soldiers will refuse to obey. May God in his mercy grant that the Prussian government will relent in time and be content to secure its borders against the encroachments and encroachments of the Roman Church.

As for the so-called Old Catholics, who have separated from the papist church on account of the dogma of infallibility, they are gaining more and more adherents. But their cause can hardly endure; for they do not protest against the pope as the personal antichrist and church tyrant, and do not, like the Lutheran Church, the Church of the Reformation, place themselves on the standpoint of holy Scripture and the doctrine of justifying faith. Rather, they protest only against that dogma of the infallibility of the pope, against his unjust and violent proceedings in the Vatican Council, against his subversion of the power of the bishops, and other gross excesses of his autocracy over the church. Thus they occupy a thoroughly untenable middle position, in that they do not place themselves on the Holy Scriptures as the only infallible rule and guide of Christian faith and life, and the only infallible supreme judge in all disputes in doctrine and practice of the Church, but refer back only to the allegedly infallible magisterium in the mouths of the bishops and the so-called agreement of the Fathers of the Church, which, however, never existed. In addition, they occasionally flirt with humanists, unionists, Protestant unionists, and draw at most a few Catholic liberals to themselves from the bosom of their church; and for political reasons they also court the state government in order to obtain legal protection, joint use of Catholic churches, and where possible also a share in Catholic church property.

One does not need to be a prophet to predict that this movement and separation has no future and will come to nothing; for it is neither of God and his word, like the church of the Reformation, the Lutheran, nor downright of the devil, like the papacy. For the Pabst, this firstborn of Satan, although he is revealed as the Antichrist especially by Luther's testimony from the Scriptures, shall nevertheless remain and rule over all such until the return of Christ on the last day according to God's righteous order of judgment, who, even since the Reformation of the church and the purified doctrine of the gospel, have not accepted the love of this gospel truth of the sole merit of Christ, of this sole saving doctrine, but continue to believe the papist lies and errors.

From the outside, however, it seems as if the tyranny of the pope is coming to an end. He has now lost his secular possessions, and Rome has been made the capital of the Kingdom of Italy; freedom of faith and conscience has been proclaimed in this country; the monasteries and church estates of the papal feudatories, the bishops, have mostly been confiscated by the Italian government; recently the first Protestant church has been consecrated in Rome, which formerly had only a private hostel in the apartments of Protestant envoys; of late even a Protestant church newspaper has been started in the Italian language, and opposite his palace, the Vatican, the London Bible Society has its camp, which is eager to spread the Holy Scriptures in the national language.

But he who would prophesy the final downfall of the papacy from this present outward weakening would only prove that he is either an unbelieving swindler of liberty or a raving enthusiast, fantasist, and dreamer, but not enlightened by the Holy Scriptures, and that he is not a Christian.



is not instructed by the history of the world as well as of the church; for the pope must remain until the Lord Christ returns for the general judgment of the world and then puts an end to him by the appearance of his future, as the Holy Spirit 2 Thess. 2. clearly testifies.

And how is it with him now, in spite of that multiple external misfortune? He has, by this very fact, drilled himself all the more deeply into the consciences of the Catholic people, who adore him all the more as a holy martyr, and are more than usually ready to lay down money and goods, life and limb, for him. He has all the more in his power the bishops, and through them the inferior clergy, who render irrevocable obedience to his pronouncements, and invariably execute his commands and decrees. The ecclesiastical orders, and especially the Jesuits, are all the more closely attached to him; and they are all the more eager to use every means at their disposal in order to make the superstitious people believe, in the Pope's sufferings, in the downfall of the Catholic Church, and to fanatize and, if possible, revolutionize it for the Most Holy Father and against his violent persecutors. In sum, the situation in Prussia is very threatening.

(Conclusion follows.)

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(Sent in by Pastor Guenther in Chicago.)

## The Jesuit Order.

Motto: Si vultis adhaerere, non oves sed Iesu itis, i. e. if you go with the Jesuits, you do not go with Jesus.

(Continued.)

### 4. principles of the Order.

Since the Jesuits were concerned with gaining entrance everywhere, they naturally had to arrange their teachings and principles accordingly. With their Pelagianism they knew how to flatter the naturally arrogant human heart by exalting the powers of man in spiritual matters. By their great veneration of the Virgin Mary, whose sinless conception they firmly asserted, they knew how to give themselves a great appearance. By their elevation of the papal power and defense of papal infallibility, they knew how to place themselves in favor with the popes and make themselves indispensable. Most of all, however, their morality was capable of winning over the masses, - a morality according to which, as the Benedictine monk John Mabillon (died 1707) wrote, "there is almost no vice left which could not be embellished under an apparent pretext"; - a morality which, according to the judgment of the same Mabillon, is far, far below the moral teaching of many a pagan. They knew well that if they taught that a Christian must be exact, that he must show a holy earnestness, they would not be able to attract the masses. So they sought only to show a semblance of earnestness, but in truth they opened the door to all licentiousness of the flesh. They made sin very small and insignificant, excused it in all sorts of ways, and even encouraged it. They made the way to heaven a broad, easy path; they declared self-denial and the struggle against temptation to be unnecessary if they were too difficult; they excused the persistence in sinful inclinations if one could not leave them (these inclinations) without effort. The Jesuit Le Moine has written a book on this subject, "Convenient Piety."

In particular, there are four doctrines and principles by which committed sin is easier." (Ibid. p. 738.) Adam Burg Haber thus judges: "Pamphilus often overloads himself with food and drink to they have erected a pillar of shame for themselves.

First, they limit the concept of sin and distinguish between the point of vomiting, and therefore causes this immediately philosophical and theological sin. They teach that a thing may be afterwards in order to eat and drink repeatedly. The question is in itself a transgression of the divine law (a philosophical sin) whether he commits a mortal sin (grave sin)? I answer that without being a real sin (a theological sin), and that it is such only Pamphilus commits no mortal sin, apart from being angry and the when it is done with the full consciousness that one is like." (Oenturias Zslsot. Oa.8. eon8c. tr-68. 1671. page 108. n. 64.) transgressing the divine law, and when he has given his full The latest Jesuit moralist, Joh. Peter Gurp, professor in the Jesuit consent. The sure sinner is glad to hear this; he can sin with College at Rome, writes: "The positive divine and human law do not confidence; he needs nothing more than to persuade his poor generally oblige with a very grave disadvantage or grave harm, heart: Thou hast consented, but not entirely!

Another principle which they diligently practice is the doctrine of law." (Oonipenä. rsieol. mor. 1868. No. 100.) Emanuel Sa writes: "It probability, their so-called *probabilism*, according to which is possible for someone, when necessity presses, since he cannot everything is permitted, even if it would be contrary to a clear turn to the superior, to break his oath, thinking that in the same statement of holy Scripture and one's own conviction of (necessity) he is not bound by it." (J^pliorigini eonl. 1612. p. 372.) conscience, if one has only a semblance of the right and true, e. g. Thomas Tamburini says: "Words against God in drunkenness, or only the opinion of a respected (Jesuit) teacher for himself. If one from a carelessness arising from obsolete habit, are by no means has before him two contradictory opinions of such teachers, they blasphemies." (Opera. 1692. Dxplo. kceol. p. 75.) George Gobat teach that he may choose between the two, and that he may well thus moralizes, "A son may complain of the murder of his va- decide in favor of the less probable, and that he should simply ters, which he has committed in drunkenness, rejoice, because of despise all doubts of conscience that may arise. the immense wealth which thereby hereditarily accrues to him."

A third is that of the direction of intention, metlioäuZ Uii- iAenckae iutentioiE. Hereby they give counsel to one who has sinned, or is about to sin, how he is to begin, that what he has done, or is about to do, is not sin. For they tell him to think of some purpose in doing it: if he sets his purpose on some good, he seeks thereby

a laudable purpose, or if he had no intention of sinning at all, it was no sin, he was justified, and could be at peace in his conscience.

The fourth is their principle of the secret reservation, r68triotio or re8srvatio mentale, according to which it is permissible that in one's speeches, promises, vows, etc., one may have something else in mind than one expresses. Connected with this is their doctrine of ambiguity (ue^uivo6utiou68), according to which one may make use of ambiguous words in order to mislead others in order to protect one's own interest, by making them take the words in a different sense than in which one takes them oneself.

A few quotations from the writings of the Je suites may now follow, so that the reader may convince himself that they really teach and defend these principles, that nothing is imposed on them without reason.

How they diminish and excuse sin is shown by the following sayings: Hermann Busembäum writes: "Unchaste words, the reading of lewd things, the watching of filthy comedies, shameful songs, gestures, letters, and gifts of love, if done only from curiosity or from vain consolation, are not mortal sins (grave sins)." (^leOnlla blieol. mor. 1653. page 152 ) John de Alloza writes: "A witness who affirms many falsehoods by a single oath commits only one sin.... The same is true of a priest who, in a state of mortal sin, gives communion to several, according to the opinion of those who say that he commits a mortal sin. Others deny this with more probability, saying that this is not a sin." (l3ore8 8ummarum. 1677. Ropes 108.) Further, "One in confidence of pardon

As proof that they also encourage and incite to sin, we cite the following sayings: Antony de Escobar says: "Catholic sons may accuse their parents of the crime of heresy if the latter attempt to dissuade them from the faith, even if they know that the parents must die a fiery death, as Toletus teaches. Therefore, if Catholic sons can accuse them, they can also refuse them food, even if they should perish of hunger-.

ten. Fagundez adds, "Children may not only refuse food to parents, if the latter try to dissuade them from the faith, but they may also kill them, with a moderate use of irreproachable protection-as enemies who violate the rights of human nature, but not put them in fetters to starve." (Hol. inor. 1652. Vol. 4. l. 31. "Is prae. 4. page 239.) Charles Anton Casnedi teaches, "Do what conscience dictates to thee as good and commanded; if the same, from insuperable error, believes that lying and blasphemy are commanded by God, blaspheme God.... Refrain from what your conscience invincibly declares to be forbidden; refrain from worshipping God if you insurmountably believe it to be forbidden by God." (Ori8is tli. 1711. D. l. Ui8p. 6. p. 174.) Francis Amicus thus lets himself be heard to say, "It is lawful for a clergyman or member of an order to put to death a slanderer who threatens to spread grave crimes against him or his order, if there is no other means of defence." (Our8U8 tli. D. V. ämp. 36. No. 118. p. 544.) N. Longuet gives the following advice to the poor: "If someone is so poor, and another has so much superfluous, that the rich man is obliged to help the poor man, the poor man may secretly and in a good way take the property of the rich man, without sinning and having to make restitution." (?ro-

xos. (lict. 1654. 4\*raoo. 7.) Stephanus Fa- gundez judges: "If a to call to witness my testimony, then neither do I call him but very judge were unjust, and conducted the trial without observing the materially, as a parrot trained by its teacher would utter the same rules of law, then the accused could defend himself, even if he had words." (Opera. 1692. lxpl. (lec-al. p. 78.) Further, "Shameful to wound, or even kill, the judge, and then he could no longer be speeches and shameful songs. If thou doest this for a good called a judge, but an unjust aggressor and tyrant." (Dract. in praeae. purpose, e.g. for the sake of study, thou sinest not. If this is done äeo. 1637. D. N. p. 390.) Francis Toletus thus encourages regicide: in jest, or out of curiosity of narration, to make a poem sweet, with "There is a case in which every private citizen may kill, namely, the intention of killing time and recovering from work, it is at least when there is a tyrant in a city whom the citizens cannot drive out not a mortal sin." (Ibid. p. 205.) Antony de Escobar says: "He does in any other way." (Auinrnn 6Ä8. 60N86. 1600. toi. 282.) John Mariana thus writes: "To ape away from human society this whole their nature, and committed by him through ignorance, in pernicious and corrupting race (of princes) is glorious." (ve drunkenness, in a dream, or through imprudence, after awakening (p. 64) Among other things, the following sentence was dictated by and with full consciousness; because, for example, it is lawful to N. Airault in the Jesuit College in Paris: "If you seek to disparage take pleasure in . . . or in a murder of men committed in my good name by false accusations with a prince, judge, or drunkenness, because of succession. For the purpose gives to respected men, and I cannot avert this damage to my good actions their proper character, and by a good or bad purpose reputation in any other way than by secretly killing you, may I do actions become good or bad. Thus Sotus, etc." (Ursol. nior. Vol. 4. so? Bannes says yes-, and adds that the same applies even if the 1652. !. 33. p. 396.) Charles Anton Casnedi writes: "To depart as crime is true, but only hidden.... The right of defense extends to far as possible from Calvin, it must be said that one can never sin everything that is necessary to keep oneself free from all evil. The unless he thinks of doing something evil, that he can never sin if he slanderer, however, must first be admonished to desist, and if he has a good intention." (Oris. Ureol. 1711. 4". I. p. 219.) That this did not wish to do so, he would have to be killed secretly, not principle is still held, is shown by the writings of the latest moralist, publicly, for the sake of arousal." (Cropsit. eiot. 1644. p. 319.) Joh. Peter Gury. The same writes: "To speak, sing, write, hear Baum (d. 1649) asserts, "It is lawful to seek an occasion to sin, first shameful things, ... is not a sin, if there is no bad intention and no in and for ourselves, because of some spiritual or bodily good for danger of unchaste consent, but at the same time there is a lawful ourselves or our neighbor." (Draet. <le l'oeuit. p. 94.) The recent reason to advance such things, to write, to hear." (Oomp. tieol. moralist, Joh. Peter Gury, writes: "If temptation be long continued, inor. 1868. p. 435.) it is not necessary to resist it positively persistently, because this (Conclusion follows.) would be too burdensome, and lead to innumerable scruples." (Oovnp. tlr. mor. 1868. No. 15.)

The reader will find their principle of probability in the following doctrines: John de Alloza teaches, "One may leave a more certain and probable opinion, and follow one less certain and less probable." (Flores 8umiu. 1677. p. 700.) Amadeus Guimeniüö says: "Though an opinion be false, yet every one, supported by the reputation of one who teaches it, may follow it in practice with a good conscience." (Opusonlnm. 1664. p. 27.) Simon de Lessau dictated the following propositions in the Collegium at Amiens: "Probable is an opinion, if it be founded on the reputation of one learned and pious man. Although an opinion is more probable and even more certain, and seems also to you more probable and certain . . . yet you may leave it in practice and follow a less probable one." (l'äropos. 6iot. 1655. cls praec;. deaal. 6. 1. art. 4.) Their doctrine of the direction of intention may be illuminated by the following quotations: Emanuel Sa writes: "He who swears for the sake of nicety: 'by God, I will not go, I will not do it,' does not violate the oath when he goes, when he does it." (Äplo- ibni eon5. 1612. p. 374.) Thomas Tamburini teaches, "Though I say: 'I swear by God', if by these words I do not God.

The Synod of Missouri, Ohio, et al. states, Western Districts,

held its meetings this year in Schaumburg, Ill, from May 7 to 13. In attendance were 198 standing members: 69 voting and 66 consulting pastors and professors, 63 teachers; then: 62 congregational deputies; as guests and at the same time consulting members: 6 pastors from the northern and 3 from the middle district; finally, in addition to a sturi. tieol. and a number of school seminarians from Addison, Ill, a large group of guests from the neighboring congregations of Nodenberg, Addison, Chicago, Elk Grove, Dunton, Proviso, Palatine, Niles and Härlein. Praise, honour, glory and thanks be to God for the extremely blessed days which he has once again given us here out of his great grace. For it became quite evident again in these meetings that the Word, which the Lutheran Church alone possesses in its purity and authenticity, is full of power, wisdom, light, warmth, life and comfort. According to the usual order, business matters (such as the new seminary building, the orphanage, etc.) were discussed in the afternoon sessions, while the mornings served to give us a closer look at the important truth: "That only through the doctrine of the Lutheran Church alone can all glory be given to God, an irresistible



Proof that the doctrine of the same is the only true one." The District had before it the three theses already published in the "Lutheran" on March 15. Because of the richness of the subject and the shortness of time, however, after a lengthy discussion of the first two theses, only the Lutheran doctrine 1. of the Word of God; 2. of the cause of sin, death, hell and damnation; and 3. of divine providence could be discussed from the third thesis as proof that "only through the doctrine of the Lutheran Church is all glory given to God. But how bright and clear it became that the doctrine of the Lutheran Church alone gives all glory to the dear God alone and takes all glory from man! Since the Synodal Report, which gives a rather extensive account of the discussion of this highly important subject, will, God willing, soon appear in print, it is hereby encouraged in advance to purchase and read it, in the hope that it will contribute considerably to convincing many a wavering heart and to fortify it in the recognized pure doctrine, to warm the cold hearts and inspire them to all the more fervent love and zeal, to comfort the stupid, to strengthen and uplift the weak, to promote the existing unity of our church, but also to expose and punish the hypocrisy and arrogance of the depraved and sinful heart. -

C. S. Kleppisch, d. Z. Secr.

## To the ecclesiastical chronicle.

### I. America.

**"The Ohio Lottery Law."** Under this heading we read in the "Sendbote" of May 7: "The long-fought lottery law, also directed against 'church fairs', has been adopted by the Ohio State Legislature. Lotteries for the benefit of churches etc. are also prohibited. Violation of the law is punishable not only by fine but also by imprisonment. Lottery agents, lottery ticket sellers, and such persons who assist a lottery enterprise shall be fined under this law not less than \$50 nor more than K500, and shall be imprisoned in the county jail for not less than ten nor more than ninety days. Even all those persons who arrange so-called 'fairs' and then sell lots at the same, whether for the benefit of a church or a charitable institution, shall be liable to the same fines and imprisonment. The same applies to the publishers of newspapers in which so-called 'poison enterprises', which also fall under the category of lotteries, are advertised." - What a disgrace it is for congregations and preachers who want to be Christian and who have hitherto engaged in "church fairs" with lotteries, that at last the secular authorities have had to intervene to put an end to this scandal by force! Who knows if the secret societies will continue to be tolerated, even cultivated, by the Christian congregations and their preachers, whether the secular authorities will not at last have to intervene by force against these societies, to the disgrace of the church. But a church that even allows itself to be outdone by the secular state in its care for morality is without a doubt worthy of finally being brought under the thumb of the state out of God's judgment. It is true that in this respect things are worst in the so-called "Catholic" church, within which in many cases not only lotteries, but even the most disgraceful drinking bouts, comedies, dancing amusements, etc., are held.



Unfortunately, the so-called "Protestant" congregations, even those that call themselves "Lutheran", are all too tainted by this! May God have mercy!

W.

[Walther]

### **How our "Iowaer" friends report about us Missourians in Germany,**

we see again from a report of the Iowa pastor J. J. Schmidt in Detroit, Mich., which he reported to Inspector Bauer in Neuendettelsau and which the latter has published in his "Kirchliche Mittheilungen aus, über und für Nord-America" in number 4 of the present volume, in order to spread it throughout Germany. After Inspector Bauer has told us that Pastor Schmidt has accepted a congregation in Detroit, he continues: "One of the greatest obstacles to the existence of this congregation is the fact that there are large Missourian congregations in this large city, which, although Lutheran, according to their fanatical principles, openly and with all means, even unspiritual ones, aim at destroying the Lutheran congregations that do not belong to their synod and their rigid Lutheranism. It is indeed disgraceful for Inspector Bauer to give this false testimony about our congregations without knowing how things stand in them; but the people of Iowa have committed a greater sin, in that they are the ones who seduce Mr. Bauer by their false reports to his false testimony. Pastor J. J. Schmidt, among others, reported the following: "If there is dissatisfaction among this or that member of the congregation and it comes to their knowledge, then Missourian members of the congregation come and try to turn them away completely. Such Missourians have already declared to our people that it is a matter of conscience for them to warn all people against our congregation and synod, and even to turn away those who belong to it. Every opportunity is used to portray us as un-Lutheran, as having fallen away from the Lutheran confession. And in many cases the clamor, the slander, helps at least for a time; for where is a judgment on these things to be found among our Christians, as they usually are? - But it was my intention from the beginning to keep away from the unchristian, unspiritual quarrels, as they were ever to be found in Missouri, not to desecrate the altar and pulpit, as it happened and still happens there. That is why we gave our church and congregation the name Salem Church (Peace Church). From the beginning I made the holy decision not to fish for members of other Lutheran congregations. But I was also aware from the beginning that I could not and should not reject members of those congregations who were not under discipline and admonition there, who were of our conviction. I acted upon these principles in receiving my father-in-law and his family from the Missouri church, and another man who came to us from the Buffalo church. Other relatives still belong to a Missourian congregation and I made no attempt to win them to my church. Detroit is large, Germans are enough among whom a congregation, a minister can proselytize." Further the same writes: "By the way, it is no wonder if we are a stumbling block to the Missourians. Were it not for us, they would be free to do as they please. Their laxity and conspicuous worldliness might be more unabashed. But thus, against their will, we are a dam and a wall to them. For strict church discipline and the insistence on sanctification do not prevail there, but with us, praise God!" The other day, a Missourian woman, on her way home from church, spoke to another Missourian woman in poetic enthusiasm and said:

"Isn't it? The pure doctrine, the pure doctrine, and when you come home you are empty/ So despite these obstacles we have grown according to our motto: 'What God wills to refresh, no man can crush', have grown for seven years.... But we still owe close to \$4,000.... This year we hoped the debt would not increase. The community of 50 families (the school has about 110 children) was asked to contribute. The old faithful members of the Genwinde did their best. A part of them turned their backs on us and went to the newly built Missourian church near them and rented chairs there.") The congregation dropped to 30 families as a result. Our debt increased again. Interest and compound interest consume us, and if no help is forthcoming, the bloody work and almost all the sacrifices of the poor little congregation are lost." - Finally, Inspector Bauer writes: "What has been said will suffice. Every unbiased reader will probably have got the impression: If a congregation and a pastor are most worthy and needy of support, it is the case here." - For our readers, however, this will suffice to see how the lowans, who speak so much of peace to us here, begin in Germany to obtain financial support from there. They portray us Missourians as conscienceless proselytizers, themselves, on the other hand, as the conscientious and persecuted, our congregations as a ruthless bunch, their congregations, however, as those in which "Praise God! strict church discipline and an insistence on sanctification prevail and which are a "dam and wall" for us, without which we would "do as we please" and our "laxity and conspicuous secularism could be more unrestrained. We will not repay evil with evil, and tell how it passes away in Iowa churches. Would to God that such censure and praise would not betray themselves to "impartial readers"!

W. [Walther]

**Without parochial schools, the church cannot flourish.** This is also clear to the Romans here. Thus, among other things, the "Katholische Kirchenzeitung" (Catholic Church Newspaper) of March 27 writes: "If one reads the statistics (the report on the existence) of the Catholic Church in the United States, then one is struck by the involuntary thought that in the near or distant future our country will completely fall prey to Catholicism. But he who lives as a pastor in the midst of the goings-on of this country cannot sometimes help feeling sadly that the prospects are not so bright as one first imagines them to be. It is a fact that the Catholic Church is losing a large fraction of its children in this country. So for the time being we must confine ourselves to preserving what God has given us before we go out on conquests and see to it that we do not lose our own children. America is teeming with Catholic children. They are to establish the future of our holy Church, and perhaps even that of the nation. But if you ask how things are on the whole with our dear youth, we must answer: attacked about them." A strange repentance, indeed, which will not not for the best, to need no stronger expression. Where, then, is it lacking? In schools, and in such schools as are compatible with Catholic life. That a system of public non-denominational schools, such as is deified here, cannot make a people blissful, is proved by the long lists of criminals of every description of which we read every day in our newspapers, and France has proved it to us how a nation may perish thereby." - Thus writes a hie

\*This is an institution of the Missourian congregations, which brings in money, the chair rent. The best chairs in the church are rented out at a high price, the others cheaper, even to non-parishioners, who are then allowed to attend Holy Communion twice a year if they answer the usual confession questions when registering.  
(J. J. Schmidt.)

and what do most of the so-called Protestants here do? - There is no doubt that if even those here who want to be religious continue to hold fast to the local religionless public state schools, America will and must sooner or later fall into ruin, be it that of unbelief or that of the papacy. Without parochial schools no prosperity of the church, without this no prosperity of the state.

W.

[Walther]

**Domestic heathens.** Under this heading, the Lutheran Observer of 11 April states: "After the National Baptist had advised a pastor, whom his congregation refused to support, to apply to the foreign mission board for employment, since he was apparently working among heathens," a contributor to the *Watchman and Reflector* remarks that "this is an inequity against the heathen, who, when converted, grant an ample support to their own domestic pastor. "

W.

[Walther].

**Evangelical Alliance.** This is the name of an association of men from all kinds of churches who meet from time to time, sometimes here, sometimes there, to present the unity of the various so-called Protestant communities in the fundamental truths of Christianity and to bring about a final general union. This alliance intends to meet in New York in October of this year. As eager as the Anabaptists are to participate in this, it is they who are currently threatening to break up the whole thing. Because they consider all those who were baptized in their childhood as not yet baptized, they protest against the members of the Alliance celebrating Holy Communion together on the occasion of their meeting. But the other friends of the Alliance are highly incensed at this. The "*Lutheran Observer*" (of May 16), which represents the uninspired nominal Lutherans, scolds the Alliance, if it wants to be a "union without communion," for "the greatest religious *farce* of the nineteenth century" and calls for its immediate dissolution. There we have another proof that outward unity without inward unity always ends in the greater disunity. What God has not joined together, let man separate.

W.

[Walther]

**Pastor Hörlein.** As readers will remember, Pastor Hörlein had given us a sharp sermon on the fact that we had ridiculed his false presentation of our doctrine. We then reproached him in the number of April 15 that what he was punishing us for, he had practiced himself in the past, and much more derisively. In his "Kirchenblatt" of May 15, he now confesses that he had indeed sinned with his mockery of our rebuke, but says that when his "mocking words" appeared, he was immediately rebuked by his brethren, and that at that time he penitently acknowledged this rebuke and resolved to recant these words as soon as he was attacked about them." A strange repentance, indeed, which will not not for the best, to need no stronger expression. Where, then, is it lacking? In schools, and in such schools as are compatible with Catholic life. That a system of public non-denominational schools, such as is deified here, cannot make a people blissful, is proved by the long lists of criminals of every description of which we read every day in our newspapers, and France has proved it to us how a nation may perish thereby." - Thus writes a hie

think that whoever is misled by this, our replies, however thorough they may be, can hardly be of any help to him, if he were to read them.

W.

[Walther]

**"Granges."** As we see from the "*Lutheran Observer*" of May 16, the Presbytery of the United Presbyterians at Keokuk, Iowa, has carried out the expulsion of several church members because of their connection with the farmer societies existing under the name of "Granges." About two years ago



As we have already reported, a secret society has been formed in the state of Iowa, whose members are called "Patrons of Husbandry" and whose lodges are called "Granges". According to the "Welt-Boten" of May 14, this secret order has already spread over 22 states of the Union. Its membership is at present estimated at 1,800,000; in Iowa alone there are said to be 106,000 members, and in Illinois even more. At first, however, the purpose of this secret society is said to have been merely the protection of agricultural interests, which is why, unfortunately, many unsuspecting Christians have allowed themselves to be lured into joining it; but all too soon this society, like all secret societies, has also drawn quite other things into the circle of its endeavors, e.g., the promotion of intellectual education and social amusements. In view of these and similar phenomena, the serious, sober Christian looks to the future with great concern. Where will and must it finally lead that in our time almost everything is coupled into secret societies, which are not only primarily concerned with their own advantage, but are also always secretly governed by certain clever individuals for purposes which most of the members do not know and of which they often have not the remotest idea? It should be enough for a Christian to keep away from such alliances, because they are secret; for not only is secrecy already a matter of evil appearances, which a Christian must avoid according to God's word (1 Thess. 5:22), but it is also the open gate, through which the devil certainly creeps in, even where one at first intended only what was permitted. Other causes, for the sake of which a Christian should rather die than enter into a brotherhood with all kinds of people, are not to be spoken of here. - We have just received a newspaper directed against all secret societies, especially ^against the Freemasons, in which, among other things, the "Granges" are also illuminated. It is "The Christian Cynosure," No. 11 Wabash Ave, Chicago, Ill, which is to be recommended to those who wish to become thoroughly acquainted with the abominations of secret societies. The annual subscription price for the weekly issue is \$2.00, for the bi-weekly \$1.00, the semi-annual for the latter 60 cents. Of the "Granges" it says: "The Grange is both more despotic and more pagan than the Blue Masonic Lodge itself, and the violence is in the hands of the High Masons and Odd Fellows. To make the farmers into interest-bearers and subjects of the great centralized despotism of the invisible secret empire is, no doubt, the chief object of the founders of the Order of the Patrons of Husbandry. Their great friendship towards this class is the friendship of the spider towards the fly, when they so graciously invite it to enter their room." Behold, then, dear Christians, you act not only against God, but most foolishly, when you allow yourselves to be caught in the net of this secret society. You let yourselves dream that it seeks your benefit, but it seeks only your purse and your votes, and the devil your souls. Well, be warned!

W.

[Walther]

**Misprint.** Pastor J. Klindworth in Galena, Ill., informs us that the expression we have criticized, No. 15. that faith is a "meritorious confidence," is a misprint; that it should read: a "meritless confidence.

W.

[Walther]

II. foreign countries.

**Spain.** The Papists often say that the unbelief of our day is nothing but a bitter fruit of the Lutheran church reformation; had Luther not appeared in the sixteenth century, they claim, the Christian church would still be in the old unity of faith today. But this is a gross falsehood. It is precisely in the so-called "Catholic"

In these countries, above others, unbelief and godlessness have reached the highest degree. Our Germany has been flooded with the flood of sin of religious mockery and all shame and vice from "Catholic" France alone. In "Catholic" Italy, even in Luther's time, the most crass unbelief prevailed, even to the point of open denial of a resurrection, of life after death, yes, of God Himself, and nowadays, after the secular domination of the Pope has broken down in Italy, it is now evident that the opinion that all religion and the church are nothing but a clerical deception is now alive in thousands and thousands of Italians. Hitherto it was thought that Spain, at least, was still a strictly Catholic country, since it had exterminated Protestantism among itself by bloody persecutions, and had closed itself with all its might against all intrusion of the same. But at this time of ours it is becoming evident that the Papacy has maintained its rule in Spain only through brutal violence on the outside; for since Spain has had no more powerful Catholic secular rulers, it has become evident that even the so-called Catholic people of Spain are terribly eaten through by the poison of unbelief. The Catholic newspaper "The Wayfarer" in St. Paul, in its issue of May 10, reports among other things the following about the situation in Catholic Spain: A new journal has appeared in the Spanish capital, Madrid, entitled "Los Dascamisados" (the shirtless). It pretends to be the organ of the lowest social stratum. It is to appear every Sunday. The following conclusion of the editorial of the first number deserves to be emphasized as a sign of the times: "Anarchy is our only formula. Everything for everyone from violence, even to women. From this beautiful disorder true harmony will spring. Since the earth and its products are the property of all, robbery, usury and greed will cease. With the destruction of family ties and the establishment of free love, public and private prostitution will come to an end, and the ideal of the Greek legislator, according to which youth should respect and love old age, see a father in every old man, and a mother or sister in every woman, will be realized." The article goes on to plead in blasphemous terms for the elimination of God and religion, and concludes: "This is our program, but before we put it into practice, it is necessary that society be purified. A letting of blood, a short but great and unusual one, is essential. The rotten branches of the social tree must be cut off so that it may grow strong and healthy. These are our wishes and your tyranny comes to an end! Make way for the shirtless! Our black flag is unfurled. War on family! War on property! War against God!" W. [Walther]

Church News.

On Sunday Rogate, Rev. A. Detzer, having received a call from St. Stephen's Lutheran congregation at Des PlaineS, Cook Co. Ill, had received and accepted, by order of the Vice-President of the Western District, Rev. A. Francke, was installed in his office by the undersigned, assisted by Prof. A. Selle.

The church of the congregation in which the introduction took place had been built a few years ago in opposition to the Lutheran church. May the Lord our God, who has given victory to His church here, continue to let His word be proclaimed with rich blessing through His servant!

Dunton, Look Co, Ill, May 20, 1873. e. Rover.

On Sunday Jubilate, the 4th of May of this year, the Rev. A. D. Stecher was installed by the undersigned by order of the honorable Mr. Vice-President of the Northern District at Rantoul. Ps. 84,12. 13. I. Jacob Hoffman".

Address: u "v. 1). Plug,

kotter's 24UI, Oaluuiet Oo..,



After Pastor Föhlinger had recovered by God's grace to such an extent that he was able to accept the calling of the Immanuel congregation in New York, he was inaugurated into his new office by the undersigned on Sunday Jubilate in the stead of the venerable President L. Groß.

The Lord make him many blessings! Ch. I. Weisel.

Address: ikkv. b'. ^V. DoottUnZ"!-,  
83-'6 ütreset,, Dust Rivsr, Xevv Dorlc.

Rev. C. Schrader, who, with the approval of his former congregation, had accepted a call to the Lutheran congregation at Canton, Missouri, was introduced there by the undersigned April 27, 1873.

May the Lord make him a rich blessing for the church!

Mrs. Erdmann.

Address: Uov. 66. lettracksr,  
(^nnnton, Dswis Oo., ÄIo.

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### Church consecration.

On Misericordias Domini Sunday, April 27, the Lutheran congregation of St. John's in Brunswick, Missouri, had the great joy of dedicating their newly built church to the service of the Triune God.

The architectural style of the same is gothic. It is 50 feet long, 30 feet wide and 18 feet high. A beautiful 80 feet high tower, which is provided with a gilded ball, an arrow and at the top with a gilded star, towers high above all towers of the town. It receives its light through six large arched windows, while a large double door allows visitors to enter the nave, which (according to a plan by Mr. Pastor Stephan) is provided with a graceful pulpit, sacristy and choir.

Guests from near and far had gathered for the celebration; almost the entire congregation of Pastor Barth had come with him the day before by wagon 25 miles away.

The service was opened by the undersigned, after which Rev. Brauer, of St. Louis, ascended the pulpit and preached on 2 Cor. 5:18-21. In the afternoon Pastor Biltz of Lafayette County preached on Psalm 26, 8. and in the evening Professor Schmidt of St. Louis preached in English on John 3, 14. 15.

May the faithful God grant that the pure doctrine of His Word may resound in the new house of God now and always, that the congregation may grow more and more inwardly and outwardly, and that it may become a light in all its dark surroundings through a frank confession of Christ and His precious Word and through a pious, godly walk! F. G. Walther.

### Notice.

The supervisory authority of the theological seminary in St. Louis, after careful consideration, considers it necessary to reoccupy the professorship at the aforementioned seminary which has become vacant due to the appointment of the former professor E. A. Brauer. According to the Synodal Constitution Cap. V. k. tz 4, the electoral college was asked to issue three candidates, however, the teaching staff of the "respective" institution and each congregation has the right to request that a certain person be appointed as a candidate for the vacant teaching position.

St. Louis, May 26, 1873, Th. Brohm,

,d. Z. secretary of the electoral college.

### Please.

All those pastors and teachers who were absent at the "last" District Synod, and whose address is different from that given in the general Synodal Report of 1872, are requested to send their changed address to the undersigned.

Then all those pastors who are listed in that synodal report as being entitled to vote or to advise, while they are no longer so, and who have not yet given me written notice of this, will kindly inform me of it.

The parochial reports have not all been received yet.

C. S. Klcppisch, d. Z. Secretär.

### The Evangelical Lutheran Synod of Illinois and Other States

Will, God willing, assemble this year at the congregation of Herm Pastor Goehringer at Mascoutah, St. Clair County, Illinois, and hold their sessions there during the days of the 5th to the 10th of June inal. (according to synodical resolution) hold.

1^0. Mascoutah is on the St. Louis and South Lastern railroad.

The subject of the doctrinal discussions will be: the continuation of the discussion of the theses on the sacred office of preaching.

The secretary: G. Naumann.



## The Northern District of the Synod of Missouri, Ohio and other states.

will assemble, God willing, from the 18th to the 25th of June, at the congregation of the Rev. F. Lochner, Milwaukee, Wis. The gentlemen pastors will not forget to bring full parochial reports. I. H. P. Partenfeldcr, secretary.

\* n \*

At our Synodical Convention this year, I). v., the following items shall be presented for discussion:

- 1) Theses on the conversion of man to God.
- 2) A template for an Instruction for our visitators.
- 3) It has been suggested by the Michigan Pastoral Conference that there should also be a negotiation on the holding of Knlooi--. At the end of this process, a number of sentences will be drafted.
- 4) For discussion in the pastoral conferences during the Synod or on the day after the Synod, a work is designated which has as its subject the marriage of the deceased Mrs. Sister.

Whoever, in addition to the above-mentioned matters, wishes to submit something for consideration by the Synod, is hereby requested to inform the undersigned of this no later than four weeks before the Synod convenes and to send in any work he may have submitted. I. A. Hügli, President.

\*-K

Following the above announcement of the Synod, the undersigned requests all who intend to attend the meetings as members of the Synod or as guests to notify him of their coming by letter and at the appropriate time. Since the omission of such an announcement has always been connected with inconveniences for the synodal governor and the landlords, even on the part of those who used to lodge themselves with local friends, it is hereby recalled,

1) that with regard to quartering within the municipality, consideration can only be given to those who have registered with the undersigned in good time, and

2) that the landlords are instructed to keep open only those quarters which have been designated to them by the dust-or loci.

All those arriving will go to the school building next to the parsonage on the eighth street, between Prairie- and Statestraße, from where they will be directed to their quarters.

F. Lochner,  
315 8tll 8 consol.

**The Evang. Lutheran Synodal Conference** will meet this year, God willing, on the third Wednesday in July at Fort Wayne, Ind. within the congregation of Rev. Dr. Sihler there.

## Conferenz - Ads.

The Pastoral Conference of North Jllinois will meet, God willing, from the 8th to the 10th of July, 1873, at the congregation of the Rev. Mueller at Kankakee, IliS.

G. Traub, Secretary.

The annual Buffalo Districts - Conference will, beloved it God, hold its meetings from the Wednesday after Trinity, the 11th of June, in the morning until noon on the following Tuesday.

at Pastor Linsenmann's in Nainhan, Canada.

Predestined": Objects of negotiation are:

- 1) a paper on life and fire insurance;
- 2) a paper on the doctrine of free will according to Schrifl and Symbol.

The members from the United States will travel on the train of the ilranä Il'i-unlr railroad leaving Erie street at noon on the lote of June to Can- field station, where cars will be ready to pick up the guests.

Reserve, Eric Co, N. A.,

May 14, 1873. Franz W. Schmitt, secretary.

## Received in the Western District treasury:

On the synodal treasury: by Karl Burgdorf, Red Bud, Ill., )3.M. Collecte of the congregation of the Rev. Stephen, Ehester, Ill, PIO.iO. Two Collecte of the congregation of the Past. Eirich in Minden, Ill., A35.50. Of Rev. Barth's congregation at Glasgow, Mo., H7.00. Easter Collect of the congregation of Post. Schmidt, Schaumburg, Ill, K22.70. From Rev. Roeder's congregation at Dunton, Ill., P15.00. From Rev. HunzikerS congregation at Diffen, Mo., 4'7.25. Of Rev. Schwensen's congregation in New Bielefeld, Mo., P25.00. From Past. Lehmann's congregation in New- Wells, Mo., H6.40. From Rev. KösteringS congregation in Frohna, Perry Co, Mon, 4-12.25. From Past. KösteringS congregation in Altenburg, Mo., 5.00. By Rev. Köstering himself, 2.00. From Rev. Achenbach's congregation at Venedy, Ill, 27.00. Easter Col- lme of the congregation of the Rev. Hahn, Staunton, Ill, 2.35. Of Past. Dear's parish at New Orleans, La., 50.l)O. From Past.

Eirich's congregation in Minden, Ill, 34.80. From Trinity District in St. Louis, Mo, 14.80. From Past. Streckfuß's congregation in Washington County, Ill, 27.00. 45.00. Of Rev. Gräbner's congregation in St. Charles, Mo., 36.80. Of Teachers Great in St. Louis, Mo., 2.00. Of Immanuels District in St. Louis, Mo., 11.35. Of Past. Bartling's congregation in Chicago, Ill, 43.55. Of Prof. Crämer's congregation in Minerstown, St. Louis Countv, Mo., 6.10. Of Past. Richmanns' congregation at Elgin, Ill, 8.28. Of his congregation at Huntley, Ill, 3.35. Of Past. OsterhuS's congregation at Sherrills Mount, Iowa, 6.00. Of Past. Wünsch's congregation at Dwight, Ill, 7.00. Of Mr. Pohlmann's congregation at New Orleans, La. 10.00. Of Rev. Doederlein's congregation at Chicago, Ill, 25.00. Of Rev. Endres' congregation at Boone, Iowa, 5.50. From Rev. Guenther's congregation in Chicago, Ill, 11.60. Of Rev. Pennekamp's congregation at Darmstadt, Ill., 8.75. Of Past. L. Crämer's congregation in Bremer County, Iowa, 7.55. Of Mr. Knies by Past. L. Crämer there, 1.00. Easter Collecte in Past. Dorn's congregation at Elk Grove, Ill, 11.20. By Past. Bcscl's congregation doi Cape Girardeau, Mo., 4.60. Of the Revs: Nichmann, Strikter, Engclbrecht, Wehrs, Wünsch, MertenS, E. Riedel, M. Günther, Pissel, Köhler, Vomhof, BuSzin, Schürmann, Mennicke, Fackler, 41.00 each; Hartmann, Frnchtenicht, Feiertag and Röder, 42.00 each.00. From the teachers: I. Walther, L. Jung, H. A. Loßner, Johnsen, Lücke, Kienzle, Nickel, L. Strinbach, F. Möller each 41.00; from G. Grothmann and Bartling each 42.00.

To the C o l l e g e - U n t e r h a l t s s e : From Rev. Ottmann's congregation at Collinsville, Ill, 419.00. From Rev. Kosterling's congregation at Frohna, Perry Co, Mo, 412.75. From Trinity District at St. Louis, Mo, 411.00. From Immanuels District there 411.00.

For internal mission: from an unnamed person by Past. Streckfuß, Washington county, Ill, 41.15. From Mrs. Schumpe, Pittsburg, Pa. 50 CtS. From Mrs. N. N. by Past. Wagner, Chicago, Ill, "for the kingdom of God," 42.00. From Past. Kleist's church at Washington, Mo., 44.00.

To^ Synod al-Missions-Kasse: From a confirmand by Past. Hartmann at teacher Meier 45.00. pastor. Bühl 41.00. W. Beck 41.00. H. Türk 25 Cts. Mrs. Matteson, Ill, 41.00. From H. Kämpe by the same 45.00. From Past. Heid's congregation at Peoria, Ill, 413.50. From Mrs. N. N. by Rev. John in Pckin, Ill, 45.00. Joh. Zehm 42.00. I. Lunow 41.50. Gugl 41.00. C. Hnegercr 41.00. By 50 cts. From orphan boy I. Strumpel by Rev. L. Craemer in Bremer county, Iowa, 60 Cts.

For the new seminary building in St. Louis: Collecte of the congregation of Leyhr 41.00. From the congregation in reserve 43.80. Trinity Church in Buffalo the Rev. Sieving, Egypt, Mason Co, Ill, 48.35. from F. Gustoff there 41.00. 48.25. from three members of Rev. Lehmann's congregation, New Wells, Mo, 410.00. from Rev. Schuricht congregation at Wilberton near Vandalia, Ill, first mission 4,100.00. From Rev. Zahn's St. John's congregation at Portage Citv, Wis. 46.25. From his St. Michael's congregation at Louiston, Wiö. 42.16. From Past. Zahn there, 41.04. Of Rev. Busziu's two parishes in Woodford County, Ill, 410.00. Of Past. Pissel's congregation in Matteson, Ill, 412.50. By Teacher by Jske in Jda, Mich. 43.70. by Past. Kleist by L. Sonderbring, an orphan, 42.00. H. F. Reifert 45 00. From Past. Michels's congregation at Canaan, Mo. 49.00; By Past. Baumgart by I. Spitze, H. Baurichter, Marie Knoche 43.20. By Stud. from Rev. Michels there 41.00. From Rev. Vetter's congregation in Osage Graf of Mrs. Dierker in Augusta, Mo. by Fr. Helwig 41.00. By Rev. Hunziker County, Mo., 45.00. From W. Teyler in Ruessels Grove, Ill., 45.00. From Past. from the bell-bag of the congregation at Dissen, Cape Girardeau Co, Mo, Scholz's congregation in Corning, Holt Co. mo., 43.55. From F. Schwutzer 45.00. By I. D. Rohe at Crete, Ill, 42.00. By Teacher Nickel, collected on there 45.00.

On the emigrant mission in New York: From Past. Ottmann's congregation for happy delivery of Mrs. Vic. L. Brueggemann, 45.00. baptismal collecte in Collinsville, Ill., 411.25. Of Past. Wehrs' congregation at Ruessels Grove, collected at Mrs. Vic. L. Brueggemann, 45.00. Easter Collecte from Rev. Ill., 411.68. Of a confirmand by Rev. Achilles in L>t. Louis, Mo., 41.2".

For Past. Brunn's institution: by G. W. through Past. L. Crämer, Bremer in Reserve, Erie Co, N. I., from the "Young Men's" and Young Women's Association there 416.00. Thanksgiving offering from Mr. Matthei in Rock

On the Hermannsburg Mission: From Chr. Time through Past. Studt at Island, Ill, 45.00. By Rev. Bünger 6 sheets, 11 towels, 19 pillow cases, 1 bundle stockings and yarn, 1 bundle used things. By Mr. Ester of N. N. 3

On the emigrant mission in Baltimore: by W. Teyler in Russel's Grove, Ill, dresses, 1 pair of pants, 2 aprons, 6 pairs of children's stockings. From the St. Charles Woman's Club 1 woolen jacket, 1 calico dress, 1 Balmoral petticoat,

To the seminary household at Addison: from Rev. Hartmann's congregation 7 boys' shirts, 7 pairs of Cotton Flannel underpants, 2 pairs of boys' woolen trousers, 2 pairs of woolen socks, 2 girls' shirts. From the Maidens' Association

For poor >stu den ten: Collecte of the congregation of the Past. Matthias in there, 3 woolen petticoats, 2 calico dresses. From Past. Bocks parish: from Marysville, Kansas, 45.20. From the Women's Association of the congregation Mrs. Kassel 1 child's dress, Mrs. Nönsel 1 ditto, Mrs. A. Kassel 1 piece of yarn, of the Rev. Wagner in Chicago, Ill., 416.00. The first week's wages of Jards calico, Mrs. fBlank 1 st. Yarn, 1 shoulder, Mrs. Alemann 1 piece of calico, Confirmand C. Kohtz by Past. Wagner in Chicago, Ill., 43.00. From the Mrs. M. Held 1 pair of stockings, Mrs. B. Held apple laces. From H. Papendorf women's club of the congregation of the Rev. Schuricht at Wilberton near of here 1 sack of grain, 1 shoulder, 1 ham, 1 peck of apple slices, 4 dozen Vandalia, Ill., 411.70. From M. S. at L-t. Louis, Mo., 45.00. From Rev. Zahn's eggs. One sack of flour (about 50 lbs.) by Mrs. Prof. Crämer. By Caspar St. John's congregation at Portage City, WiS., 42.55. From N. N. by Rev. Hensiek 2 pairs of worn shoes. By Mrs. Pastor Fackler 1 piece want yarn, 1 pair of woolen children's stockings. By Mr. Ruck 1 bush. Seed potatoes. From

the Past. Steege in Dundee, Ill, 416.00. For Rev. Krause: Collecte collected at Friedr. Bangert's wedding at Dissen, G. Mertz 12 cherry treesc. From N. N. of Rev. Bremer's parish on Lake Creek 6 pairs of children's stockings.

For poor students received from Anna Koch in New Minden, Ill, 42.00. For Rev. Ruhland's congregation at Planitz from Mrs. R. Fiehler at Frohna, Perry Co, Mo, as a thank offering 45.00.

E. Roschke.

To the Proseminar in Striving: Thank Offering by Mrs. Pastor Michael For Pastor Ruhland in Dresden: From N. N. 42.00.

To the Widow's Fund: From Rev. Ebendick 44.00. Thank offering from Mrs. Jor 43.00. From Rev. Her 44.00. Rev. Gross 44.00.

On the emigrant mission in Baltimore: By A. Klöpfer 41.00. By the Trinity congregation in Buffalo 48.25.

To the seminary in Addison: From the comm. in Eden 412.50. comm. in reserve 41.93.

To College - Construction in Fort Wayne: By Woman -Lay! 41.00.

To the college building in St. Louis: Thank offering from Mrs. Brauer in Buffalo 43.00.

To the Synodal - Building Fund: from the St. Andrew's congregation in Buffalo 48.50.

For poor students in St. Louis: Wedding-Collecte at A. Cronmüller 47.60.

From S. Schmidt in St. Catharines 45.85. F. Scheuermann there 58 Cts. For Magensen: from Mrs. Bickel 43.00. For G. Kröning: from the comm. at Jodannisburg 44.84, Collecte at the funeral of the son of Mr. W. Crull 41.95, Penitential Day Collecte at Martinsville 42.65, collected at W. Dörmfeld 41.10, from, W. Crull 50 Cts, from N. N. 43.00. For Läwen: Collects at the following funerals: at Kirchhöfels 41.40, at Böckers 42.85, at Ehrke 41.07, at Plaster 42.81, at Köbsel 42.50, bci Roggow 64 Cts, at W. Seelipps 42.34; Easter Collect 44.01.

New York, May 1, 1873. I. Birkner, Cassirer.

## Received for the Castle - Garden - Mission:

From the congregation in New York 417.00. Zion's congregation in Boston 410.00. Congregation in Wolcottsville 42.50. Mrs. Streiber 41.00. Congregation in Williamsburg 415.00. Congregation in Port Richmond 414.10. From A. Klopfer 41.00. Penitential Collect in Frankenlust 410.00. Collected at Markmann's funeral there 51 Cts. From A. Falk 41.00. pastor Sandvoß 41.50. pastor. Bühl 41.00. W. Beck 41.00. H. Türk 25 Cts. Mrs. Matteson, Ill, 41.00. From H. Kämpe by the same 45.00. From Past. Heid's congregation at Peoria, Ill, 413.50. From Mrs. N. N. by Rev. John in Pckin, Ill, 45.00. Joh. Zehm 42.00. I. Lunow 41.50. Gugl 41.00. C. Hnegercr 41.00. By 50 cts. From orphan boy I. Strumpel by Rev. L. Craemer in Bremer county, Rev. Bartling 41-00. by Rev. Hochinann 42-00. by Rev. I. M. Lange 41-00. by Adams County 45-00. by Rev. Schwan 41-00. by F. Oetjen 42-50. by Rev. 41.00. From the congregation in reserve 43.80. Trinity Church in Buffalo 48.25.

New York, May 1, 1873. I. Birkner, Cassirer.

The following gifts have been received for the **Lutheran Orphanage near St. Louis** since February 1, 1873:

From Seb. Luft 41.00. by Peter Bopp 45.50. by Mr. Fritz of Staunton 42.00. by the congregation of the Rev. Schüßler 411.00. by H. Kolbe 41.00. by Past. Kleist by L. Sonderbring, an orphan, 42.00. By Past. Baumgart by I. Spitze, H. Baurichter, Marie Knoche 43.20. By Stud. Graf of Mrs. Dierker in Augusta, Mo. by Fr. Helwig 41.00. By Rev. Hunziker from the bell-bag of the congregation at Dissen, Cape Girardeau Co, Mo, 45.00. By I. D. Rohe at Crete, Ill, 42.00. By Teacher Nickel, collected on Gimpei's wedding, 42.00. By Rev. Brueggemann at Jnglefield, thank offering for happy delivery of Mrs. Vic. L. Brueggemann, 45.00. baptismal collecte collected at Mrs. Vic. L. Brueggemann, 45.00. Easter Collecte from Rev. HcrrmannS congregation in State Center, Iowa, 45.30. By Rev. Bro. Schmidt in Reserve, Erie Co, N. I., from the "Young Men's" and Young Women's Association there 416.00. Thanksgiving offering from Mr. Matthei in Rock Island, Ill, 45.00. By Rev. Bünger 6 sheets, 11 towels, 19 pillow cases, 1 bundle stockings and yarn, 1 bundle used things. By Mr. Ester of N. N. 3 dresses, 1 pair of pants, 2 aprons, 6 pairs of children's stockings. From the St. Charles Woman's Club 1 woolen jacket, 1 calico dress, 1 Balmoral petticoat, 7 boys' shirts, 7 pairs of Cotton Flannel underpants, 2 pairs of boys' woolen trousers, 2 pairs of woolen socks, 2 girls' shirts. From the Maidens' Association 3 woolen petticoats, 2 calico dresses. From Past. Bocks parish: from Marysville, Kansas, 45.20. From the Women's Association of the congregation Mrs. Kassel 1 child's dress, Mrs. Nönsel 1 ditto, Mrs. A. Kassel 1 piece of yarn, of Jards calico, Mrs. fBlank 1 st. Yarn, 1 shoulder, Mrs. Alemann 1 piece of calico, From the Mrs. M. Held 1 pair of stockings, Mrs. B. Held apple laces. From H. Papendorf women's club of the congregation of the Rev. Schuricht at Wilberton near of here 1 sack of grain, 1 shoulder, 1 ham, 1 peck of apple slices, 4 dozen eggs. One sack of flour (about 50 lbs.) by Mrs. Prof. Crämer. By Caspar St. John's congregation at Portage City, WiS., 42.55. From N. N. by Rev. Hensiek 2 pairs of worn shoes. By Mrs. Pastor Fackler 1 piece want yarn, 1 pair of woolen children's stockings. By Mr. Ruck 1 bush. Seed potatoes. From Kaspar Rauscher 1 keg of vinegar. Mrs. Koch 4 dozen eggs. From Messrs. Hau Eisen <L Lange 5 L. Potatoes. From Mr. Venzel in St. Louis 2 new dresses. G. Mertz 12 cherry treesc. From N. N. of Rev. Bremer's parish on Lake Creek 6 pairs of children's stockings.

With heartfelt thanks against the kind givers certifies the reception -A Lehman".

For poor students received from Anna Koch in New Minden, Ill, 42.00. For Rev. Ruhland's congregation at Planitz from Mrs. R. Fiehler at Frohna, Perry Co, Mo, as a thank offering 45.00.

C. F. W. Walther.

For pupils of Mr. Past. Brunn in the local college the undersigned has received: Through Pastor Karrer 410.00, from the Women's Association in Past. Lehner's congregation 45.00, by Rev. Lehner 42.00, by Past. Sieger 45.00, dn ch Past. Evers 414.00, by Rev. L. 42.46, by Rev. Schlesselmann 410.00.

For poor pupils from my parish: at Kruse's wedding collected 46.80, at Schwarze's wedding collected 46.04, at Piepenbrink's wedding collected 411.59, from Mrs. Brandt 45.00, Mrs. N. N. 50 Cts., Mrs. N. 50 Cts., from F. Reiter for Grimm 410.00, at Klenke's wedding collected 44.36. - God's blessing to the dear givers!

Fort Wayne, Ind. May 13, 1873.

W. S. Stubnatzy.

## Received in the cashier's office of the Eastern District.-

To the synodical treasury: from the Washington congregation, Reformation Feast - Collecte, 410.33, Christmas Collecte 410.62. Williamsburg congregation 49.25. Johannisburg congregation 49.00. Tonawanda congregation 49.20. Bergholz congregation 41.92. From Rev. Ebendick 45.00. Rev. Kanold 48.00.

For inner mission: From the Richmond congregation 44.00. Reserve congregation 44.79. Humberstone congregation 43.00.

To the college maintenance fund: from the parish in Eden 412.60. parish in New York 413.40 and 413.62. parish in East Boston 48.26. parish in Wolcottsburg 47.35. parish in Bergholz 42.81.

To the orphanage at St. Louis: From the congregation at Bergholz 42.05. Gem. at Longgreen 47.60. From the confirmands of the Rev. Hiller 47.55. From E. Graf at Humberstone 42.34. Lydia Scheuermann there 29 Cts.

To the orphanage near Boston: From Mrs. Bickel 42.00. From the congregation on Boston Hill 411.00.

On the orphanage at Mount Vernon: from S. Schmidt in St. Catharines 45.85.



**Report**  
of the Treasurer of the General Synod of Missouri, Ohio, &c. St., on the state  
of the treasury on the first day of May, 1873.

<b>Synod Treasury.</b>		
Inventory according to Synodal Report\$ .....	3886.07	
Revenue .....	\$11822.13	
.issue:		
Salairc, Travel expenses :c\$22513 .....	.91	
Current expenditure:		
for the college in St. Louis 2258.96		
for the college in Fort Wayne ...	975.59	
for the seminar in Addison	629.44	
Summa of the output\$26377 .....	.90	
Total of revenue and stock\$15708		.206
Leaves a deficit of .....	\$10669.70	
	\$26377.90	\$26377.90

<b>R Committee for Printed Matter.</b>		
Inventory according to Synodal Report\$ .....	5948.06	
Revenue\$46449 .....	.62	
Issued by agent M. C. Barthel \$32771.20		
Remains in cash\$19626 .....	.48	
	\$52397.68	\$52397.68

<b>6. building fund.</b>		
Revenue\$1628 .....	.81	
Deficit according to Synodal Report\$15436 .....	.53	
Edition\$16566 .....	.64	
Remains a deficit of .....	\$30374.36	
	\$32.003.17	\$32003.17
<b>vD. Proseminar coffee (Pastor Brunn'S).</b>		
Balance according to Synodal Report\$ .....	241.70	
Revenue\$ .....	1421.42	
. Issue:		
Transmitted to Pastor Brunn\$1051 .....	.70	
For anaekommene Sendlings\$ .....	446.19	
Remains in cash\$ .....	165.23	
	\$1663.12	\$1663.12

<b>L- missionary fund.</b>		
Inventory according to Synodal Report\$5208 .....	.21	
Revenue\$1421 .....	.92	
Expenditures: none. Remains stock\$6630 .....	.13	

<b>Inner Mission Fund.</b>		
Inventory according to Synodal Report\$1465 .....	.62	
Revenue .....	\$ 687.48	
Output\$ .....	881.95	
Remains in cash\$1271 .....	.15	
	\$2153.10	\$2153.10
<b>O. Fund for emeritus poor pastors.</b>		
Inventory according to Synodal Report\$171 .....	.65	
Revenue\$ .....	12.00	
Output\$ .....	80.00	
Remains in cash\$103 .....	.65	
	\$183.65	\$183.65

. Recap.		
	Dr. 6r.	
.....	Synodalkasse\$10669.70	
L. Committee for printed matter .....	\$19626.48	
O. building fund\$30374 .....	.36	
v. Proseminar Coffee .....	\$165	.23
L. Missionary Fund .....	\$6630	.13
I'. Inner Mission Fund .....	\$1271	.15
D. Let for emeritus and poor pastors\$103		.65
Balance or present deficit .....	\$13247.42	
	\$41044.06	\$41044.06
John F. Schuricht, Cassirer of the General Synod.		

Received  
1. for poor college - students:  
For Br. König, Collecte at the wedding of Mr. H. Reinking in Past. Rupprecht's parish, \$10.00. For A. Rehwald and F. Brege by Mr. Pastor Kanoldsupport of traveling preachers in Michigan: From Frazer congregation \$10.00, from his parish (double consignment) \$56.00, from Past. Lemhuis'from Past. Lrull's congregation in Grand Rapids \$6.00, from Past. congregation \$12.00. For Th. Metz by Mr. Lind from Pastor Liebe'sNiethammer's former congregation at Lisbon \$9.00. F. W. M. congregation in New Orleans \$50.00. Arendt.  
2. for the college fund:  
From the communion treasury of the congregation of the Rev. I. Trautmann \$15.00. By the Rev. Steinbach from his congregation \$19.51. Fort Wayne, Ind. Otto Hanser, Director.

Gifts received for the Lutheran Hospital in St. Louis are hereby acknowledged with heartfelt thanks:  
From N. N. in CollinSville, Ill, \$2.00. From Mr. FASTER in St. Louis 20 lbs. of rice, 1 barrel of dried apples. From Winterroth in Rev. Köhler's parish \$2.00. Mrs. Wesler in Pittsburg \$5.00. From the Virgin Vrrain of Trinity Distr. in St. Louis for board for a little girl \$12.00. From Mr. Andreas Miltenberger in Saginaw, Mich. \$10.00. Mr. Bode in Ehester \$1.00. From the bell-bag of the Ge-

From the same parish: 41 jars of blackberries, peaches 2c., 2 bottles of apple and peach butter, dried apples and peaches, and 5 gallons of wine. From the Nähvrrrein in Ehester 3 sheets, 3 quilts, 6 pillow cases. From N. N. in the parish of the Rev. Bremer \$1.00. N. N. in CollinSville, Ill, \$1.00. From Mr. Heitz in the parish of the Rev. Bock 1 ham. At Mr. Grauer's wedding in s4. Louis collected \$10.00. By Mr. Rev. Th. Siek at ElliotStown, Effingham Co, Ill., \$8.00. A collecte from the congregation at Ion Creek by Prof. Crämer. F. W. Schuricht, Cassirer.

Received for the Seminary - Budget: From the congregation at Baden \$7.00. From Mr. Friedrich of Mr. Pastor Neichmann's congregation \$5.00. From the congregation of Mr. Pastor H. Bremer, Lake Creek, Mo. 3 cases full of smoked hams, shoulders and sides of bacon. From the congregation of the Rev. Th. Mießlrr, Cole Camp, Mo. 3 barrels of smoked pork, 1 "sack of dried peaches and some knitting wool. By Mr. Pastor Trautmann from the communion fund of his congregation \$15.01". By Mr. Pastor Bömrke, collected at Confirmation, \$8.80 (of which \$4.00 for Rudiger), from himself \$1.00. From Mr. Pastor Hrid \$5.00. From the congregation of Mr^Pastor Schuricht 21 hams, 206 shoulders, 8 sides, 3 pieces of butter, Z barrel of beans, 11 sacks of oats, 3 p. potatoes, 900 pounds of flour. From Mr. Papendorf out of Mr. Past. A. Lehmann's parish 1 p. grain, 1 side piece, 1 shoulder, 2 dozen eggs, 1 peck apple slices.

For poor students: Frequent - Collecte from my congregation in Minerstown \$12.25 for Fort Wayner sophomore Krause. From the Staunton Women's Club 1 pair of woolen socks, 2 sheets, 2 towels, 7 handkerchiefs. By Mr. Pastor C. Brandt \$1.00 for the Brunnish. By Mr. Pastor Claus from some members of his congregation \$5.00. By Mr. Rev. Michels of his congregation \$5.00. By the congregation of Mr. Pastor Bergen \$7.25. By Mr. Pastor Pröhl, ÖfterCollecte of his congregation, \$9.00 and by Schröder from Butler \$2.00 for Friedr. Pröhl. By Mr. Pastor Ramelow, collected at Göbel's wedding, \$8.40. By Mr. Pastor I. F. Müller, Collecte of his congregation, \$3.60, from the Singverein \$1.75, from N. N. 65 Cts. for Däschlein. From the St. Louis Näheverein 4 bosom shirts for Kogler. By Mr. Pastor Bock from his congregation \$3.00 for Ruschel. From the congregation of Mr. Pastor Pisset \$7.00 for Rüdiger and \$7.00 for Hoyer. From the congregation of the Rev. Gräbner \$15.00 for Fort Wayner sophomore I. Krause. From Mr. Pastor Weseloh'S congregation \$3.00, from himself 2.00. By Mr. Pastor I. M. Hahn, collected from his brethren in Schaumburg, \$9.30 for Grafelmann. From the Bremer Jünglingsverein \$25.00. From Ehr. Karlmeier and L. Kappellmann each \$1.00. Collected at Mr. I. Helling's wedding. \$9.50 for Hömann.

A. Crämer.  
Received  
1. to the college - budget in Fort Wayne: Easter Collecte of Pastor Hild's congregation \$8.27. From Past. Stock's congregation from H. Rothenbeck 3 sacks of seed potatoes. By Mrs. Pastor Foehlinger from the women's club of the congregation at Yorkville, N. I., 2 bustle shirts, 5 pairs of stockings, 2 pillow cases.

2. for poor students:  
From Past. Jäbker's congregation for G. Häfner \$6.00, for G. Johannes \$6.00. From the women's club of the congregation of the Rev. Eirich for E. Peterson \$9.00, for A. Eirich \$18.00. For A. Gockel, by Rev. Flachsbart collected on Lonfirmation day at Feiht, \$3.00. By H. H. Niemann of the Pittsburg congregation for A. Theiß \$15.00. By Dr. Sihler received for C. Günther \$30.Ü0. For the same, collected at the wedding of Mr. Teacher Nahrwold, \$6.00. By Pastor Jor' congregation for F. Berg \$24.00. Eh. Hengerer.

With heartfelt thanks, the congregation in Alexandria, Virginia, certifies to have received from the congregation of the Rev. Hochstetter in Indianapolis \$20.00 for the purchase of a church building site. - May God be a rich rewarder to the dear sister congregation.  
Alexandria, April 28, 1873. Friederich Paff. Louis Brill.

With heartfelt thanks, the undersigned certifies to have received from the congregations of Mr. Pastor Leyhe in Town Grant and Town Sigel \$7.77 and through Mr. Pastor Endeward \$4.10, collected at the wedding of Mr. E. Reinke. St. Louis, Concordia College. C. Schilling.

With heartfelt thanks I certify to have received from the congregation of the Rev. I. F. Mueller at Amelith, Michigan, from A. Beyer \$5.00, from Aug. Eichinger \$1.00, from Mrs. Mueller \$1.00. St. Louis, Concordia College. I. A. Däschlein.

With heartfelt thanks against God and the benevolent givers, the undersigned certifies receipt of \$10.57 from the congregation of Pastor Riedel. St. Louis, Concordia College. H. Fischer.

With heartfelt thanks, the undersigned acknowledges the gift of love of 50 cents received through Mr. Pietschmann from an unnamed person from the Grace Parish in Butchertown. St. Louis, Concordia College. W. Rudiger.

\$4.00, collected at the wedding of Mr. Lindhard in Osage County, Missouri, certifies with heartfelt thanks Fort Wayne, Concordia College. H. Wesel oh.

The following gifts of love have been received by the undersigned for the support of traveling preachers in Michigan: From Frazer congregation \$10.00, from Past. Lrull's congregation in Grand Rapids \$6.00, from Past. Niethammer's former congregation at Lisbon \$9.00. F. W. M. Arendt.



**For the "Lutheran" have paid:**

D/n 76sten Jahrgang: Die Herren Pastoren: W. Matuschka 2c>1.00, A. Cämmerer, Th. Horn 26.00.

Furthermore: Messrs. C. Brötzmann, Julius Siegert 215 Oii

The 27th year: 'F W. Althoff, A. C. Bauer 23.00, C. Bock 23.00, W. Matuschka M9.i)l), F. A. Ahner 24.50, I. F. Müller §2.0", O. Katthain §1^0, A-Cämmerer 210.50, I. Herzer, H. Sieving 29.00^ I F. Müller 23.00, Th. Horn 26.00.

Furthermore: Messrs. Julius Heinicke 223.00, C. Brötzmann. A. Damkohler 228.0<l, W. Engelbert 25.00.

Den 28sten Jahrgang: Die Herren Pastoren: S. Reque, H. Wunder 235.50, E. Wulfsberg, F. W. Althoff, I. Horn 28.60, H. Namelow, I. Schlacrmund, F. Ottmann, W I. Friedrich 29.l)0, C. Bock 24.50, T. Larsen, I. G. Schäfer 215.00, E. Multanowski, T. Jungk 23.00, W. Hattstädt 25 00 I. F. Ruff 27.50, I. Böttcher, M. F. Wiese, F. Keller 29'00,' I. Bergen, H. Sprengeler jun, O. Katthain 27.W, F. Johl, A. T. Spangenberg, I. I. E. Sauer, P. Studt 23.00, P. Karrer 24.t>0, W. Hattlädt 213.50, I. Herzer 27.00, H. Sieving 23.00, C. Sapper 248.00, H. Witte 26.00, P. Karrer 22.00, F. F Müller 222.50, C. Dcmetro, I. A. ^ügli 229.00.

Also: G. Kling, F. Kuntz 26.t">, I. Heinicke 252.50, E. Wetzell, G. Stell, H. Kaufmann, I. F. Koch 240.00, I. G. Wiedmann, M. Fellwock 236.00, F. Reese 2116.00, C. Götz 23.00, A. Damkohler 210.50, A. Tohrmanu 228.50, L. Jung 236.50, I. F. Koch 220.M, A. Lohn 25.00, I. Schaller, F Heitkamp.

The 29th year: The pastors: H. Stub, A. T. Spangenberg, V. Both, F. König 219.50, T. Haß" ler, F. T. Jungk, P. Studt 24.50, I. G. Sauer 266.00, C. Schröder, C. E. Brandt 212.00, F. Waldt, A. F. Siegler, Tb. Wichmann 214.i>0, A. Schmidt 24.50, P. Köhler, W. Brackhaae 216.50, A. Krafft 23.00, G. Bernthal 24.70, S. Hunziker, P. Bredow, A. W. Frey 210.50, H. Sieving, H. Koch 29.00, H. Niemann 213.50, Th. Dahl, H. Pröhl 224.00, A. Detzer 218.00, G. H. Führ, F. Groth, H. Wunder 287.25, P. Karrer 25.00, M. Stephan 211.60, T. Dr esse I, C. Frincke 213.50, F. Hachenberger 213.50, M. Tirmenstein 253.10, E. Demetro, H. Hunriker 210.50, G. Streckfuß 210.00, G. Dankworth 27.50, C. L. Knapp, S. Reque, C. H. Sprengeler 213.50, E. Vetter 27.50, I. L. Hahn 26.00, A. O. Alfsen, I. Renninger 21.00, H. Ramelow 210.00, K. Rupprecht, H. Torney, G. A. Feustel 216.50, I. Proft 29.00, G. Geken, F. W. Franke, H. Rose, A. Feddersen, H. Allwardt 29.00, W. Engelbert, I. Mathias 23.00, E. Aulich 225.50, T. Torgersen, O. Juul, C. I. Weisel 229.50, C. A. Weisel 24.50, H. Wunder 270.00, E. O. Solseth 21.00, T. Vettelsen, T. Jungk, S. Süß 24.50, G. Grüber 234.50, G. Jäbker 257.00, I. Bergen 221.00, L. Lochner 219.00, F. Lehman" 23.00, G. Markworth 219.50, I. Karrer 23.00, I. Oetjen 23.00, I. L. Daib 22">.OO, Th. Mattfeld, I. F. Ruff 24.50, I. Bötti" cher, I. G.Kunz 227.l>0, G. EndreS 24.50, O. Jukam, B. Kölsch, L. Geyer 215.00, I. Strikter 236.75, I. Bundenthal, M. Som" mcr 29.00, I. Fleckenstein, H. Gümmer 216.50, O. Neß, M. F. Wiese, I. Biltz 223.00, G. Streckfuß 215.00, I. Bergen, B. I. Zahn, C. Crämer 234.50, I. E. Gottlieb 218.M, K. Torstrnsen, A. Krafft 29.00, A. Brömer 27.50, F. Erdmann 210.50, M. Landgraf 213.50, W. Schwartz 24.50, I. L. Markhus, G. M. Gotsch 27.50, M. Merz 218.00, I. Seidel 220.25, F. König 233.00, I. G. Kunz 22.70, H. Stute 24.50, E. Christrsen, G. Döhlcr 75 EtS., F. Kleist 224.50, G. A. Feustel, F. Johl.

Also: C. Häntzschel 23.00, G. Habei, F. Wink, L. Erb, I. Jäger, C. Krciselmeyer 225.50, M. Baldewein, B. Gotsch 217.00, F. Jeider, R. Gerstenberger 215.00, C. Trettin 215.00, F. Kunz 221.00, A. Wilde 210.50, H. Epke, C. C. Bergmann, W. Schwefel, Fr. Ganzler 22.25, V. Prediger 210.50, A. Mach C. Probst, G. Sckolz, H. Bartling 219.00, G. F. Schnack 23.00, M. Buchholz, H. D. Kothe 221.00, C. Neidhardt 24.50, A. Aulich, H. Scheer, C. Neidhardt, C. Nasche, F. W. Beck 220.25, G. Eckert, E. Wiedrands, C. G. Pfeiffer, A. Brauer 2'14.00, Rud. Müller 248.00, D. Stamm 210.50, I. H. Jacobs, F. L. Weiß 23.00, H. Volberding 224.00, M. F. Gensmrr, I. Kling. Irr, H. Hartmann 230.00, H. T. Dedert, G. F. Ellermaun 22.25, F. Reese 287.0l>, F. Mascher, A. Mack 75 CtS., A. F. Loge 213.50, H. Bartling O10.50, C. H. Brase 218.00, W. Schneider 250.00, E. Götz 24.50, G. Lütke, H. L. Meyer 29.00, A. Moser, W. Rüttingcr, C. Kreiert, E. A. Frenzel 219.50, A. Einwächter 230.00, A. Bohn 239.00, C. Iahn, L. Bödeckrr, W. Lümer 223.00, G. M. Beyer 243.50, H. Pritzlaff 242.00, B. Paulus, A. Becher, H. Hamann 25.00, H. Wiekemeyer, T. Köhler 212.00, H. Knorr 210.50, G. A. Dobler, I. Marggrandcr 23.00, Aug. Arome 2100.00. M. C. Barthel.

**Changed addresses:**

I4ev. O. >Vvisel,

UnvLiKti'uxv,

Oo.,

(46oiA6teacher

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(Corner ot' Omou aud Lll^lislr 8ts.,

OliieaZo, III.

Rudolpli Muollor, teacher,

38 LruuO OlxioaZo, III.

The "Lutheran" is published twice a month at the annual subscription price of one dollar and fifty cents for out-of-town subscribers, who must pay the same in advance and pay the postage. - In St. Louis each number is sold for ten cents.

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**Herausgegeben von der Deutschen Evangelisch-  
Zeitweilig redigirt von dem Lehrer-Col**

Year 29.

(Sent in by Dr. Sihler.)

**How are things over in Germany now?**

(Conclusion.)

But how does it look otherwise, outside of this struggle with the Papacy in Prussia, with the Church in Germany?

It would lead too far to describe the ecclesiastical conditions in the individual states. Moreover, the "Lutheran" already reported characteristic events in his ecclesiastical chronicle. The general picture is the open struggle of unbelief against the Christian faith, of world power against the kingdom of God, of the wisdom of men against the word of God, of Satan against Christ - a struggle which was everywhere and always present, and is everywhere now, but which, especially in Germany, is crowded together, as it were, in a narrower theatre of war. On the one side stand the hosts of the prince and god of this world, the devil, namely, the open deniers of God and materialists, the Communists and Social-Democrats, the idolaters of the spirit of man, as there are: the unbelieving pastors and teachers at high and low schools, the naturalists who are hostile to the Bible and other scholars, thinkers, poets, and artists of this ilk; the like-minded liberals and admirers of the German Empire, the worshippers of culture, the secret societies, the Protestant clubmen; finally also the mammon servants, the Epicureans, the pope, the Jesuits, and the papists as such.

As variegated as this army of Satan's kingdom is, and as diverse as their private feuds are against one another, in their hatred and enmity against Christ and his Word they are all of one heart and soul; and like the apostate princes and lords of all times and nations, they also cry out of one mouth against the Lord and his anointed, according to Ps. 2: "Let us break their bands, and cast away their cords from us." And like the people in the parable of Luke 19:14, they also say, "We would not that this man (Christ) should reign over us." Mighty and great is the number of these men of war of the devil; they are several times rich in the goods of this world; some of them stand in high offices and



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. June 15, 1873,

No. 18.

They are not lacking in natural gifts of the mind, in various erudition and artistry; they are partly witty, after the manner of the world, and always ready to speak and write, and skillful sophists in their words and voices, the representatives of the antichristian spirit of the age. These fellows are especially affable and condescending to the lower classes of the people; their hearts are inflamed with a general love of mankind, and their zeal is mightily kindled to draw out to themselves these their brethren and fellow-citizens by word and writing, to make them, as well as they can, partakers of their education, and thereby - for that is and remains the main thing for them - to instill into their hearts enmity against the Bible and hatred against Christ.

On the other side stand the true believers in the Bible and in Christ from the Lutheran, the Reformed, the Uniate, and even a few from the Roman Church, as the good fighters of Jesus Christ, who are not afraid to confidently and courageously confess His name before His enemies, apart from and without which no one can be saved, and to take up the fight with those unbelievers, the children of the devil, for the honor of their God and His Word. Among them are the faithful ministers of the church and teachers in high and low schools, the faithful scholars in all fields of science, the faithful artists in all branches of the civil and fine arts, the faithful statesmen, officials, factory owners, craftsmen, businessmen, citizens, and farmers. Although they differ greatly from one another in goods and gifts, in occupation and office, in knowledge and skill, they all stand on the same firm and immovable foundation of divine love.

\*It is as true as it is just to keep the distinction between the Roman Church and the Papacy at all times. The latter is essentially and actually the congregation of true believers at Rome, the children of God, begotten and preserved by his Word and Sacrament, uncaptured and unentangled in conscience by papist lies and errors, placing their only confidence in Christ and his merit, both in life and in death. But the pope is the nightmare that oppresses them, the tyrant under whom they groan, the governor of the devil, the liar and murderer, who by his satanic lies and "contrary to Scripture" errors and human commandments entangles so many souls from the congregation of the called in conscience, tears them away from Christ and pushes them down into eternal, hellish damnation.

The Church is the one holy Christian Church, the congregation of true believers and saints in German lands, which, hidden from the eyes of the world and in its individual members mostly unknown to one another, is the one holy Christian Church, the congregation of true believers and saints in German lands, which, hidden from the eyes of the world and in its individual members mostly unknown to one another, is the one holy Christian Church, the congregation of true believers and saints in German lands, which, hidden from the eyes of the world and in its individual members mostly unknown to one another. Summa, it is the One Holy Christian Church, the congregation of the true believers and saints in German lands, which, hidden from the eyes of the world, and in its individual members mostly unknown to one another in face, is nevertheless gathered together in the Spirit before God, and lifts up its prayer to the Lord according to Ps. 12: "Help, O Lord, the saints have diminished, and the faithful are few among the children of men." But the LORD saith, "I have set my King upon my holy mountain Zion, and his kingdom shall have no end."

In faithful confidence in this their King, who also according to his human nature reigns at the right hand of the Majesty over his and their enemies and as the risen Prince of Victory has crushed the head of the old serpent, has actually destroyed the works of the devil - in this confidence the believers in Christ, the children of God, will not shrink back before the superior number and superior power of the obviously unbelieving and Christ-haters, the children of the devil, but courageously and confidently take up the fight with them. For though they be weak in number, yet are they strong in the Lord, and in the power of his might. For the weapons of their armies are not carnal, like those of their enemies, who by the devil's impulse fight against them with cunning and violence, but mighty in the sight of God, to destroy the fortifications, that they may destroy the assaults, and every high thing that exalteth itself against the knowledge of God, and bring all reason into captivity unto the obedience of Christ: for their weapon of protection is true faith in Christ, and their weapon of protection is the sword of the Spirit, the word of God.

They are also united around the good, ancient confession of the church, as its banner and emblem, and the Lutherans in particular around the unchanged Augsburg Confession, which essentially only asserts and defends the apostolic faith developed in this way against papists and enthusiasts.



confession is that orthodox response of believers to the teaching of sacred Scripture and its oral orthodox interpretation. It is much more probable, however, that the drafts will become laws after all, and that their execution will be enforced by force.

With these spiritual weapons and under this banner they will at any rate succeed in revealing the spirit of the age now reigning as the national or rather state church and the renunciation of the a decidedly antichristian one, and in redeeming the healable from supreme episcopal power of the secular sovereign would be of no its deceptive illusory wisdom and asterism, and other guileful avail; for those tyrannical laws extend to "all religious societies," entanglement and entanglement in idolatry with the spirit of man thus also to all earlier and possibly newly arising free churches. and his gifts and powers, and in converting them to the Shepherd Thus there would be little left for the believing confessors but a and Bishop of their souls. In this holy battle of Christ against Satan, mass emigration, by which, of course, the State would be deprived the father of the antichristian spirit of the age, the Lord Christ, who of its best citizens and its noblest powers. All that would then be is called and is the independent divine wisdom, counsel, and left to it would be the great heap of the evidently unbelieving and power, will give to each of his faithful fighters, in answer to his pleas of the princely hypocrites, a salty rotten mass, in which the men of and sighs, what he especially needs, according to the nature of the subversion could all the more easily root and rumble, in order finally particular enemies who stand against him. He will give the true to put an end to the princely power and to set up the obvious devil's knowledge and wisdom to the faithful scholars in the field of the regiment, after the model of the old French Revolution and that of church or of science or also of the civil community, of the state, in the more recent Paris Commune of 1871; for their prince and lord, order to make the lies and errors of the opponents evident as such the liar and murderer from the beginning, has hardly anything else and thereby to invalidate their pernicious effect on those who can in mind.

be healed and to unmask the deceitful sham wisdom. In the same way, the same Lord Christ will give the truly educated believers in the field of fine arts and literature, and even in the daily press, sufficient spirit, wit, desire, and courage to reject the colorful tinsel, the borrowed and stolen feather ornaments, and the falsehoods of the opponents. But the Lord has other things in mind. How from of the present sham and asterism, and the hollow jingling of the modern phrase-makers, these distended pig-bladders with a few In the old days, as well as now, Satan is only the shovel in his rustling peas, to set the sincere Beth-hearted clearly before the eye he wants to sweep his threshing floor, namely the church as it appears in the world. He wants the false believers, the hypocrites, to be chaff, those who have been deceived and misled, but who are sincere. He wants his forerunners and all his good fighters to be proven more and more through the battle and the cross and their light to burn and shine all the brighter in the darkness of this world; He mere sodomized apples and sugared-over poison. leaves the obstinate and malicious children of unbelief, the

No less will the same Lord and Saviour give his faithful confessors courage and strength to resist most resolutely the present rape of the church by the state, first of all in Prussia, which cunning deceivers and the open warriors of Satan, after his unfortunately has given room to the advance of liberalism, and to righteous judgment, more and more in the hands of the devil and their own evil will against him and his word, and gives them more fend off and reject manfully the encroachments of the secular and more a wrong mind to think, speak, and do what is not lewd. authorities into the legal sphere, even into the life sphere of the church. But if in their slithering and stinging as poisonous serpents, or in their raging and raging as roaring lions, they rebel against the Lord no matter how much and fight his people, even outwardly revolt and violent resistance on the part of the Protestants (the Lutheran, Reformed and so-called unchurched Church), which is to winning the victory, their glory and defiance must finally turn into be expected rather from the fanatical papists, as a last resort, if the eternal shame and disgrace. bills become laws. But they will be guided in their consciences in For thus it is written in Ps. 2:4, 5: "But he that dwelleth in heaven several points by the saying: "One must obey God more than men"; laugheth at them, and the LORD mocketh at them. He will speak and not deny the ecclesiastical confession by scripturally contrary to them once in his wrath, and with his fury he will terrify them." submission to the unjust laws and the commandments of the state. For "whosoever shall give glory to the Son believeth not, he shall not see life; but the wrath of God Thus, for example, in cases of banishment, they will proceed abideth on him." Joh. 3,36. according to Christ's order, Matt. 18:15-17, and will mention the But on this side of the water, as many of us as truly believe in the Lord Christ by the grace of God, and through faith have life in His name, how do we behave in view of the multiple open and disguised hostility and persecution of the Church in German lands, and its obvious rape and subversion by the government of the Prussian state? Are we to be mere idle spectators in the face of the already flaring battle? Let that be far away. name of the banished person; they will decisively reject all decisions of "the royal court in ecclesiastical matters" that are contrary to Scripture and to the confession, etc.

Now it is possible that the Prussian government will come to its senses, that it will relent in time, and that it will not allow the unlawful legislative proposals to become laws, by which it only opens the door to unbelieving liberalism and indirectly strengthens and promotes the irreligious and immoral attitude and conduct of its own subjects.

First, it behooves us to have heartfelt compassion for our Christian brethren according to St. Paul's words, "If one member suffers, all the members suffer with it."

Secondly, it is according to love that we earnestly and persistently pray and intercede for them to the Lord.



that He may give and increase them a confident heart and undaunted courage to fight the good fight of faith and confession against their many cunning and violent adversaries by virtue of His Spirit and Word, and to suffer and endure all things for the glory of God and His Word rather than, for the sake of false peace and out of fear of man, to yield and give in to anything that is contrary to the Holy Scriptures, the faith, and the conscience caught up in God's Word.

Thirdly, it is right for us to comfort and encourage them with brotherly encouragement, so that they will not become timid and weary, nor fall into carnal anger and zeal, but will run with patience in the struggle that is prescribed for them. For on the whole their suffering is the noblest suffering, namely, suffering for the confession of Christ. And even if they should lose outwardly from time to time, even if some of their own ranks should become traitors and fall away to the enemy - for the closer the last day, the smaller the number of believers, according to Luc. 18:8 - they will still, if they persevere in the faith, save their souls and be found victorious before God.

For now they may take comfort in the word of God, 1 Peter 4:12-14, which reads, "Beloved, be not dismayed at the heat which is upon you, as if some strange thing happened unto you: but rejoice that ye suffer with Christ, that ye may have joy and gladness at the revelation of his glory. Blessed are ye, if ye be reproached for the name of Christ: for the Spirit, which is the Spirit of glory and of God, resteth upon you: with them he is blasphemed, but with you he is glorified."

But toward the duck, may God grant them, as well as us, their fellow combatants against the same enemy of Christ, Satan and his army, that each one of them and us may with a clear conscience repeat to the dear apostle 2 Tim. 4:7, 8: "I have fought a good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but also to all them that love his appearing."

(Sent in by Pastor Guenther in Chicago.)

### **The Jesuit Order.**

Motto. 8i vrur"-Iesuitiö, UOQ <!UW ,Iesu itis, i. e. if idr go with the Jesuits, you do not go with JEsu.

(Conclusion.)

Finally, a few sentences concerning the secret reservation and use of double-meaning words: Adam Burghaber thus judges: "Since the wife Anthusa notices that her husband has more debts than he can pay, she quickly puts aside as much of the property after his unconscionable death as she deems necessary for a decent living for herself and the children. Because of this, she came under suspicion by the creditors and swears before the judge that she has not put aside any of her husband's property, understanding it to mean what is not necessary for a decent living. The question is whether she was allowed to do this? - Answer: Anthusa was allowed to do it." (Ont. sei. <:as. oon8v. ti-W. 1671. No. 5. p. 16.) Peter Alagona writes: "He that sweareth to his excuse, a thing



not to have, thinking: to give or apply them, does not sin. (Oom<sup>en</sup>ck. man. Mv. 1599. p. 87, n. 18.) Hermann Busembaum says: "To swear with equivocation, if a just cause and the equivocation itself be allowed, is no evil; for where the right is to conceal the truth, and it is concealed without falsehood, no disrespect befalls the oath." (Ueckulla tliei. mor. 1653. p. 95.) Paul Laymann judges, "An ambiguous oath is not really a false oath, yea, free from all sin, if there be a just reason for swearing thus to the concealment of a truth." (Ddeol. mor. 1625. kars 4. p. 176.) Francis Suarez thus lets himself be heard to say, "It is not inwardly evil to make use of ambiguity, even in the eive, deßbalb it is not always perjury." (ve virt. 1614. I<sup>ik</sup>. 3. p. 473.)

This, of course, is a bouquet of not very fragrant flowers, and the most malodorous ones have not even been plucked, although the holy fathers are especially fond of these very stinking flowers. With their description, excuse, and recommendation of the various sins of immorality, we cannot stain the "Lutheran.

And these principles are not merely written on paper, but were and are faithfully carried out. History tells us a great deal about their atrocities. It is proved, for example, that they offered their hands for the murder of princes; the kings of France, Henry III and IV, fell chiefly through them. The Jesuit John Mariana thus writes of the murder of Henry III: "Jacob Element, . . . Dominican, studied theology in the college of his order; when he had learned from the theologians (Jesuits ?), on his inquiry, that one may justly kill a tyrant,.... he inflicted a deep wound in his abdomen with a knife which he had pricked with the juice of poisonous herbs and covered with his hand. O excellent audacity of spirit! O memorable deed!... Really he has made an extraordinarily great name for himself by the murder of the king. ... Thus ended this element, 24 years old, a youth of simple character and without bodily strength, but a greater power strengthened his forces and his spirit." (vereAeeto. 1M5. 1. 1. p. 53.) In reference to Henry IV, Clarus Bonarsius wrote: "By what law dost thou (Rome) deprive Tarquinius of his dominion, and expel his father, wife, and children? . . . Is there no just reason for removing the Frenchman? The king is a tyrant, an oppressor of liberty. . . . Is there no soldier against this beast of prey? Will no pabst liberate this noblest realm with the axe and return it to life?" (A<sup>ru</sup>Uitlieatr. tion. 1606. p. 100.) The assassin was soon found in the person of Francis Ravallac, who murdered the king in the open street in 1610. Chatel, who had already attempted an assassination of this king in 1594, professed to have studied with the Jesuits. The Jesuit priest Jean Guignard, with whom one found writings written by himself, in which he had defended the catastrophe of Henry III and had demanded the same outcome for Henry I V, was sentenced to the gallows in 1595. - Balthasar Geraro, who had shot Prince William of Orange on July 7, 1584, testified during interrogation that a Jesuit had encouraged him in his thoughts of murder. - The Jesuits had their share in the gunpowder conspiracy under Jacob I. of England (1605), as

at the Paris blood wedding (1572). Countless times they were was the reason for their trade, which they established wherever they convicted of perjury, treason, forgery and fraud. The number of set up missions, thus also on the French islands in the West Indies, their atrocities against the sixth commandment is frightening. and which they knew how to conduct by all kinds of means and

It is ridiculous, indeed it sounds like mockery, when the Jesuits intrigues in such a way that almost all other trade went to ruin. say that maliciously and without any reason one imputes to them During the war between France and England, ships with colonial the principle: the end justifies the means. And in vain it is objected goods were taken away from the Jesuits, for which they had already that what individual members of the Order have taught must not be drawn several million livres from merchants in Marseilles. The attributed to the whole Order. In the first place, it is not only a few Parisian Parliament condemned the Order to restitution. The Jesuits individuals, but many, and indeed the most respected of the Order, declared that this was against their constitutions. The parliament who have advocated these principles. Secondly, it must be had these constitutions and the writings of their most respected remembered that the Order has never rejected these doctrines. Jesuits presented to it, and was shocked at the principles which When the Jesuits' participation in the regicide in France was came to light. The order was declared dangerous to the state. The proven, and the Jesuit General in Rome was therefore driven into King wished to mediate, and asked the Jesuit General Ricci for a a corner, he did not condemn the proposition of their morals that it reformation of the Order. But Ricci exclaimed: "Either the Order was permissible to murder princes and to take their lives, but only remains as it is, or it ceases to exist!" (8int, ut 8unt, ant NOQ 8int.) confined himself to forbidding his subordinates to utter this On August 6, 1762 the Society was abolished.

proposition in lectures, counsels, oral conversations, or writings. Pope Clement XIII wanted to help the Order by issuing a bull in But how should a Jesuit not find ways and means of getting his which he emphasized and defended it, but this only made things sentence across to the man in other ways? Furthermore, one must worse. The example of Portugal and France was soon followed by consider that the writings in which these principles are presented Spain, Naples and Parma.

have been approved by the superiors, that no Jesuit may have From the new pope, Clement XIV, the Bourbon courts demanded anything printed without the permission of the superiors. - It is said that he abolish the Order He resisted for a long time, until at last he in vain that in former times the Jesuits might have had such yielded to the demand, and by the bull *Dominus et Redemptor* nv8ter, August 16, 1773, abolished the Order "for all time." \*) In this newest moralist, Professor Gury in Rome, teaches exactly the bull it is said that "as soon as they (the Jesuits) came into being, manifold seeds of discord and jealousy sprang up, not only in the same as the old Jesuits.

The Jesuit Jacob Gretzer († 1625) once wrote: "What the Society itself, but also against other regular orders, against the world doctrine of the Jesuits is, cannot be judged from unclear gossip, priesthood, against academies, universities, public schools, even but from their own books, which by God's grace (?) are already against princes, in whose states they were received." - "There was available in large numbers." Accordingly, we have wished to do never lacking," it continues, "the most serious accusations which justice to the Jesuit Order, and have reproduced its doctrines and were made against this Society, and which disturbed not a little the principles, not from hearsay, but from their own writings.

peace and tranquillity of Christendom." Express mention is also made therein of "the use and declaration of such doctrines as the apostolic see has justly condemned as dangerous and evidently offensive to good breeding and morals." Lastly, "it is hardly possible, if at all, that, so long as the Society of Jesuits exists, the true and lasting peace of the Church can be restored." - When the pope signed the bull, he is said to have said that he was now signing his death warrant. He died already on September 22, 1774, without doubt of Grft. The Jesuits made no secret of their joy about this death.

## 5. abolition and restoration of the Order.

Although the Jesuits had very soon spread far and wide (about the middle of the 17th century the order already counted 20,000 members), there was nevertheless no lack of opposition to their sneaking, their intrigues at the courts, their morals and their resulting atrocities, their accumulation of immense riches had to cause indignation.

In Portugal the storm broke first. Here the general indignation had been aroused by the fact that they had concealed their state in Paraguay and the riches accumulated there from the government, and that they opposed with their Indians the execution of a border treaty concluded between Portugal and Spain. They also intrigued against the measures which the government had taken to increase trade. Pope Benedict XIV, to whom the government had appealed and who had already forbidden them all banking and exchange transactions, gave the Cardinal of Salvanha authority to visit and reform the order. The Jesuits were forbidden all trade, as well as preaching and hearing confessions. Finally, a conspiracy against the king (1758), in which they had participated, was the cause that their goods were confiscated, the order was abolished, and whole shiploads of Jesuits were sent to the pope.

The Order fared no better in France. Here

The Roman Catholic Courts now also carried out the abolition of the Order; the Empress Maria Theresa, however, only when Prince Kaunitz handed her a confession which she had once made to a Jesuit and which he had sent to General Ricci in Rome, together with other secrets.

But with the Jesuits it was not therefore over; otherwise they would not have been Jesuits. At the time of the abolition the order is said to have counted about 30,000 members in 24 provinces. Thanks to the immense riches they had accumulated and which they knew well how to conceal, they could continue their association in secret. They had nothing more

\*) Where is the papal infallibility?

They did not need to resign under any other name. The non-Catholic Frederick II of Prussia also offered them an asylum in Silesia, and when that was over, they received permission from the Russian Empress Catherine II to settle in her realm, first in Poland. When the Jesuits were expelled in 1816 by the Russian Government from Petersburg and Moscow because of all kinds of intrigues, without which they could not be, their Order had already been restored by a Bull of Pope Pius VII on August 7, 1814, in its unchanged constitution with all formerly granted rights, so that it continued to exist completely organized in spite of the Papal decree of abolition. Because of further insolent activities, they were banished from the entire Russian empire in 1820. If, by the way, the Pope, in his Bull of Restoration, said that with this restoration he had only satisfied the unanimous wishes of the whole of Christendom, this was simply misspoken and not even true of the Catholic countries. Only in Ireland and a few cantons of Switzerland, and especially in Italy, was there rejoicing, and in these countries they were admitted only in the first years after the restoration. In the other countries their fate was variable. But even if they were expelled somewhere, they remained, under a different name, or soon returned. Nowhere did they develop such tremendous activity as in our America. When, with the revolution in Europe, a new storm broke out against them, they exerted their forces all the more for their and the Pope's cause. The Concordats (ecclesiastical treaties concluded between the Papal See and several governments), which were so favorable to the Papacy, were mainly their work. They won a great victory when the dogma of the infallibility of the pope was proclaimed at the most recent council in 1870, and Jesuitism was thus declared to be the only legitimate view of the papacy. The expulsion from the German Empire, which took place in the last time, will bring no great damage to the Order. The Order is ineradicable. The Jesuit hydra is always growing a new head. It remains with the saying of the third General of the Order, Francis Borgia: "Like lambs we have come in, like wolves we have ruled, like dogs we shall be driven out, like eagles we shall be rejuvenated." But they shall not cast the Lord JEsu from his throne.

(Sent by G.)

Nestorianism in the Zeitschrift of the Rev. Brobst.

The Christian Church rightly calls the Virgin Mary a Mother of God, a God-bearer. The church does not mean to say that Mary gave birth to God as God or according to his divinity, for Christ according to his divinity was not born of the virgin Mary in time but was begotten of the Father's being in eternity. Rather, the Church wants to confess that the Son of Mary is both true and eternal God. This doctrine and the use of this name are based on the holy Word of God. The angel of God said to Mary: "That holy thing which shall be **born of thee** shall be called the **Son of God**. Luc. 1, 35. The holy apostle Paul writes: "When the time was fulfilled,

God sent **his Son, born of a woman**." Gal. 4, 4. Therefore Elizabeth, full of the Holy Spirit, said, "Whence cometh this to me, that the **mother of my Lord** is come unto me?" Luc. 1, 41. 43. Godly antiquity rightly defended the use of this name against Nestorius, who attacked it, separated the two natures in Christ, and denied the sharing of the attributes of both natures. And when, at the time of the Reformation, the Zwinglians and Calvinists "rekindled the Nestorian error" and "misled other theologians," our Lutheran Church rightly confessed, among other things, this: "Therefore we believe, teach, and confess that Mary did not conceive and give birth to a mere purified human being, but to the true Son of God; wherefore she is rightly called the Mother of God, and is also true." (Formula Oono. Dpit. VIII. of the Person of Christ. 19:20, 21.)

The designation of the Virgin Mary as Mother of God is now being attacked in a "Lutheran magazine", that of Pastor Brobst! In the number of April 19, an article appeared, "Before an Image of Mary," by a gentleman, in which, among other things, the following was said of Mary: "Even the apostles nowhere call her 'Mother of God'; but (Acts 1:14): 'Mary, the Mother of Jesus.' This is the doctrine of holy Scripture." This remark prompted the question to Mr. Pastor Brobst in the "Lutheran" of May 1. At the same time a reply by W. K. appeared in the magazine of May 3, wherein it is shown that it is neither un-Lutheran nor un-Biblical to call Mary Mother of God. The number of the magazine of May 17 brings a defense by Mr. †††, wherein he calls the use of this name a Monophysite heresy. It says: "The title 'Mother of God'... may well have first developed from Monophysite views." "The expression 'Mother of God' is nothing more than a disguised homage to the Monophysite doctrine of Catholicism, which, in spite of the Council of Chalcedon, has been preserved in the Roman Church." "The Lutheran Church is too well aware of the danger of one-sided misunderstanding to make the Monophysite expression: 'Mother of God' as a general rule of speech, and this is what induced us to bypass this expression in the essay: 'Before an Image of Mary.' (!)" One would hardly believe that such things could occur in a paper calling itself Lutheran! Monophysites were the name of the heretics who wanted to acknowledge only one nature in Christ. And the doctrine of the orthodox church concerning the person of Christ and the union of the two natures is said to be a Monophysite view! Our Lutheran fathers, of course, did not attain to such wisdom. Luther was still so blind that he did not understand this doctrine and its use.



of the name "Mother of God" to be founded in Scripture. He writes in his "Report to a Good Friend on Both Forms of the Sacrament. 1528": "So they (the papists) also believe that in Christ there are two natures and one person, that Mary remains a virgin and is the mother of God, and that Christ is truly God; but this is not in Scripture, but the church has decided it against the heretics Sabeclius, Arius, Helvidius, Nestorius, and the like. Oha! dear ass, what will become of this? Should not such pieces be in the Scriptures? Whence then did the holy fathers and doctors obtain them? If they have invented them, or if they have received them from their own heads, they are not preserved to this day. The Scripture says that Mary is God's mother and virgin, and this is amply proved." (Erl. ed. 30, 400.) Yes, Luther even considered the designation of Mary as the Mother of God an important piece of the doctrine of Christ. He wrote in his book "Kurzes Bekenntniß vom heiligen Abendmahl 1545" (Short Confession of Holy Communion 1545): "Nestorius also, Bishop of Constantinople, was with his own a strict man in all other articles; but in the one he was a heretic, that the Son of God, Christ, was not born of Mary of virgins, and Mary was not, nor could not be, a mother of God. Thus the other articles also became to him not, ohn what he might call them with his mouth and abuse them." (Erl. ed. 32, 416.) What a pity that Mr. ††† did not live at the time of the Reformation! Then, at any rate, our Lutheran confession would have remained unsullied by monophvsitic heresy!

Mr. ††† does claim that "the whole heresy of the hyperlatry of Mary ... is based and built on the word Mother of God". But how does he intend to prove that the designation of Mary as Mother of God must necessarily lead to the idolatrous veneration of her person? That this name has been misused for this purpose cannot be denied. But should a doctrine be false or not be allowed to be known because it is misused? Certainly not. Shall we, e.g., strike out the doctrine that good works are not necessary to salvation, because it is misused? Certainly not.

Mr. ††† shies away from "using a word that has given rise to so many one-sided (!) errors in the course of the centuries." Of such timidity Luther knew nothing as yet. In his "Sermons on the Third and Fourth Chapters of John," he says: "I do not diligently pursue this in vain; for there have been many heretics, and there will be many more, who will dispute this article, and who have taken offence at the fact that God should suffer, ... and because there are two natures in Christ, they have played with this article in a strange way, and have admitted, in one part, that Mary was not the mother of the Son of God.... For since God thus rhymes, let us also do it, and say that Mary is not only the mother of Christ according to humanity, but also the mother of the Son of God, and that her Son is both God and man. ... Forasmuch then as St. Paul and the holy Scriptures speak thus, that the Son of God and the King of glory is crucified, we ought also to speak and believe thus without fear: and he that believeth this book of the holy Scriptures shall have no protestation against it. For we may say, This child also, which was born of Mary, and is nigh unto you, is the Son of God.



Hanging in the breasts, or lying in the womb, hath created heaven and earth: and if any man should say, Well, what shall the little child do? Then I answer, The holy scripture saith. So also the dear angels sing at Christmas." (Erl. Ausg. 47,2. 3.)

To justify his "timidity", Mr. ††† cites two other matters in which the Lutheran Church does observe a certain timidity, the use of the cross and the celebration of Mass.

Of the cross he writes: "For example, how highly do we hold the cross, the instrument of salvation (!), how is its use justified by ancient custom and internal reasons, and yet how careful is the Lutheran in the use and outward display of it?" - Of this we know nothing. Only this we know, that true Lutherans warn and guard against all superstition, as they also testify against all idolatrous veneration of Mary, although they do not shrink from calling her Mother of God, indeed quite joyfully and confidently call her so.

The other piece on the reading of the Mass is even more strange. It says: "Did not Luther himself translate the Mass and recommend it, and where do we still find a reading of the Mass in the Lutheran confession of faith today? - A simple-minded reader can read nothing else out of these words than that Luther really translated the Roman Mass unchanged and recommended it with all its abominations, and if he allows himself to be led to believe this by Mr. †††, he will easily get the idea: Perhaps it is the same with the Catholic name "Mother of God" as with the reading of the Mass; Luther and his contemporaries used the name, Luther still recommended the Mass; now one hears nothing more of the reading of the Mass in the Lutheran Church, therefore it will probably be best to throw the "Mother of God" overboard as well. Great wisdom in the valley! In fact, great honesty!

Mr. -††† himself seems to have been aware of this great wisdom. Therefore, he finally writes: "Only for this reason do we abstain from these well-justified things, in order to avoid errors, and it often seems to us a great wisdom to abstain even from what is permitted, in order not to give the weak and malicious an opportunity for distortion.

The wisdom of the Lord is not quite so great when he says that in the Formula of Concord <sup>this</sup> saying of Mary was included in order <sup>to</sup> reject the reproach that the Lutheran doctrine, which is zealous against an exaggerated veneration of Mary, regards her only as a mother of the man Jesus. The Formula of Concord, in the entrance to the Eighth Article, says of the person of Christ: "From the controversy concerning the Holy Supper, a disagreement has arisen between the pure theologians of the Augsburg Confession and the Calvinists (who have also misled some other <sup>theologians</sup>) concerning the person of Christ, both natures in Christ, and their attributes." So the Concordia formula has to do here with the Calvinists and Cryptocalvinists. It is not intended to reject an accusation which cannot be made against Lutheran doctrine, but to prevent <sup>a</sup> doctrine (that Mary is only the mother of the man Jesus), which belongs to the Nestorian camp, from being smuggled into our <sup>Church</sup>.

And finally - where is Pastor Brobst's conscience that he can present his readers with such wretched un-Lutheran <sup>fare</sup> in his magazine? \*)

\*) Would Pastor Brobst like to see from this sad example where it leads, if he turns his papers into "speaking halls" for

## Travelogue.

and spiritual welfare of the emigrants.

After I have happily returned to my post from my trip to Bremen, I first turned to Pastor Rupert in Geestendorf, formerly in Germany, the following information about the purpose and Bremerhaven. Since the beginning of our port mission in New York, success of the trip should not be unwelcome. However, the reader this dear man has done everything to promote it, as he is a warm friend of our Synod. (For some time now he has been responsible for the transportation of our Steedener Sendlinge, which involved much effort and loss of time.

For years I had felt the lack of a reliable connection in the German port cities. I lacked loyal Lutheran personalities who and, on top of that, collected the significant travel expenses for it). worked hand in hand with me from over there for the benefit of the After I informed him of my concern, he organized a meeting of emigrants. I was therefore embarrassed every time I had to advise preachers in Bremen. The reader has already been informed by or take care of a real agent, money changer, or innkeeper in the "Lutheran" about the good success of the negotiations held in Bremen or Hamburg whose transportation had been subject to there. It was unanimously decided to take the appointment of a irregularities or fraud, whose luggage had been left behind, and so Lutheran agent for Bremen seriously. The good Lord also showed on. While I had to repeatedly make the sad experience of how, us a young man from the Stephansstift of Pastor Freitag in Hanover especially in Bremen and Hamburg, the enthusiasts were carrying who is suitable for this special work. Before he begins his work in on their work among our Lutheran emigrants with no little success, Bremen, he is to travel to New York, so that he can become the longer I went on, the more the necessity of a journey to acquainted with the fate of the emigrant on the ship and in New Germany in the interest of our mission became pressing upon me, York, in order to be able to give better and more reliable advice and in order to try everything possible to see whether the help later. According to the agreement, our committee will receive establishment of Lutheran emigrant missions in the German port him during his stay in New York and in return he shall serve me as cities could not be accomplished. a helper in my work. I look forward to his arrival with every Bremen

would. A man had already been chosen for Bremen last year for steamer. this work, but the good Lord transferred him from this time into In Hamburg a Lutheran emigrant mission will also come into eternity, and so the important work came to a standstill again. I was being, which is to work hand in hand with me, although they have informed by letter from over there that it only needed another tried everything there and will still try to prevent it. There is already serious suggestion, and that it would have a particularly beneficial a harbor mission there, it is also supposed to be Lutheran, but unfortunately it is not, but well united. Therefore I could not get in effect if it came from here. This induced my committee to give me touch with it. However, I have succeeded in winning over some a few months' leave. The circumstance that the activities of our Lutheran pastors and laymen in Hamburg and the surrounding Synod and the "Sister Synod" connected with it were not sufficiently known among the emigrants in the national church for a long time, area for the founding of a truly Lutheran harbor mission, and it is to and that it must therefore be ensured that this happens, was also be hoped that we will also achieve what we need there.

And the success? Well, the Lord has given his blessing. Our In Stettin the General Superintendent Jaspis has arranged for Samaritan work among the immigrants is now generally known a man to distribute my cards among the emigrants travelling directly from there to New York on the Baltic Lloyd steamships.

over there. For this purpose I have held public lectures here and there, visited a large number of preachers, and asked the editors In Antwerp, Colporteur Voskamp has been working hand in hand with me for several years.

of church papers to explain the duty of the church toward the thousands of foreigners and to communicate how they are trying to Thus, the introductory steps for the unified organization of our fulfill it from this and that side. On the whole, I have therefore visited Lutheran mission among the emigrants have been taken. For the the following towns and villages: Geestendorf, Lesum, time being, these announcements may suffice. As soon as the Scharmbeck, Eistrutz, Bremen, Hanover, Hermannsburg, suggested work, some of which has already been started, has Hamburg, Lübeck, Ratzeburg, Wismar, Hohenkirchen, Schwerin, actually begun in one or another German port city, I will not fail to Rostock, Pützow, Stettin, Berlin, Leipzig, Naundorf, Dresden, bring the names and exact addresses concerned to the attention Chemnitz, Peniz, Frohna, Kaufungen, Bräunsdorf, of the general public. In the meantime, let us diligently invoke God Langenchursdorf, Hohenstein, Zwickau, Planitz, Greitz, Erlangen, to bless abundantly for time and eternity all the work that is being Nuremberg, Nördlingen, Stuttgart, Strasbourg, Worms, Darmstadt, done here and over there for the benefit of the pilgrims, and let us Mainz, Wiesbaden, Steeden, Cöln, Antwerp and Minden. also contribute our mite now and then to the promotion of the same. Everywhere I found the friendliest reception and a lively interest in the weal and woe of the emigrants. The wish was also expressed everywhere that the Lutheran Church should provide better than hitherto for the physical needs of the emigrants in the German port cities.

S. Keyl.

13 Broadway, New York.

He is not willing to give up the old ones who accept the Lutheran confessions wholesale. With this principle, against which we have repeatedly warned him, he has finally come to the point that in his "Zeitschrift" he has the mother of his Saviour made the mother not of God, but of a man! D. R.



To the ecclesiastical chronicle.

I. America.

**The Doctrine of the Antichrist.** In the "Church Bulletin" of the Iowa Synod of June 1, Pastor Hörlein writes: "We fully agree with the judgment of our symbols: the pope, the papacy is antichrist and antichristianity." Yes, he asserts, "that the judgment of the fathers (about the Pabst) may not be mitigated in our day." Who should not rejoice in this? Would to God that these declarations were not accompanied by other statements which change the yes back into a no! Pastor Hörlein, after all, asserts that "Antichristianity will finally culminate in a person"; that "as an ideal man, in whom, after long research and search, the Godhead has at last been correctly recognized and has come into existence, he will make himself, and in himself mankind, the object of worship"; that "now all the more the possibility is given of quickly assuming a completely antichristian form. The true, actual Antichrist, therefore, Iowa still awaits, but this, however, will become a Pabst, "as the apex, the highest unfolding of the Antichristian empire." It cannot be denied that Iowa seeks to harmonize our ecclesiastical confession with his doctrine, but it is equally unmistakable that Iowa, on the other hand, does not seek to harmonize his doctrine with the confession. Our Confession teaches without qualification that the pope is already "the right Entechrist" ("ipsum verum antichristum") and that already "all the iniquities prophesied of the Antichrist in the holy Scriptures rhyme with the pope's kingdom and its members. Iowa, on the other hand, wants to acknowledge this only "with reservation", "that the mystery of wickedness has not yet revealed itself on all sides. The pope, then, is said to be the Antichrist, although he is not yet the Antichrist, namely, not completely, but the complete one is still to be expected, and he will only in the future reveal himself on all sides. But what to make of such a belief in the existence of a thing that has not yet fully revealed itself, we leave to the reader to judge. Iowa's confession, however, finally goes completely up in smoke by the statement: "We cannot admit that the proposition: the pope is the antichrist, is a binding doctrine." True, Mr. Pastor Hörlein adds, "In the sense in which the great articles of faith taken from Scripture alone are." But if it should be said by this that one need not believe in the doctrine of Antichrist in order to be saved by this faith, this would be a very idle assertion; for

This will hardly be asserted by any man in the world. Nor is this what Pastor Hörlein wants to reject, but rather this: the doctrine that the pope is the Antichrist is not binding because "God revealed the Antichrist to us through the fathers" and the fathers are not to be allowed any such "influence on the formation of articles of faith"; idly - at the Messenger of Peace and think: he is just incorrigible; if Pastor Hörlein therefore thinks that the doctrine that the pope is the Antichrist is not clearly found in Scripture, but is based on the statements of the fathers. But what is to be thought of his own belief in this doctrine? - God save every Christian from this doubt and yes forget that my first purpose is to open the eyes of the people to the and no theology! We must confess that we consider those better dangers that threaten the faith and the confession from all sides, for Lutherans who, while otherwise standing right, honestly say which our fathers died blessed. And whoever knows the numerous straightforwardly: We cannot believe that the Pope is the Antichrist, enemies of the Church, whoever has seen the cards of one or the other, will not be surprised if the messenger of peace is sometimes

[Walther]

**Open Declaration on Leaving the Council and Returning to the Ohio Synod. In the** last "Standard" we find the following statement by Rev. W. A. Bowman: "I hereby declare my return to the

General Synod of Ohio, etc. 1. Because I realize that I had no good reason to ever leave it. 2. because I found in the Council neither the confession nor the practice which I expected. 3rd, Because I believe that the position of the General Synod of Ohio, both in confession and practice, is that which true Lutheranism requires." We rejoice heartily that Brother Bowman has stepped out of his false position with this honest and manly confession, and welcome him kindly to the old brotherhood.

(Columbus Lutheran Church Gazette.)

II. foreign countries.

**Papist** One day last year, in one of the largest churches in the capital of Spain, Madrid, four persons appeared before the altar in penitential robes, publicly confessed that they had allowed themselves to be deceived by promises of money into falling away from the holy, sole-sanctifying Roman Church to the Protestant Church, and, as repentant sinners, asked to be readmitted, which was then also carried out with great pomp in the presence of the highest church dignitaries. Thereupon a Catholic newspaper published a description of this event, in which it was praised as a new triumph of the Catholic Church, and the Protestant congregation in Madrid was showered with the strongest invectives, even calling one of its chapels a "pigsty. But what happens? After a few days it comes out that three of the "repentant sinners" had never been Protestants, but always Catholics, and had only given themselves up to this comedy because each had been promised 1000 reals for it. The fourth, however, to whom the whole sum had been handed over for distribution, had run away with it; he is said to have been - a Jew. Thus E. E. Geppert reports in his "Travel Impressions from Spain in the Winter of 1871-1872."

W. [Walther]

**The "Evangelical Lutheran Messenger of Peace from Alsace-Lorraine"**

seems to fare almost like our "Lutheran" here. In its issue of March 30, it writes: "For many, my language seems too harsh; instead of setting to work themselves and delivering articles in which, according to their wishes, the truth would be told in a finer way, they look, how shall I say - in any case they would be told in a finer way, they look, how shall I say - in any case it goes on like this with him, one can soon no longer read him. - Others again wish for more edifying things and think that the Messenger of Peace has become a 'messenger of strife'. These and yes forget that my first purpose is to open the eyes of the people to the dangers that threaten the faith and the confession from all sides, for we consider those better dangers that threaten the faith and the confession from all sides, for Lutherans who, while otherwise standing right, honestly say which our fathers died blessed. And whoever knows the numerous other, will not be surprised if the messenger of peace is sometimes guided by the words: "On a coarse block belongs a coarse wedge. I cannot offer much in the way of what certain people so commonly call 'edification'; that, by the way, has long been taken care of; that is what our old, tried and tested, splendid books of prayer, song and edification are for, to which we have so often drawn the attention of our dear readers. The messenger of peace must more and more warn the Lutheran church people, who are still so miserably deceived and seduced in many places, against their bitter enemies."

**From Pastor A. Hörger in Bavaria we** have received a very detailed letter dated May 5, in which he demands of us the most decisive retraction of the article which can be found under the heading "Ueber die bairische Landeskirche" ("On the Bavarian Regional Church") in the 4th number of the present volume of our "Lutheraner". The article in question deals first of all with the state of the Bavarian Landeskirche. As for this first part of the



As far as the question of the Lutheran submission is concerned, we have already made our disagreement with our dear Pastor Brunn's verdict known by means of a note. Since, however, as we now realize, we did not do so as clearly and decisively as was necessary, we hereby make up for it and testify that, according to the evidence available to us, no Lutheran candidate can allow himself to be committed to the church order in force in the Bavarian State Church. As for the legality of Pastor Hörger's separation in particular, we have already indicated in a note to Pastor Brunn's article that we are not in a position to deny the legality of this separation with our dear Brunn on the basis of mere rumors about the former's proceedings, and we can only repeat this here. In the next number we intend, since the present one has no room for it, to give Pastor Hörger's own account of it. W. [Walther]

### **Theses on the conversion of man to God;**

submitted for consideration to the Synod of Missouri 2c. Northern Districts  
meeting in Milwaukee on June 18-25.

#### **Thesis I.**

The word conversion is used both in sacred Scripture and in human books in different senses, namely, in a broader and in a narrower sense; here we take this word in the narrower sense, according to which conversion means the transfer necessary to all men from the state of sin and wrath to the state of faith and grace.

1. in a broader and narrower sense the word conversion is taken e.g. Apost. 26, 18. 20.

(2) Synonymous or rather related to conversion are rebirth, revival, creation of a new heart; repentance is the effect immediately following conversion, Jer. 31:19.

(3) As to the persons who are converted, there is a distinction between the first, the continued, and the repeated.

(4) Conversion is also necessary for those who have been baptized and thus born again, but who have fallen back into prevailing sins.

#### **Thesis II.**

The means by which man is converted is the Word of God heard or read.

1. compare Rom. 10, 17. Jam. 1, 18. 1 Pet. 1, 23. Joh. 17, 20.

2. ordinarily by called preachers, extraordinarily also by laymen not called.

3. also by the mere reading.

4. also by individual pieces of the word of God.

#### **Thesis III.**

It is true that conversion ordinarily takes place only after various preparatory processes have taken place in man, and therefore in this sense gradually, little by little, but conversion itself takes place at any moment.

1. there are extraordinary conversions.

(2) Conversion ordinarily takes place only after various preparatory processes in man.

(3) As soon as the first sparks of faith are kindled, not a mere so-called revival, different from the first conversion, but the real conversion has taken place.

4. the transfer into the state of faith and grace happens in an instant.



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005 It is erroneous that he cannot be truly converted who cannot state the day and hour of his conversion.

#### Thesis IV.

The only author of conversion is God the Holy Spirit, who works it through the Word of God, law and gospel, by grace alone for Christ's sake; but man can hinder it in himself, but cannot contribute to it.

1. it is worked by grace alone for Christ's sake. Rom. 3, 23. Ephes. 2, 1. ff. 2 Tim. 1, 9.

(2) Although the first effects of the Holy Spirit when man hears or reads God's Word are inevitable, they are not irresistible; on the contrary, man may hinder his conversion by wilful reluctance.

3. it is indeed man whose mind and will is moved and converted in conversion, but he himself cannot cooperate until he is converted, and that is,

a. at no level, d. neither to repentance, nor c. to faith.

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### Church News.

Our newly elected Professor H. W. Diederich, formerly pastor at Hartem, N. I., was solemnly inaugurated into office by the president of the institution, Dr. Sihler, on the list of April this year, after a preceding song, by a speech with prayer.

May the Lord also stand by him in his present profession and let him bear much fruit for eternal life!

Kendallville, Ind, May 20, 1873, Ph. Fleischmann.

After Candidate Wilhelm Brandt, of Hamburg, who completed his studies in St. Louis and passed his baptism there, received and accepted a unanimous call to preach and pastor from the Lutheran Trinity congregation in Flora, Ontario, he was solemnly ordained and inducted into his office by the undersigned, assisted by Pastor Dubpernell, in his congregation on Wednesday after Easter, by order of the honorable President Groß.

May the Lord also bless this new worker!

A. Ernst.

Address: Rov. >V. Lranäi,

I'Ioia, ^Vatorloo Oo., Ontario,  
Oanacia.

### "Come down . . . and help us!"

(Ap. Gesch. 16, 0.)

In Hortonville, Outagamie County, Wisconsin, eight mostly impecunious Lutherans met several years ago to form a Lutheran congregation. The Methodists, who were busy everywhere, had already built a frame on stone ground, which was soon to become their church. But the construction of the tower and the roof (Luc. 14, 28.) did not fit together here either. The construction was stopped. This was a sign of God to those eight dear Lutherans. They bought the frame, built it out and arranged it in such a way that everyone familiar with our church system felt: This is a Lutheran church. The valuable and tasteful sacred vessels were procured from the benevolent gifts of two Wisconsin congregations. After receiving a pastor in the early part of 1870, the congregation had the joy of seeing their steepled church dedicated on the 9th Sunday after Trinity. In memory of "the bread of life" as its everything, it was called "Bethlehem," i.e. "Bread House." -

"But what happened now to Bethlehem?" writes sadly a pastor of that parish on May 20 of this year. At midnight from the soldering to the 16th of May it became a fire prey in a few moments through the blazing heat of a burning house, which together with a stable was occupied first. Still, despite the warning cries from below, two men (that provost with them) dare with almost superhuman effort to attempt to extinguish the fire on the church roof: there a shot-like crash threatens the collapse of the tower. That ruler, whose own house was just over the fire, and whose wife had been in childbed for only 12 days, escaped the imminent danger together with the others by the grace of God. During the last shouts: "Come down, come down, it is all in vain; -hurry, and save your own building! " - "Bethlehem" sinks in ruins. -

Ignoring the scene that now follows in the house of that dear headman, The Nebraska Specialconference will assemble, God willing, at the home which the faithful God has graciously protected, only the following from theof the undersigned on the first and second day of July. C. W. said letter shall be communicated to the dear reader here: "Nevertheless, it isBaumhöfener. a miracle of God that it has remained with these two buildings" .... But "860 dollars in debt, no insurance - and no church! O we poor few members (Nk. The Pastoral Conference of Northern Illinois will meet, God willing, from the about 20) - how will it be!... God help us: he who trusts in God has built on no8th to the 10th of July, 1873, at the congregation of Rev. Mueller, at Kankakee, sand, etc.... Well, - we would like to have a church again, and from our ownIlls. means we are not able to do it" .... G. Traub, Secretary.

Thus the church, deprived of its house of bread and sorely afflicted, turns to all sister congregations that are divided in faith and confession, asking for The "General Teachers - Conference" will be held this year, God willing, crumbs from the rich Lord's table. Who wanted to call out here: Miffour-from Tuesday, July 22, to Friday, July 26 inc-l. at the Zion Congregational Wisconsin? After all, by the grace of the Church Lord and Head, the "unity of School at Chicago, Ill, corner of Union and English Streets. spirit through the bond of peace" that exists among us has already brought All teachers who wish to take part in the same are kindly requested to notify forth lovely fruits in the empty church places of Chicago, Peshtigo andMr. Riebling, corner of Union and English Streets in Chicago, at least 14 days elsewhere! The undersigned can testify with a joyful conscience to the dearin advance. A. Classen, Secretary. givers that the sorely tried congregation in its former house of bread really ate the bread of life, let the Word of God dwell abundantly among them, and proclaimed it with the joyful opening of its mouth. May this chastening also bring her a "peaceful! Fruit of righteousness!

Without wanting to anticipate the current pastor of the congregation or other worthy ministers or editors taking up the matter, the undersigned declares himself ready to receive mild gifts and the following receipt in the respective church bulletins. With the wish of faithful-fruitful consideration and probation of the "Most of all, however, to the comrades of faith" (Gal. 6, 2. 9. 10.)

O. Spehr.  
DLttsrdox 69. 8irs6ov\$rrn, is.

To the message.

To all those who desire to travel on the Detroit Milwaukee Railroad to the Synod at Milwaukee, hereby serve notice:

- 1) Those boarding in Detroit will get tickets for the entire trip there and back for \$10.00.
- 2) Those getting into Owosso, be they teachers, or deputies, or guests, also pay P10.00 but must send in their names to me in time.
- 3) Each preacher will receive an Olvi-^vrman's Hulk-l'ai'6 kormit if he writes to the Superintendent in a timely manner with a testimonial.

To those arriving here, Mr. Christiansen, at the corner of Jefferson Avenue and Brush street, will be glad to give further information where necessary. I. A. Hügli.

For your kind attention.

All members of the Synodal Conference, which will begin here on the third Wednesday in July, dear God, and all others who wish to attend as guests, are kindly requested to notify the undersigned of their attendance no later than 8 days before the beginning of the Conference.

Fort Wayne, June 2, 1873. W. Sihler.

The General Assembly of the Northern Illinois Orphanage Society...

will meet on Friday afternoon, June 27, 1873, at the Addison Seminary, while on the morning of the same day, and on the following morning, the examination of the Seminary pupils will be held there.

On behalf of  
Addison, May 31, 1873. C. A. T. Selle.

The Evang. Lutheran Synodal Conference will meet this year, God willing, on the third Wednesday in July at Fort Wayne, Ind. within the congregation of Rev. Dr. Sihler there.

Conferenz - Ads.

The Quincy Pastoral Conference will meet, God willing, July 8 and 9 at the home of Rev. Heiniger at Han- nibal, Missouri. B. Mießler, Secretary.

The Central Illinois Conference of the Synod of Missouri, Ohio, &c. St. will assemble, will'S God, at Secor, Woodford County, Illinois, on the 8th day of July, this year.

The dear brethren of the venerable Synod of Illinois and other states, residing in the district of this conference, are hereby most kindly invited.

Brothers who wish to attend this conference as guests, as well as those members who are unable to attend, are requested to inform the undersigned at least 8 days in advance. T h. BuSzín, Secretary.

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G. Traub, Secretary.

Luther's People's Library.

We are pleased to be able to report that the XXVth and XXVIth volumes of Luther's People's Library are finally ready for dispatch. The reason for this delay has been a great deal of work in the printing office, which could not be postponed.

This double volume contains 1. the famous writing: The Papacy at Rome Founded by the Devil. 2. a recantation of purgatory. 3. on the worship of the sacrament of the holy body of Christ. 4. burned by the brother Heinrich in Ditmar. 5. a hymn of the two martyrs of Christ in Brussels. Also the first six volumes, which were out of print, have been reprinted and await abundant sales.

We let follow a list of the contents of all volumes, so that every lover of Luther's writings, who is not able to buy all volumes, can choose those volumes, whose contents are of special interest to him.

Double Volume I and II:

- 1. sermon of the sacrament of the body and blood of Christ against the swarm spirits.
- 2nd Sermon on Easter Day on the Worthy Reception of the Sacrament.
- 3. exhortation to the Sacrament of the Body and Blood of the Lord.
- Two letters of comfort to Valentin Hausmann. Bon Anfechtung wegen schwach, blöven und furchtsamen Glaubens.
- (5) Christian exhortation, which the pastors and sacristans may recite to the people before communion.
- 6. simple way to pray for a good friend, Master Peter, barber.
- 7. four sermons on the 15th chapter of Paul's first letter to the Corinthians, verses 35-57, Of the Resurrection of Death and the Last Trumpet of God.
- 8. from infant baptism to two pastors.
- 9. missive to Hartmuth von Lronderg.
- 10 Luther's preface to the first part of his German books.

Double volume III and IV:

- 1. the 117th Psalm interpreted.
- 2. from the keys.
- 3. from the lurkers and angle preachers.
- 4th Sermon on the freedom of a Christian man.
- 5. warning to the people of Frankfurt am Main to beware of Zwinglian doctrine.
- (6) To the aldermen of all the cities of the German country, that they should establish and keep Christian schools.
- 7. sermon that one should keep the children to school.

Double volume V and VI;

- 1. from the Winklrmesse and Pfaffenweihe.
- (2) Whether men of war may also be in a blessed state.
- 3. sermon on Christian armor and weapons on Ephes. 6, 10 and following.
- 4. sermon of our blessed hope on the saying Tit. 2,13.
- 5. whether to flee from dying.

Double volume VII and VIII:

A selection of German letters vr. M. Luther.

Double volume IX and X:

Interpretation of the Sermon on the Mount Matth. 5. 6. 7.

Double volume XI and XII:

- 1. continued.
- 2. interpretation of the 118th, 127th and 147th Psalms.

Double volume XIII and XIV:

- (1) That a Christian assembly or congregation has the right and power to judge all doctrine, and to appoint, establish, and dismiss teachers: Reason and cause from the Scriptures.
- (2) Of the most necessary things: how to choose and appoint ministers of the church.

- 3. great sermon of usury. Small Sermon on Usury. On the sale of goods and usury. To the pastors to preach against usury.
- 4. of the married life or state of marriage. Sermon on the state of marriage from Hebr. 13, 4.U
- 5. lutheri doubts, whether the marriage with the deceased wife Sister was admissible.
- 6. consolation for pious, godly women who have been unjustly afflicted with childish distress.
- 7. beautiful sermon, therein the greatest main pieces of a Christian life are decided.

- Double volume XV and XVI:  
Interpretation of the 23st and 51st Psalms.
- Double volume XVII and XVIII:  
001 That the words of Christ, This is my body, 2c. should still stand firm against the swarming spirits.
- 2. eight sermons of Dr. M. Luther.
- 3. five and ninety theses or sayings on the power of indulgences against the indulgence merchant Tetzcl.
- 4. the seventeen so-called Schwabachian articles.
- 5. an epistle of interpretation and intercession of the saints.

- Double volume XIX and XX:  
Interpretation of the 14th chapter of the Gospel of St. John.
- Double volume XXI and XXII:  
Interpretation of the 15th and solder Cap. of the Evang. St. Johannis.
- Double volume XXIII and XXIV:  
1. conclusion of the interpretation of the solder chapter and interpretation of the 17th chapter of the gospel of St. John.
- 2. the two last sermons of Luther.
- 3. some articles, so M. Luther wants to receive against the whole school of Satan.
- 4. some sayings of Dr. M. Luther against the Concilium Obstantiense.
- 5 Short Confession of the Holy Sacrament against the Enthusiasts.

Each of these double volumes costs 50 cents in ordinary binding, and 75 cts. in finer binding. To be obtained from Mr. M. C. Barthel, corner of 7th and Lafayette St., St. Louis, Missouri.

New books.  
**The Worthy Communicant**, or Instruction for the Worthy Use of Holy **Communion**. To all who earnestly seek their blessedness, designed for edification by Dr. Christoph Timotheus Seidel. New edition by Br. Dette in St. Louis, Mo. 1873.

Once again our dear brother, bookseller F. Dette, has been anxious to bring out an old, almost buried treasure for the Christians. This has been done, namely, through the republication of a Communion Book, which appeared for the first time in 1743 under the title contained in the title.

Since in the Lutheran Church Holy Communion is not regarded as a mere memorial ceremony, but is recognized as the sacrament of His true body and blood, according to the clear words of Jesus Christ, the true and almighty Son of God, the need has always been felt in the Lutheran Church not only to have a communion book in addition to the Bible, catechism and hymnal, but also to have written and published a large number of such books. With the pure church of our fathers, therefore, the same need has arisen in our days, also here in our America. It is true that several good communion books, some new, some newly edited old, have already appeared again; but Seidel's has such great merits that one can only rejoice over its reappearance. The author of this book was born in 1703 at Schönberg in the Mark of Brandenburg, and died as General Superintendent and Professor of Theology at Helmstedt in 1758. What distinguishes his Communion Book from others is that, in addition to a large supply of spiritual prayers in a healthy language, it also contains thorough instruction in true Christianity. The first part, which deals with communion in general, shows in the first chapter how a baptized Christian should prepare himself for the enjoyment of Holy Communion, what he should guard against first and how he should go about his preparation; in the second chapter, what he should then observe in the enjoyment of Holy Communion, and in the third chapter, what his duty is after the enjoyment of the same. The second part, which deals with communion in special cases, describes in the first chapter the duties of the newly confirmed who go to the table of the Lord for the first time, and in the second the necessary condition of those who receive the holy sacrament.

on the bed of the sick. Since a "worthy communicant" is no other person than a truly converted and believing Christian, this Communion Book, as already indicated, is not only a guide to the proper use of Holy Communion, but also to true living Christianity in general. The book also has a special value in that it presents the pure doctrine of confession and absolution, and especially that of Holy Communion, from God's Word in a thorough manner that is convincing even to the most simple. Preachers who distribute this book in their congregations will find that it provides them with an excellent assistant in teaching and pastoral care. The present new edition is an unchanged reprint of the fourth edition of the book. It contains 296 pages in octavo. The printing and the paper are excellent. The binding varies according to the price. In plain binding the price of the book is 75 cents, in better \$1.00, in gilt with gilt spine and front cover \$1.40. To be addressed, Mr. Fr. Dette, 710 Franklin Ave, 8t. Douis, Llo. W.

**The first part of the book is the first part of the book, which is the first part of the book, which is the first part of the book.** Together with a short instruction for a Christian godly walk by Dr. Joh. Ludwig Hartmann. New edition by Br. Dette in St. Louis, Mo. 1873.

This very dear booklet by the old famous theologian Hartmann, formerly Superintendent at Rothenburg an der Tauber, who died in 1684, is divided into three sections. In the first, the correctness of the Lutheran doctrine is briefly demonstrated by means of the doctrinal articles of the Augsburg Confession; in the second, the objections of those who, in order to escape persecution, are inclined to keep up with the papists are refuted; and finally, in the third, 17 Christian rules of life are presented. The nice booklet contains 76 pages in sedez and costs 20 cents for a single volume and 30 cents for a gold-cut copy. W. [Walther]

**Received in the treasury of the Northern District:**  
For poor students in Fort Wayne: From F. K. in Grand Rapids, Mich. \$5.00. To the Hospital in St. Louis: Bon I. Mich. Forester at Frankenlust \$1.75. past. A. Ch. Bauer's congregation at Sandv Creek \$4.00, by himself, thank offering, \$2.00. Past. I. Karrer's comm. at Hadley Hill \$1.60.  
On the college household in St. Louis: from Past. Roblack's comm. at Reedsburgh, Wis. \$10.00, Past. Hudtloff \$3.91, whose St. Peter's congreg. is 65 cts., Trinity congreg. \$1.35, Immanuels congreg. \$2.46, St. John's congreg. \$1.63.  
On the Hermannsburg Mission: Kindtauf-Collecte with Leo Hag in Amelith \$2.25, with Johann and Aug. Wendt in Berlin \$2.02, with Jul. Pamreuke there \$1.10. From Pastor Endeward 88 Cts. Past. I. Karrers Gem. at Hadley Hill \$1.40, at Theo. Hummel in Groveland \$2.25. By Past. Rathjen in Mayville \$2.00. By Past. Wambsganß' Gem. \$10.10. By N. N. through same \$5.00.  
On the emigrant - mission in Baltimore: A part of a congregation - Collecte in Frankenlust \$3.09. From St. Peters-Gem. in Granville \$6.00. From Mrs. W. M. Brügel in Richville \$1.00. By Past. Schumann collected in missionary hours \$1.84.  
To the college - budget in Watertown: by Past. Hudtloff \$2.39, whose St. Pauls-Gem. \$1.46, Dreifaltigk.Gem. \$1.15.

On the synodical treasury: by Pastor Fuerbringer \$1.00. Past. I. F. Müller \$2.00. Past. G. Link's Gem. in Lebanon \$11.90. From Frankenlust by F. Zill \$1.45, Bro. Keith \$13.00, collected on Elbinger's infant baptism \$1.10. More often - Collecte of Trinity's Gem. in Milwaukee \$45.26. From Past. Lemke's Gem. in Manistee \$8.60. Past. Werfelmann's Gem. in Milwaukee \$7.00. St. Peter's Gem. in Granville \$6.00. St. John's Gem. in Town Milwaukee \$3.43. Past. Strasens Gem. in Watertown \$29.05. Past. Lifts Gem. in Adell \$13.77, in Cascade 73 Cts. Immanuels Gem. in Milwaukee \$16.21. Past. Partenfelders Gem. in Bay City \$16.00. Past. Hattstädt \$2.00, of his comm. in Monroe \$13.10. Wittwe N. N. \$1.00. Past. I. L. Hahn \$1.00, of whose comm. in Hillsdale \$5.00. Past. W. I. Friedrich's Gem. in Eau Claire \$46.24. of St. Stephen's Gem. in Milwaukee \$30.00. Past. A. Ch. Bauer's Gem. in Sandy Creek \$6.60. Past. Daib \$1.61, of his Gem. in Oshkosh -\$18.39. Past. Johl in Claremont, Min', 12.00. Past. H. Meyer's Gem. in Kirchhayn \$8.20, on Cedar Creek \$5.40. Past. Bernthal's congreg. at Richville \$9.25. Rev. Speckhard's congreg. at Sebewaing in 3 collects \$12.04. Rev. Mueller's congreg. at Amelith \$7.00. Easter collects of ^akcnlust congregation \$19.71. Desgl. of congreg. at Frankenmuth \$29.20. Of Rev. Schumann \$1.00, from his congregation in Freistadt by 2 collects \$20.14. Past. List \$1.00. From Past. Crml'l's congregation, Pentecost Collect, \$18.00. Past. Rolf's congregation, Easter Collect, \$15.80. Past. Rolf \$1.00.  
. Z""l Waisenhaus in Boston: Ein Theil einer Collecte bei Eichhorns Begräbniß \$1.50.  
For Rev. Ruhland at Planitz: from Monroe, Mich. by I, Mohr \$1.00, I. Scheller \$1.00. from Past. Bauer to Sandv Creek \$1.00, Past. Sussner's comm. in Richland Centre, Often - Collecte, \$6.00. Thank offering from Andr. Mittelberger in Saginaw City \$10.00.



To the orphanage at St. Louis: From the parish at Amelith: by P. Kleemann 41.00, Mrs. G. F. Dörsch 60 Cts, P. Eberlein 25 Cts, A. Eichinger 41.00, I. F. Müller 41.00, Joh. Wagner 25 Cts, Joh. Hammerbacher 50 Cts, Andr. Schmidt 50 Cts, P. Knörr 50 Cts, Geo. Schmidt 50 Cts. \* Child baptism collection at Karl Peters in Lisbon, Mich. 41.05. Part of a collection at Eichhorn's funeral 43.54. From the savings box of the Heinecke siblings in Sheboygan 42.00. Baptism collection at Karl Lutze 42.53. From N. N. in Sheboygan 47 Cts. From the Immanuel's congregation in Milwaukee 41.00. Child baptism coll. at G. Beyer in Monroe 42.45. Desgl. at G. Klug in Freistadt I

For poor pupils in Addison: Collecte at the service in Lassville 43.13. Kindtauf-Collecte at Mr. Lutz in Sebawaing 55 Cts.

On the inner mission: From Past. Müller's congregation at Amelith 43.00. Past. Bauer's congreg. at Sandy Creek 43.70. Past. L. Markworth 41.00, from his congregation 44.38, his confirmands 43.07. Collecte on Green Thursday in Rev. Sievers' Gem. in Frankenlust 47.95.

On the Emigrant - Mission in New York: From Past. Müllers Gem. in Amelith 44.00. Past. Hudtloff 70 Cts. Wedding Collecte at A. Schuster 42.00, at I. Beitke 42.30.

For poor students in St. Louis: From the Nichville Community Women's Association 414.00.

To the widow's fund: From the teachers: Fr. Glaser 44.00, P. Rüge 44.00, Jak. Treichler 410.00, Joh. Fr. Aug. Wilde 45.00. From the pastors: I. F. Müller 44.00, H. Lemke 44.00, I. L. Hahn 44.00, Werfelmann 44.00, F. Johl 48.00, H. Rathjen 46.75, Schumann 44.00, List 44.00, A. Rohrlack 410.00, I. L. Daib 44.00, I. Schmidt 45.00, F. A. Ahnn 46.00, A. Crull 44.00, E. Rolf 44.00. Wedding Collecte at Ernst Stolper's in Town Sherman 43.85. From Past. Aulich's Gem. in Howards Grove 46.50, Past. Karrer's Gem. in Hadley Hill 41.15. Past., Spehr's Gem. in Sheboygan 45.00. Durch Past. Daib, collected on Mr. John Bismark's wedding, 47.25.

For Rev. Brunn's Institution: From F. K. in Grand Rapids 45.00.

For teacher salaries: From Past. Wambsganß' upper Jm- manuels-Gem. 410.64, from the lower 49.00. Past. Witte's Gem. in Maple Works 43.50. By Past. Muller's in Amelith, Confirmation Feast Collecte, 44.00. Lharfritags Collecte in the Gem. at Frankenlust 412.76.

On the Leipzig Mission: From Past. Niethammers Gr- memde in Lisbon 43.55. Collected in Watertown in mission hours 44.62. From Past. Friedrich's Gem. in Eau Claire 12 cts. Mrs. B. Brunk to Sandy Creek 41.00. Past. A. Ch. Bauer 41.00. From Past. Mueller's Gem. at Amelith, Collecte on "Green" Thursday, 45.00. From the school children of the parish of Past. Hattstädt 47.00, from other members 75 Cts. From the school children of teacher Rüge in Milwaukee 85 Cts.

To the building fund: from Past. Niethammer's comm. in Lisbon, Mich. 46.00. From Frankenlust: from L. Eschenbacher 42.00, H. Pound 41.00, I. Zill 41.00, I. Maurer 41.00. From Mrs. Em- mert in Hillsdale 42.00. Past. E. Markworth 41.00, of whose Gem. on Rat River 42.78, on Schroeder's Corner 41.36, on Fre- mont Road 41.33, in Caledonia 43.93. Past. Hoffmann's Gem. at Sheboygan Falls 48.01, at Plymouth 410.10. Past. I. F. Müller 42.00. M. Knöllknger 41.00. F. Legnrr 41.00. A. Schürlein 41.00. Baptismal collecte at Jak. Hutter's in Amelith 42.25. From A. Dencke's in Frankenlust 41.50. Frequent collecte of the . Gemeinde in Frankentrvst 48.75. From Eoldwatrr, Mich.: from L. Erb 45.00, D. Erb 41.00, Wahl 41.00, Meyer 41.00. From Past. I. L. Hahn 42.00 for Fort Wayne. Past. Schumann's Gem. in Freistadt 48.20. More often - Collecte of Gem. in Town Richmond 44.40. Wedding Collecte at W. Hoffmeyer 42.60 fiir new building in St. Louis. From Past. E. G. C. Markworth 450.00. from the Gem. at Faribault, Minn. 47.91. by Past. Sippel, collected at Bürgard's wedding, 44.16.

C. Eißfeldt, Kassirer.

For poor students (especially for H. Sieck) received, collected at the wedding of Hrn. C. Kpieker in Baltimore, 422.00. Through Pastor Lange m Chicago from Mrs. Caroline Gindele as a thank offering for happy delivery 46.00.

C. F. W. Walther.

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#### Received

1. for the traveling preacher in Michigan:

From the congregation of Mr. Pastor Plehn 45.85. By Mr. Pastor Trautmann 47.00. By Mr. Pastor Henkel 45.00. By Mr. Präses Hügli of Mr. Beyer 43.00. By Mr. Kassirer Eißfeldt 425.85. By the St. Paulus congregation at Detroit 418.50. By the Immanuel congregation there 410.35.

2. For Michigan students: From the congregation of the Rev.

Siever 416.80.

K. L. Moll.

The receipt of the Rev. A. Francke and that of the teacher O. Gotsch will follow in the next number.

#### Changed addresses:

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Dsv. o. 8eliroec1sr,

519 Nollvuintz 8tr, nkovs ^Vkarton, Da.

D D Dr Lloier, teacher,

eaktz ot' Dev. D. Dn^elkert, Lox 53, Dacius,

"I. 6. Duur, teacher,

2817 8toZZa.r<! 8tr., ketw. (Zu.)? anä Olasscnv 8t. Douis, no.

**Printing Office of the Synod of Missouri, Ohio ". a. St.**



**Herausgegeben von der Deutschen Evangelisch-  
Reitmeislin veranlagt von dem Lehrerska**

Year 29.

### **School Sermon,**

delivered at Schaumburg, Ill, on May 9, 1873, during the meeting of the Western District Synod, and, by resolution of the same, committed to print by A. Wagner,

Pastor to Chicago, Ills.

I. N. J.

Grace, mercy, peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and in love, be with you all. Amen.

In the Lord Jesus beloved listeners!

Especially dear co-workers in the kingdom of God!

That our synod, as the true Lutheran church has always done, also holds to Christian schools needs no proof. For more than a quarter of a century, one year has proclaimed this to another and one day to another. During this time the news has spread to all parts of this great country, even across the sea. Even the enemies, not only those who are church-minded, but also those who have fallen away from all the church, those who deny God, and those who are enemies of Christ, proclaim it. It will and must be true.

Yes, that is how it is. Wherever a small group of true believers is found, or is won over to the right faith and desires Word and Sacrament according to the right custom, not only is the need for a Christian school awakened and felt, but also the establishment of the same is tackled and carried out. Money, time and energy are sacrificed for this purpose.

We do this not for our own glory, but for the glory of God. For if we have done these things and more, in short, all that we ought to have done, we are and will remain useless servants before the Lord our God in the Missouri Synod. And on the part of men we often reap shame for it, but Christ's shame, which is our glory, if we work and labor in humble faith for Christ's sake.

It is Christian schools - no other - that our Synod wants, for which its members work, give, pray and, as much as they stand in faith, sacrifice themselves.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. July 1, 1873,

No. 19.

What then is a Christian school? When is a school a Christian? If it is preached to the teachers that they should be competent and school? When, for instance, it "teaches and gives religion," as is skillful in their office and become more and more so, then today the often expressed in a more refined tone? At the same time it may word could also be said mainly to the teachers as co-workers in the still be very, indeed quite unchristian. In a school, too, all work of the Lord, which under God's blessing should not be harmful unchristian books may be banished and only Christian ones in use, and hindering to them in the efficient direction of their office. May and one might still have grave misgivings about rightly calling it a God give His grace to this!

Christian one. Or is a Christian school really a Christian school only so long as the truly Christian religion, catechism, and Bible history text:

are taught in it, and only during these lessons? No. A true Christian school is only that in which Christ, pervading everything, teaches, blesses, rules, reigns as prophet, high priest, and king; where everything is permeated and carried by the word and spirit of God in a souring, divinely enlivening manner, from the beginning of the letter to the most perfect skill; Where all teaching, all instruction, serves the highest purpose, the glory of God and the education to blessedness; where everything is driven towards submission and obedience of faith and love in the kingdom of Christ; where the school as such is a piece of this kingdom. Christ dwells there, and men find their blessedness there. God dwells there, and for his glory all things are done as they should be. For the apostle says, (1 Cor. 10:31.) "Ye eat therefore, or drink, or whatsoever ye do," (i.e. spelling, reckoning, writing, 2c.) "do all to the glory of God." Certainly, therefore, also the establishment and keeping of the whole school, the instruction and education of the children.

Where it stands like this, there is a true Christian school. It goes without saying that a true Christian teacher belongs there as well. But who such a teacher is, we will hear later.

The promotion of such a school will probably be the purpose of the "school sermon" that is to be held at the Synod from now on. Now, on the occasion of the general teachers' conferences of the last two years, two sermons have been preached and rightly printed for their value, in which both the right Christian education and upbringing and the intimate connection of the school with the church have been shown. I therefore thought that, as in a pastoral sermon, the pastors should also be given special

Ev. Joh. 21, 15-17...  
**And when they had made supper, Jesus saith unto Simon Petro, Simon Joanna, lovest thou me better than these have me? And he saith unto him, Yea, Lord, thou knowest that I love thee. saith he unto him, Feed my lambs. And he saith unto him the second time, Simon Joanna, lovest thou me? And he saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. And he saith unto him the third time, Simon Johanna, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? and saith unto him, Lord, thou knowest all things; thou knowest that I love thee. saith JESUS unto him, Feed my sheep.**

According to these words of our Lord JESU let us consider with one another:

### The high task of a teacher of our children.

We ask at this:

1. what is his task? and
2. Which teacher alone is capable of this?

O Lord Jesus, Saviour of all sinners, Shepherd and Bishop of thy flock, we beseech thee, oh, give us thy Spirit, thy grace, and thy love, that we, whom thou hast appointed shepherds and teachers of thy sheep and lambs, may not corrupt thy holy inheritance, which thou hast purchased for thyself with thy blood, but may tend it and feed it for thy everlasting glory, and for the blessedness of them that are commanded unto us. Bless therefore also now thy word in our hearts, O Lord JESU, for thy love's sake. Amen.



I.

We see, then, first of all, what a high task is set for a teacher of our children.

The Lord Christ indicates this task in our text with the words: "Feed my lambs. Here He has in mind especially the children, as afterwards the adults with the words: "Feed My sheep.

If, therefore, a teacher of our children is to become and be properly conscious of the high task, he must first and always recognize and regard the lambs entrusted to him as Christ's lambs. The Lord Jesus says, "My lambs"; they are His, and His threefold property. After creation they are his, for he gave them life and breath, body and soul, out of his fatherly, divine goodness and mercy; he also sustains them with the Father and the Holy Spirit. After redemption they are his, for he has bought them back at a very high price, with the highest purchase price, won them from all sins, from death, and from the power of the devil; not with gold or silver, but with his holy, precious blood, and with his innocent suffering and death: that they might be his own. After sanctification they are his; for he hath called them in the Holy Ghost by the gospel and sacrament, and hath enlightened them, and born them again, and sanctified them, and made them the habitation of the holy trinity.

Oh, how high seems the task of a teacher and preacher, if one ponders this before his God and Saviour! And a teacher and preacher must do this all the more, the easier it is to get away from it in this land of greed, idolatry, and indifference, and to come to the point where the children are regarded only as idols to be flaunted, or as helpers in the reach of the kingdom, who are only to be trained in order to be able to serve the abominable god Mammon all the more successfully, and then no longer, or not at all, regard them as lambs of Christ and dwellings of the Triune God.

If our children are lambs of Jesus, and are to be pastured as such, it is part of the teacher's duty to recognize that they have been commanded, handed over, entrusted to him as an exceedingly precious possession, as incalculable treasures, and that by Christ Himself through the parents, through the Church. For Christ says, "Feed my lambs." The high task of a teacher, therefore, consists also in this, that he recognizes alive, he represents Christ's place, he stands in his stead, but only as a caretaker, as his servant; but the owner of the children, as well as his Lord, before whose eyes and in whose power he is every moment, sits enthroned in eternal majesty, glory, and power at the right hand of God, and ever and anon calls out to the teachers: "Take heed that ye despise not one of these little ones," namely, for the important reason, "Their angels which are in heaven do always behold the face of my Father which is in heaven;" and for the still more important reason, "So also in the sight of your Father which is in heaven it is not your will that any of these little ones should perish." (Matt. 18.)

If our children are Christ's lambs and have been handed over by Him to the teacher as caretakers, then this also belongs to the knowledge of his task, that he should always be mindful of the high and heavy account which he owes not only to the honor of Christ's house, the church, but above all to Himself, the Lord of the church and of the lambs. Therefore it is rightly said in the hymn:

God, you speak to me yourself: Feed my lambs there. See! for soul, Tooth for tooth, Thou dost urge me with hard words; For one orders from the shepherd, When one will miss one.

For how are they delivered unto him of the Lord? Not only as lambs of his human flock, bought at a high price, but also as such as have become especially his own, washed clean and adorned with the bridal garment of the white silk of his divine righteousness through holy baptism, this blessed bath of water in the Word, which is dyed and strengthened by Christ's blood. Therefore, as often as a baptized child is brought<sup>a</sup> to a teacher, he hears his Lord saying: Take, my servant, this little lamb of my flock, which is saved from the flood of the world, and nurse and suckle it, and keep it in the ornament of my righteousness; but if it has already been defiled or lost, do what you can to clothe it again in this pure silk and make it my covenant child.

The high task of a teacher of our children as lambs of Christ does not, therefore, present them to him as a toy to be taken from parents for a fee, and with which one passes the time as pleasantly, or, if need be, as usefully, as possible; nor as a raw material, out of which one is to carve and work, in time and leisure, by his skill, something ornamental and useful. No, they are lambs of Jesus, whose one soul is worth more than the whole world. Gold and silver guard men anxiously, and their security tirelessly; but how infinitely more should happen to three of Christ's lambs!

What, then, is the further duty of a teacher of our children? Christ saith, "Feed my lambs." If it be lambs of JEsu which he is to feed, and dwellings of the holy Trinity which he is to tend and maintain, then a teacher, conscious of his duty, as often as he enters the school, will be told every time, "Remove thy shoes from off thy feet: for the place where thou standest is holy ground." (Acts 7:33.) Thou standest in the presence of thy Lord, and of his precious flock, which he hath given thee to feed.

Pasture means nothing else than giving food, nourishing and caring for them so that they grow, become strong and fat, like the lambs on the green pasture with their mother's milk. This pasture and nourishment cannot be provided by the hired shepherd, but only by him who is the Creator and to whom it is called that there is nothing, and who alone is called the Redeemer and can take those condemned to hell into heaven. And he, the arch-shepherd and bishop also of the lambs, hath prepared the milk, and created the green pasture of the meadow, wherewith his lambs shall be nourished. But what is this but his gospel, this message of grace for the blessedness of lost sinners in him, the Saviour, presented in the silver bowls called the catechism and biblical history!

But if this blessed pasture is to be tasty and beneficial to the lambs, it is the shepherd's task, above all, to make the children truly poor sinners through a clear knowledge of God's holy will toward us in the law and our transgression, of his fiery wrath against our sins, and of the unspeakably great sacrifice which his justice demanded and his love gave in the gift of his only begotten Son for our redemption. Then

the gospel tastes to them as heavenly food; the word of the cross is a smell of life to them; they enjoy the pasture of grace and always gain weight, become strong and fat; they lie at the mother's breast of God and suck in faith grace for grace, salvation and bliss. The children and sinners have found their Saviour, and continue to find him who so loves them, and yet gathers them spiritually into his arms, and carries them in his bosom, hearts them, and kisses them, and receives them into the kingdom of his grace and glory.

It is the task of the teacher to provide this pasture, for Jesus says, "**Feed my lambs**. If a teacher does this, he leads them to JESUS, the bread and water of life; to him, the only way to heaven, by which alone, but certainly, by faith, one enters heaven. Nothing else helps to heaven. Hence Luther also cries, "All must perish that does not drive God's word without ceasing," and as his beautiful sayings, which I take for granted as known, are called still further. \*)

The task of a teacher, therefore, always places before his eyes this highest goal: the blessedness of the children through Christ. If this is not the goal, then the task of a teacher of our children as lambs of Christ is not recognized, and everything that shines and shines before the world, as it pleases, is vain, futile, corrupt. A teacher, therefore, who does not teach the divine foolishness of the gospel as the highest wisdom, without the admixture of worldly wisdom and human wit, pure and pure, as the heavenly shepherd has laid it down in his word, which wants to be read and taught again and again, even experienced with a thousand pains: such a teacher is not a blessing to a school, but a curse; he is not a benefit of God, but a punishment of God; he does not feed, but corrupts; he is not a servant of Christ, but of Satan.

The task of a shepherd of lambs JEsu therefore ever calls to him, "Suffer the little children to come unto me, and forbid them not: for such is the kingdom of God." "Yea, let them come unto him, all to him, to him only, to him alone, wholly to him." Such a teacher always remembers the word: "Because thou hast known the holy scriptures from thy infancy, the same is able to instruct thee unto salvation through faith in Christ JEsu," etc. (2 Tim. 3:15.)

But the task of a teacher of our children demands not only that he feed them, but also that he guard them against error and seduction, lest the good seed be sown uselessly in the well-tended garden of Christ, and be corrupted and destroyed again. He must therefore not only guard himself against everything, even the slightest error, for a poisonous herb can kill a little lamb and a false teaching a human soul; but he must also point out to the children the false doctrines that are in circulation, show them from God's Word what is most pernicious, and give the child a warning in his conscience and weapons in his hands, so that he may be preserved and protected by JEsu, but also be able to fight against the foxes of misbelief that ravage God's vineyard, and against "the bristling herd of trunks of the ideas of the age," who make the sanctuary of God a desert, and the garden of JEsu a drift and pool of their carnal lust. He must warn all the more against error, false doctrine, and seduction, because in our days and in this country all churches are often held in pretty much the same esteem and placed side by side.

\*) See: "Dr. M. Luther as Educator of Youth."

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If the children of Christ are lambs, given to the teacher to feed in Christ's stead, he too, as it is said of Christ, must go before them and lead them out and bring them in. But this also includes that he, together with the whole congregation, be an example to them in holy conduct, and that everywhere, which we learn from the fact that Christ is speaking to Peter here at a meal, where it is so easy to overstep the mark, to forget discipline, even to forget Jesus. The eyes of all are upon them, and those of the children in particular; but these not only have a much keener observation than is often thought, but their hearts are also like soft wax, into which an image easily impresses itself and remains permanently imprinted, especially when they have it daily before their eyes and are to look at it with reverence. Oh, how easily the actions and conduct of the teacher during and out of school hours can give the child's mind and heart a direction that can be wholesome for time and eternity, but also ruinous! Therefore remove thy shoes from off thy feet, and know "how thou oughtest to walk in the house of God, which is the church of the living God." (1 Tim. 3:15.)

In all this, however, in teaching and walking, preachers and teachers are to be faithful even unto death, even when they must lay down their lives for the sake of Christ and his host. This we may well learn from the fact that immediately after our text Christ spoke to Peter, when he had commanded him his lambs and sheep, of bonds, as it is said, "to interpret with what death he would glorify God." And immediately it is further said, "But when he had said this, he saith unto him, Follow me." Even bands of death were not allowed to deter him. But "he that putteth his hand to the plough, and looketh back, is not fit for the kingdom of God." (Luc. 9, 62.)

In the task of a teacher, let me only briefly call attention to one thing, which certainly deserves further elaboration. For just as our children, Christ's lambs, have not only a soul but also a vain body, so they also have a twofold, a heavenly and an earthly calling. For the latter, too, a teacher should seek to make our children as skillful and capable as possible through diligent instruction in all the necessary sciences. But here, too, knowledge is not the purpose, for then they would only become arrogant people who know how to do great things and consider themselves the center of their surroundings, if not of all existence. This, too, is not merely the end, because it would be a disgrace to Christians before the world if they were unskillful in trade and business; but in order to honor God and to serve their neighbor in love, and in order to plant and adorn respectability and righteousness also in civil life. For this reason our children must also be trained in the so-called secular sciences, but not secularly, but Christianly, as there is no subject taught in the schools that is not influenced by faith or unbelief. Of course we have, for instance, no other way of reckoning, no other way of adding up or subtracting, than the world has; but it is done by Christians in a different spirit, and often also for a different purpose, than by the children of this world, who here know and have in view only their use and harm; in a Christian, however, it is not only to help sharpen the mind, in order to be able to grasp the concepts of Christian doctrine the more sharply, but also, as I have said, to adorn respectability and righteousness,

Who in worldly things are more lovely and more beautiful than the morning star and the evening star, as our confession says. In many respects, too, Christians reckon things very differently, or even not at all, where the world reckons very sharply; for in earthly matters, to feed Jesus' lambs. He may even have an excellent head too, a different spirit animates them, and they apply a very different standard to their works, namely, love, where the world knows only the rigid one-time-one.

By this, too, our children are to be sent to spread right morals, which have their roots in Christianity, and to prove themselves to be the salt that controls the rottenness in which the world lies.

Therefore, no matter how much a teacher practices the worldly sciences, he never places them alongside the pastoral care that Christ demands in our text, but far, far below it. And he does not conceal this from the children, so that they too may let the great main thing be and remain the main thing, to which everything, everything, is to be a mere servant. He will make this all the more evident because so many parents who call themselves Christians regard reading, writing, arithmetic, especially in the language of the country, as the main thing, and often pronounce it as if a man's true destiny were to be sought in it, since all this is much a thousand times less valuable than that. It is therefore true what our Synod and an already blessed member of it said: "If a man has no choice but to learn nothing at all or something at the risk of being alienated from God, no Christian can doubt for a moment that it is better not to be able to read, write, and reckon than to suffer damage to the soul. (Match. 16:26.) Nor may he have ungodly doctrine in vain." "Better yet to be pious, though foolish, than wise, but ungodly; better to have less worldly knowledge, and at last to be blessed once, than with all intelligence to go to the devil once. We Christians should and will seek first the kingdom of God and his righteousness." For: soul lost, all lost; soul gained, all gained.

Let this be enough of the high task of a teacher of our children, the lambs of Christ.

## II.

We now ask, secondly, which teacher alone is capable of fulfilling this high task, which far, far exceeds all human strength? If, however, in answering this question, something should come back to the first part of my speech, then I hope it will - do no harm to a soul.

We ask: which teacher is fit for this office? He alone, is my answer, who loves Jesus, who stands in his love. But should not this be too strongly expressed and too much asserted, should not this be the main thing, if a man, as they say, has beautiful gifts, a rich treasure of knowledge, if he has learned something capable and

can recite and communicate the same? It is true that this is now often believed, and that even among Christians, when a teacher is appointed, it is often asked, first of all, if not exclusively, what is the man's ability, and what has he learned? 2c. It is true that natural talent, its training, and a certain amount of knowledge are not only beautiful and valuable in a teacher of Jesus's lambs, but downright necessary and requisite; but the main thing, that which actually enables a man to feed Jesus's lambs, is not to be sought in this. No matter how much a man may strive in all the sciences to

He may be as accomplished and especially skilful in the vaunted methodology of his home as he is in systematically grasping and doing everything, and yet he may be completely lacking in the ability to feed Jesus' lambs. He may even have an excellent head which actually enables him to feed Jesus's lambs. For example, such a teacher would know very well how to teach his children about the history of Christ's passion, where he was bound and imprisoned, where he was then and where he was further led, before whom and to what death he was condemned, where he was then led away, how often and with what he was watered, where and at what hour and how cruelly he was crucified, how many wounds he received, how many words he spoke on the cross, when he died. 2c. Would he have taught the passion of Christ? Nevermore! And what good would it do? Alas, the poor children, through the wiles of the devil and the evil flesh, would bless themselves in their hearts, that they were not so wicked men after all, as the soldiers and Jews; with them the good Jesus would have had it better, and it was a pity that they did not live then. So they would fall into self-righteousness, and therefore be in a state worse than if they were in vices. He would not feed the lambs of Jesus.

No one learns to do this with his head alone; nor does anyone learn it from a human book, even if it bears the celebrated name of pedagogy in letters of gold, no matter how beautiful. Oh, many a man in the world is now called a pedagogue and is himself quite uneducated, just as many a pastor is called and is a wolf. Pedagogy has often been separated from theology, and education has thus been torn away from faith and Christianity. But then the real pedagogue or educator is no other than he who, as once to Eve, still speaks today: "Should God have said so? - You will by no means die of death, but be like God, or gods in the making, the center around which the world revolves. And whoever would seek humble lambs among them would experience the blows of the goats, as experience teaches.

Therefore the man that shall feed the lambs of Jesus cannot be of this nature. How then?

A man and professor\*) who is certainly very experienced in schools has probably not wrongly said: "Precisely the most essential and best of teaching and education can neither be written nor taught nor put into rules and system." What is that? I mean, that is the love of Christ, the love of the Son of God and of Mary, our Lord and Saviour, who out of incomprehensible love became man, and bought and won us - preachers and teachers no less, as thieves and murderers in prison and on the gallows - lost to hell and damned malefactors with his life of God, death and shedding of blood, from all sins, from death and the power of the devil, from the curse of wrath and damnation, free, in vain, without and against our merit and worthiness, only out of unfathomable mercy, grace and divine grace, to fellowship with him in the eternal blessed heaven of his glory. It is love for him.

Or shouldn't it be this love that actually makes a teacher and pastor capable of feeding Jesus' lambs and sheep? What does the Lord Jesus, who surely knows best, say to Peter, who at that time

\*) Dr. Vilmar.

- after the resurrection of his Lord - had not only given up his craft the day before and laid aside the fishing net, but had already studied for more than three years in the high school of his heavenly Master? \*) What does he ask for when he commanded him to feed lambs and sheep, sheep and lambs? Is he asking about knowledge and skills learned? No, Peter did not lack those. Or by method? Peter had learned that too from his master. Or according to beautiful presentation 2c. ? Peter was not unskilled in this either. In spite of all this, he asks what made him really and truly skillful and able, and without which all else would have been a mere skeleton; he asks for love to him, his Saviour, his God and Lord. "Hast thou loved me," yea, "rather than these have loved me?" And when Peter answered in sincere truth before the all-knowing, heart and kidney examining God, "Yes, Lord, you know, you know all things, you know that I love you," he says to him, "Feed my lambs - feed my sheep," for if you love me, only to such a teacher, preacher, shepherd will Jesus have commanded and entrusted his lambs and sheep. Only such a one is able and skilful to feed them, as the whole of Holy Scripture testifies, which would not be difficult to prove in more detail.

But what does this love consist of? What is it really? It is not easy to describe it, as teachers and preachers, for instance, find out when explaining the first commandment; for if one says: to have his highest delight and joy in Christ, to want to be and remain united with him, that is quite beautiful; but love has not yet been given to anyone; it cannot be put into words and put into the hearts of others, not even into one's own.

Let us therefore rather see who has it and what it does, and thus get to know it a little more. But here, for the sake of time, only brief hints.

Which teacher and preacher has this love? Without doubt, only he who recognizes Jesus in his love and in him the grace of the Father and the comfort of the Holy Spirit. He, therefore, who knows Jesus, not by the merit of his own research and intellect, but in the knowledge of his own blindness, utter vanity, and unworthiness, through the illumination of the Holy Spirit alone; not after the sweet dream of carnal security, but after the painful struggle of earnest repentance; not dead, but alive; not merely with the head, but with the heart; not in the smiling of carnal comfort, whereby the old Adam stretches himself in well-being, but in the comforting glow of the poor sinner's grace, which quickeneth the broken spirit, and restoreth the bruised heart; Who in faith so knoweth JESum, that as the Sun of righteousness now also hath risen and shineth in his heart and spirit, and hath brought and ever bringeth salvation under her wings; Who therefore in fact and truth knoweth JESum to be his Saviour, who also redeemed him, the great, great sinner, with his blood, as the good Shepherd gathered him to his flock, and shepherded him to his sheep, which daily lie in his bosom, and experience his redeeming and pasturing love, and now with Paul "against the exceeding knowledge of JESu Christ" regardeth all things for mischief and dung. (Phil. 3, 8.)

He it is that in the justifying, sure and alone...

\*) Yes, yes: a three-year course, such as no one but the apostles had.

faith that saves us. As Paul says in this context, "the love of God is poured into the heart of the believer through the Holy Spirit". (Rom. 5:5.) But where this divine fire falls and kindles, there, like a pleasant sacrifice, on the altar of faith, the love of the opposite descends not to the world and its abominations, but high above it to Him from whom it was born; and around and beside it it spreads its lovely glow and its refreshing warmth.

He that loves JESum is able to speak, and saith, though often under temptation and in weakness, yet sincerely, "Lord, thou knowest all things; thou knowest that I love thee!" "If I have thee only, I ask nothing of heaven and earth. Though my body and soul languish, yet, O God, thou art ever the consolation of my heart, and my portion!" In whose soul and all its powers it rings and cries, "Let us love him; for he first loved us!" For the new man, born of God, reigns with him, but the old man must go to the cross and be drowned in daily repentance and penance. In a word, only a born-again man has this love; it is given to the pleading prayers in faith for Christ's sake out of God through the Holy Spirit.

How is this man now formed as the teacher of the lambs of Jesus? What effect does this experienced love of the Saviour have on the counter-love kindled by it? He can actually give nothing to his Savior; Christ has no need of our thanks. Such a teacher therefore regards it as a great, undeserved grace and honor that Christ places him among his lambs, whom he is to serve for "one's sake; and he wants to serve, to be nothing but a servant in all humility, so that in remembrance of his sin and unworthiness he even becomes "sad" with Peter, according to our text, because Christ nevertheless commands him to feed his lambs. And when he hears JESum ask, "Hast thou me rather than these have me?" because the office is so heavy and requires such great strength, he says, "Yea, Lord, thou knowest\*."

"This is my grief, this grieves me, That I cannot love thee enough, As I would love thee!"

And that's exactly why he'll say:

"I will love thee, my strength, I will love thee, my adornment, I will love thee with the work And everlasting desire; I will love thee, fairest light, Till death break my heart."

And in such love he gives himself to the school, to the lambs of Jesus; for the way of love is to give oneself, to give oneself completely. He does not love himself in the children, but the Lord Jesus; he does not love his own education, knowledge and skills in the children's achievements and progress; it is not his image that is to be reflected in them, but Christ's image. He therefore teaches, e. g., Christ's sufferings quite differently, and is not, like the latter, satisfied with the children's knowing only the historical incidents and circumstances; he shows them quite diligently why Christ had to suffer that, and for what purpose, what he thereby atoned for and redeemed, what he acquired and deserved. And thereby his tongue, even if it is somewhat heavy by nature, can even become eloquent; for his heart glows, and it also inflames the hearts of the children through the word, so that they partly become full of pain and sorrow over their sins,



But also to rejoice and be glad about the love that suffers for them and redeems them to salvation. He inspires the children in a good sense. Likewise with the catechism and biblical history in general. And when he teaches geography, for example, he could not be satisfied if the pupil knew even the smallest tributary of some tributary and knew all the products of the countries, if he did not know him who made, arranged, and preserved all this so wonderfully, who rules in it and has revealed himself to us in the Bible, which also contains many passages for the better understanding of which geography must also serve us. And if he teaches world history, even that would not satisfy him if the student knew all the deeds and dates recorded in it, without being pointed everywhere to God's rule, to his government, guidance and leadership, his wrathful judgments and visitations of grace, so that nations and empires may be humbled and helped before him, or fall and perish. And even in this he can be eloquent.

One reason for this is that he can do what no one else can, namely, pray for himself, that God may enlighten him, protect him from all error and deceit, and stir his heart and mouth with his fire. But he can also pray for the school and with it, so that the children also hear and realize that the prayer at the beginning and end is not done so that one knows when it is begun and closed, but so that one prays and calls upon God in the name of Jesus for grace and blessing, which then will not be lacking. In this sense he also teaches his children to sing. - And when the school is closed, he does not say:

The herd is dismissed, the driver is now at rest;

But also then he carries Christ's lambs on his heart and diligently searches for treasures of knowledge to always increase in the work of the Lord, for which he also does not disdain the guidance of good books.

Such a teacher is also a true example of the herd in the power of love, which burns in the heart through faith and shines outwardly, but also burns when the world and sin want to approach it, so that it is either frightened away or sinks into faintness and death. He is also very careful in the use of Christian liberty, so that he may not offend anyone, and he avoids all evil appearances. The world, however, is crucified to him, for he knows, because God has written it in his heart: the sorrow of repentance and the foolishness of the world, the humility of faith and the pride of knowledge, the servitude of love and the dominion of the flesh, the heart of Christ the Father and the heart of the world the brother, the shepherd of Christ and the host of the world do not go together, and the friendship of the world is the enmity of God. This teacher and preacher knows, and so does every Christian.

But to whom then dost thou say this nevertheless? someone might ask. Answer: To anyone who still has the old Adam about him. But if there is anyone who lets him rule, even if only at times, it is doubly true for him. But to him that letteth it reign altogether, "But unto the wicked God saith, Why declareest thou my statutes, and takest my covenant in thy mouth, when thou hast hated discipline, and hast cast my words behind thee?" (Ps. 50.) "Awake, thou that slept, and arise from the dead, and Christ shall enlighten thee." (Ephes. 5:14.)

Now there should be another test,



stand. But should not every teacher and preacher among us do this daily? should he not be able to do it now? It is said that it is good to preach to the learned. - Let me therefore remind you of only two words. The Lord Christ says (Luc. 7:47), "Whosoever," whether teacher or preacher, "is forgiven little, loves little." - And St. Paul tells professors, pastors, teachers, and all Christians, "If any man love not the Lord Jesus Christ, let him be anathema, maharam motha" - banished and condemned to death! (1 Cor. 16:22.)

But thou, teacher, or preacher, finding that thou hast forsaken the first works of love, "remember from what thou hast fallen, and repent, and do the first works," saith the Lord. (Revelation 2.) And thou that art grieved at thine infirmities, and knowest thy weakness even in the matter of gifts and knowledge, and feelest thyself oppressed thereby, especially when thou compareest thyself with others: only be faithful in the pound thou hast trusted. Learn more and more to "know that to love Christ is far better than all knowledge. (Ephes. 3:19.) God can make even an unsightly and stupid Leah more fruitful than a pretty and beautiful Rachel. Even a teacher works more by what he is than by what he knows, and the last day will only reveal to a teacher what he has done. Only hold daily to the love of Jesus, which swallows up all defects and weaknesses and sins, whose blood, praise and thanks be to God forever, also makes teachers and preachers pure and blessed. Remain faithful in this, and your Lord will one day take you into his kingdom, where those who have shown many to righteousness will shine like the brightness of heaven. Amen.

## To the ecclesiastical chronicle.

### I. America.

**Dr. Moldehnke.** In the "Lutheraner" of May 15, we declared it to be a falsehood that Dr. Moldehnke, in his "Church History," says that in 1868 we had negotiated with the Prussian Lutherans who were emigrating at that time. In response to this statement of ours, the Herr Doctor communicates in the "Pilger" of June 14 a passage from the "Informatorium," in which it is really written in 1867, p. 148, that in that year, in the year 1868, the Lutherans emigrated from Prussia. 148 that in that year, among others, "the Walther brothers" had conferred with v. Rohr in Bremen or Bremerhafen. Hereupon we must explain to the Herr Doctor: first, that if this account of the Informatorium is not a lie, it is in any case an untruth, and this may be remembered by Pastor v. Rohr; and second, that a man who chooses party newspaper reports as the sources of his church history is absolutely unsuitable to be a church historian, since one expects truth, not lies or untruths, in an account of church history, and this may be remembered by Herr Doctor der Philosophie Moldehnke. However, as we now see, he is all the less suitable as a writer of church history, since even after his attention has been drawn to the untruthfulness of his historiography, he still wants to persuade his readers to believe his untruths on the basis of a newspaper that is announcingly biased. We must therefore stick to the conclusion that the "gifts" developed in this way are not those of a historian, but those of a novelist. W. [Walther]

**"A Pill for the 'Lutheran' in St. Louis."** - Under this heading, the Louisville "Catho

lischen Glaubensboten" of June 11, an article in which what has been written in the "Lutheran" about Jesuits and Pabst is simply called "filthy and contemptible". Such expressions, however, being used without proof, are nothing less than "pills," but nothing more than a certain substance of which Young America is wont to avail itself in the streets as its weapon of protection. To a reading public, such as a "Catholic" paper has, this warfare may seem honorable, for a "good" Catholic is taught to believe and obey his priests blindly without fail, but a Protestant who examines everything according to God's Word (Apost. 17, 11. 1 Thess. 5, 21.) recognizes from such fighting that the one attacked feels himself beaten. W.

[Walther]

**Simon's brothers.** Such persons, who like Simon (Acts 8, 9-24) only change their religion and church for appearances, basically only seeking earthly advantage, are becoming more and more. In particular, many Catholic priests are now approaching Protestant preachers with the pretense that they want to leave and convert to the Roman Church for the sake of the Declaration of Infallibility, and are asking for temporary support.

Jews not infrequently appear now as similar candidates for Christianity. In a short time, however, these turncoats turn out to be to a large extent swindlers. In the "Fröhlicher Botschafter" of June 10 we read the following: "In the 'Christlicher Botschafter' of May 28, a Jew announces his conversion. Because he was converted by preachers of the Evangelical Fellowship, he also became a member of the same. The editor makes the following comment in the same issue: "Brother Adler's conversion from Judaism to Christianity, which he himself describes in this issue, should be of great interest to our readers. We were present at his baptism. It is strange how bitterly his former co-religionists persecuted him as soon as it became known that he wanted to become a Christian. He already had to suffer quite pecuniary losses through

his conversion to Christianity. May the Lord strengthen his faith and establish it more and more firmly in of the truth he has found and grown fond of? Now, however, he warns his readers against him already in the following number, and writes: I would like to warn our members to be careful with regard to Joseph Adler, who described his conversion from Judaism to Christianity in the Messenger. According to certain things that we have learned, it would appear that

he is not honest about his pretended conversion. We relied on the information of Brother Spreng, who is a cautious man. Adler sometimes makes journeys into the country, and should he wish to call on our members, and borrow money and such like, he will one would do well to deny him his request." We remark on this: 'May preachers and congregations therefore be wellware and once for all reject as at least highly suspicious those who, without showing any written recommendation, pretend to be recommended from here. W.

[Walther]

**The tithing law**, that is, the law that everyone should give a tithe of his income for the purposes of the kingdom of God, Gen. 28:22, is declared by the Baptist "Messenger" of June 4 to be binding even today. He writes: "We are convinced that the essence, the spirit of this commandment, is still binding on children of God.

It is not done away with the ceremonial law, for it is not a ceremony - and certainly not its essence. Nor is it done away with as an example, for though it is an example in relation to giving under the gospel, yet it includes a principle in itself. It is no more a mere ceremony than the Sabbath. It requires of us the seventh part of our time, and this the tenth part of our income. Both were instituted before the ceremonial law existed, and both are derived from the same ceremonial law.

reasons as necessary at that time. External means are as necessary for the maintenance of public worship as time. It is not abolished because fewer means are now necessary for public worship. At that time it was chiefly intended for the establishment of the true religion in a country and among a people. Now our commission is: "Go ye into all the world, and preach the gospel to every creature," and this is an exhortation to procure the necessary means, as if money and goods had been appointed. . . But here some object: I do not know exactly what my income is. But every prudent man ought to know it, and Scripture requires that every one should know it. You are commanded to give after God has blessed you, and to be able to do this you must know how great or small that blessing is. But would not such a rule be unequal when applied to rich and poor? Some can much more easily give more than tithes than others can give tithes? Well, then, they may give more than the tithe. The rule is, a tithe or more; no one is limited to a tithe, but no one should give less either. . . If this institution were faithfully observed, we would give from better motives; we would reach those inclined to avarice in the churches; all the needs of the church and requirements for the extension of the kingdom of God would be abundantly provided for, and the Lord would also by far more abundantly bless us with earthly goods." - That the law of tithing is a most suitable one for many circumstances certainly cannot be denied. But to hold up this measure as one ordained of God, and still binding, is evidently going too far, and is based on a confusion of the Old and New Testaments. To conclude from the fact that something was law before Moses that it was not a ceremonial law is a false conclusion. Even before Moses there were ceremonial laws, from the binding force of which the Christian is now free. W.

[Walther]

### Fruits of religionlessness. \*) The Boston

*Herald*, which appears daily in Boston and is decidedly the most influential newspaper, contains in its number of October 20 of last year an article which is well worthy of serious consideration by all parents and guardians. It is entitled: "The Social Evil" and reads in a conscientious translation: "From year to year the chief of our police publishes his statistical reports on the depravity of this city; but how few citizens give more than a passing thought to the misery which these reports prove! Although these figures are large enough to make any philanthropist bow his head in shame and sorrow before this picture, we are assured that they represent only a small part of the debauchery which really goes on among all classes of society. During some months a gentleman, with whose name all the families of the country are familiar, on account of his scientific knowledge, has per-

He has personally investigated this matter, and the result of his investigations has filled him with horror; when he looks at the depth of degeneracy to which both men and women have sunk, he has almost lost all faith in the vaunted civilization of the nineteenth century. In the course of his investigations he has visited both the well-known "houses of pleasure" and the "private establishments" scattered all over the city. He says that he has lists of both, giving the street and number, the number of inmates, and many other facts which, if published, would astonish the people. He has conversed freely with the inmates, and the stories of suffering which

\*) This submission reached us some time ago and has unfortunately been misplaced. D. R.



were truly sad. To his utter astonishment, a great many of these They are not only fighting against it, but they want to fight against it *soiled doves attributed* their fall to the influence exerted upon them until they have brought the whole world under their control and have in the free schools, and although Boston is justly proud of its pupils, brought about the Millennium. It says in another article of the same it would seem, from these stories, that they are in need of thorough paper: "It is still necessary to conquer dark forces, the demons of purification. It is only in too many of these schools that the lewdest enmity, hatred and lies still stand in hostile scorn against the light and most pernicious books and pictures circulate among both sexes. goddesses of friendship, love and truth. Well then, let us not lay And it is precisely the secrecy with which this happens that gives the aside our sacred weapons, let us seek to win victory after victory matter an almost irresistible attraction, and the evil has grown to such for our Goddesses, until they float blessingly over all the nations of an extent that we fear that a large proportion of both boys and girls the globe - then the Millennium will appear and our work will be are in possession of such things, which they lend to one another in adorned with an imperishable crown." - He who has ears to hear, a friendly (?) manner. The natural consequence is not absent, and let him hear and be warned! G.

often the most humiliating and  
...in the most outrageous of habits. And this evil is not confined to Boston. Other cities suffer in the same way. Only a few years ago the second city of our state was shaken almost to its foundations by the discovery of a co-operative of boys and girls who were in the habit of gratifying their lusts in one of the school-houses of the city. And not so long ago a similar thing was discovered by the authorities, but was kept quiet because they feared the depopulation of the schools." - So much for the *Herald* article, which then concludes with some good winks and advice. Dear reader, must you not admit, in view of such facts, that our dear Synod is right to testify with such firmness against the sending of these schools on the part of Christian parents, and to warn against it with all seriousness? Would it not be justified, if it were silent on this point, to meet the reproach which we read in Isaiah, Cap. 55:10, where it is said, "All their watchmen are blind, they know nothing; they are dumb dogs that cannot punish." But where is the faith and love of such parents, who, in spite of all this, send their children to these schools, where, according to the testimony of a secular paper, the children are made adulterers and fornicators? "They have denied the faith, and are worse than the heathen," 1 Tim. 5:8,

**The Religion of the Odd Fellows.** As is well known, many people claim that the secret societies have nothing to do with religion, that they have no religion of their own, that they leave God's word in honor, and that only charity is their business. That this is not so has often been proved from their own documents. Among these proofs, the most recent may be noted a passage from the editorial of the first number of a newly founded "Official Organ of the Independent Order of the Peculiar Brethren in the United States of America. It says: "It is not the case that we join the Order only for the sake of mutual support. The support of the sick or the help in times of need, or whatever other material goods the Federation offers, is not, or at least must not be, the only aspiration of the Federation brother, not the only motive why a person seeks admission to the Federation. Higher ends we pursue, better things we strive for. Our real purpose is to educate ourselves beside and through one another in moral and spiritual matters, to elevate ourselves as human beings to the highest degree that lies within human power, through mutual stimulation and through the teachings of our masters. The support and emergency aid which every brother may claim from us is only there and is only granted so that outward need and material misery may not permanently hinder him from continuing to work on the care and uplifting of his inner man". So they want to know nothing of God's Word and its regenerating and renewing power! Yes, they deny

II. foreign countries.  
**Collecting for church purposes.** The "Reformirte Kirchenzeitung" writes: "In the city of Hanover, two congregations, one Catholic and one Protestant, have undertaken a house collection for their church building with the permission of the Chief President. The Catholic collectors, as the first, received abundant gifts from Catholics, Protestants and Israelites. That the church was a Catholic one was not noticed at all. The Protestants who collected immediately after them found the field heavily harvested, and the majority of the Catholics refused to give, because they did not want to contribute in principle to the building of a Protestant church. The High Presidium has now decreed that in the certificates to be presented by the collectors it must henceforth be noted that a Catholic church is being collected for, and that collections may only be made among Catholics." - Here, too, the Catholics proceed as in Germany. As a matter of principle they contribute nothing for the church purposes of those of other faiths, but they themselves beg from all the world. As little as we want to reproach them for not wanting to contribute to those of other faiths, so shameful is it for them that they, on the other hand, desire from others what they deny them. Unfortunately, even some who call themselves Lutherans do not proceed as they should according to God's Word. For a Lutheran should neither appeal to the help of those of other faiths, nor give them help for their religious purposes, the former not because it is dirty to demand their help, whose doctrine one rejects; the latter not because it is against conscience to support what is false. W.

[Walther]  
**Refusal of Holy Communion.** When on the last Palm Sunday Pastor Dr. Spiegel in Osnabrück wanted to receive Holy Communion with his confirmands, the assistant preacher Beer, who should have served it to him, refused to do so, because Spiegel denies that Christ's body and blood are really present in Holy Communion and are enjoyed by the communicants. As pleasing as this courageous act of the assistant preacher was, as unpleasant it is to hear that Superintendent Grüner, on the other hand, was willing to take over the distribution in Beer's place.

W. [Walther]  
**Pastor Hörger's justification** of his proceedings, while we are on our way to the Synod, cannot be included in this issue, as we promised in the previous one, since we have absolutely no time to prepare an excerpt from the detailed letter of the aforementioned. W.

[Walther]

In the kingdom of God, our dear Lord Christ reigns as a hospital director among the sick, the poor, and the infirm, for no one belongs here to this kingdom except vain sinners and wretched men who are forgiven their sins.  
(Luther, Sermon on the Kingdom of God.)



**Theses on Church Fellowship**, submitted to the Lutheran  
Synodal Conference for discussion by W. S.

**Preliminary remark on the following theses.**

The word "church fellowship" is not treated here in the broader sense. For in and according to this, on the basis of the confession of the holy Scriptures as the Word of God, there is already a certain church fellowship between all the congregations standing in this confession, in relation to the Gentiles, Jews, and Mohamedans".

Rather, this word is taken here in the narrower sense of the fellowship of Evangelical Lutheran congregations vis-à-vis the more or less depraved false-believing ecclesial communities.

**Thesis 1.**

The only inward bond of fellowship between the individual Lutheran congregations in various nations and languages is the true righteous and saving faith in the Lord Jehovah Christ, which with and in Him also grasps and holds fast His most holy and perfect merit.

**Thesis 2.**

The only outward bond of fellowship between the individual Lutheran congregations in various nations and languages is the unaltered Augsburg Confession.

Note: The acceptance of the other Lutheran confessions is not absolutely necessary for Lutheran church fellowship, provided that it is not denied, but rather admitted, that these are partly historically necessary developments of this confession, such as especially the Apology, and partly stand in orthodox connection with it.

**Thesis 3.**

Because the unaltered Augsburg Confession (which is as historically particular in its origin as it is ecumenical in its doctrinal content) is in all its articles of faith the pure and unaltered declaration and exposition of the divine Word, according to doctrine and doctrine, the consciences of all Lutherans, whether individuals or congregations or ecclesiastical bodies, are bound by it.

**Thesis 4.**

Accordingly, it is not an orthodox Lutheran congregation or Lutheran ecclesiastical body that does not accept the teaching and defending words of this confession as they read.

**Thesis 5.**

Even he who denies the conclusions that follow logically from the words of this Confession is not a true member of the Lutheran Church, even if he unlawfully holds to the Lutheran name.

**Thesis 6.**

From the nature and character of this orthodox confession, it follows with necessity that ecclesiastical practice must be in accordance with it. For every ecclesiastical act is either a direct expression and actual realization of the confession, or it is one that, even if it is within the realm of Christian freedom, must not be in physical contradiction to the confession.

**Thesis 7.**

From this necessary connection between confession and practice it follows logically that a Lutheran synod in which the prevailing practice is in accordance with the church confession may not unite with any other synod calling itself Lutheran to form an ecclesiastical body in which the prevailing practice contradicts the confession.



Thesis 8.

This contradiction can take place in several ways. First, it occurs when a Lutheran ecclesiastical body that professes the symbolic books explicitly and emphatically nevertheless tolerates or even approves of pulpit sharing with non-Lutheran preachers and communion with non-Lutherans in its fellowship and does not strongly oppose every form of chiliasm.

Thesis 9.

This contradiction also takes place when members of their congregations continue to be members of the secret societies, and the pastors in question do not give a thorough public testimony against these societies in their sermons, nor are the individual lodge members given special pastoral instruction and care.

Thesis 10.

This contradiction is no less present when a Lutheran synod or composite synodal body tolerates that some of its pastors, who also call themselves Lutheran, continue to serve congregations that are in fact unchurched.

Thesis 11.

Furthermore, it is contrary to the confession if the church body puts up with the fact that its pastors do not have a regular but only a temporary calling from their congregations, or if it even strengthens this disorder itself through the licensing system.

Thesis 12.

It is a blatant contradiction of the Confession when an ecclesiastical body that calls itself Lutheran and wants to be Lutheran shows no seriousness and zeal to get orthodox parochial schools going where they do not exist.

Thesis 13.

It is also a contradiction of the confession if a Lutheran body does not see to it that only orthodox agendas, hymnals, catechisms, doctrinal and edification books are used in its congregations, or does not take due care that existing false books of this kind are abolished and orthodox ones introduced.

Thesis 14.

It is most decidedly contrary to the confession if there is no doctrinal discipline in a Lutheran ecclesiastical body and if the popular theory of the "open questions" is paid homage to in it.

Thesis 15.

It is not in accordance with the confession if a synod or a larger church body does not work towards the gradual establishment and practice of the doctrinal and life discipline in their congregations, which was intended by Christ and is more precisely defined in Matth. 18, 15-17.

Thesis 16.

It is in exact connection with the confession that every Lutheran synod in its part uses all diligence to help establish and maintain orthodox teaching institutions for the training of faithful and capable preachers and school teachers for the preservation of the church.

Thesis 17.

It is no less in keeping with the confession that the synods should take notice of whether and how the individual congregations of their association show active love in caring for needy widows, orphans, the sick, and so forth.

Thesis 18.

Finally, it is connected with the confession that the synods encourage the congregations of their association to cooperate vigorously for the spread of Lutheran doctrine and church, for external and internal mission in their part.

Notice.

After Professor M. R. Engel has resigned from the high school at Fort Wayne and his resignation has been accepted by the respective supervisory authority, the necessary steps are to be taken to fill the vacated professorship. According to Cap. V. p. 4 of the Synodal Constitution, the electoral college shall issue three candidates; however, the teaching staff of the institution concerned and any congregation shall have the right to request that a certain person be included as a candidate for the vacant teaching position.

St. Louis, June 23, 1873, Th. Brohm,  
d. Z. Secretary of the electoral college.  
\* \* \*

At the same time it is brought to mind that the request in No. 17 of the "Lutheran" to issue candidates for the vacant professorship at the Seminary for Preachers in St. Louis is to be obeyed without delay.

It is indispensable that the quarterly boarding fees be paid punctually in advance, and that, as has already been requested several times in the "Lutheraner", be paid directly to the director or the house administrator, Mr. Chr. Hengerer, and not by the students. Unfortunately, this was again neglected by many last year in such a way that at the end of this school year 800 dollars in tuition fees remain unpaid. What difficulties and obstacles to cheaper purchases such a large backlog causes for the house administrator needs no proof. The dear parents will therefore not blame us for this reminder and the request to be more punctual and conscientious in this respect in the new school year. - In the same way, according to previous experience, the reminder is not superfluous that it should be conscientiously ensured that every pupil arrives at the institution on time for the start of lessons, this time on the 30th or 31st of August; and also that no pupil is sent unannounced or without previously secured support, as this causes many difficulties for the teaching staff as well as for the pupils themselves.

In referring to this year's annual report on our Concordia for more detailed information on its purpose, teaching, spirit and discipline, we express the joyful and certain hope that the Lord may awaken new interest and helpful, intercessory love in the Synod for this so important planting school of our Church, and that we may perceive the blessed fruit of this in a quite numerous increase of new students in the autumn. May he give this, the faithful shepherd and bishop of his church, to the glory of his own name! Amen.

On behalf of the teaching staff

Announcement concerning the admission of new pupils to the Concordia College at Fort Wahne, India".

C. I. Otto Hanser.

With Monday, the first of September, God willing, a new school year begins. Parents, pastors and guardians who intend to send boys to the institution are asked to notify the undersigned of this as soon as possible, as necessary arrangements must be made depending on the larger or smaller number of new students. Late registration or complete omission always cause many difficulties and "necessary work. The withdrawal of previous students should also be reported to the Director.

Conditions of admission are as follows:

- 1. a satisfactory written testimony, if possible also from the pastor or teacher concerned, concerning the moral character and previous knowledge of the person to be admitted.
- 2. the elementary knowledge of a good parochial school. Above all, it is necessary that the pupil be proficient in the German language, since it is the main means of instruction. As a rule, the age should not be less than 13 years. - For admission to the Quinta, in addition to a good knowledge of school, especially of English, a secure knowledge of all regular declensions and conjugations in Latin is necessary, as well as the ability to translate easy sentences from German into Latin.
- 3. each pupil must be equipped with a suitcase,

The Middle District of the Synod of Missouri, Ohio and other states.

will assemble, God willing, at Logans- port, Indian, on the 13th of August."

The doctrinal subjects already presented for trial are: 1) theses on prayer, 2) theses of good works, 3) the dangers of socialism and communism.

All who intend to attend the meetings as members of the Synod or as guests are requested to notify the looi I. H. Jox (kox 106) by letter at least 14 days in advance.

The submission of complete parochial reports is hereby especially reminded.  
G. Runkel, Secretary.

The Evang. Lutheran Synodal Conference will meet this year, God willing, on the third Wednesday in July at Fort Wayne, Ind. within the congregation of Rev. Dr. Sihler there.

For your kind attention.

Linen and bedding, pillow, quilt and woolen blanket, towels. - Mattress (\$2.75), lamp, oil jug, sink are probably better purchased in Fort Wayne.

Only students of the Lutheran confession are obliged to participate in religious instruction in the institution; there is no dispensation from all other subjects. All students are also required to attend morning and evening services, and everyone is subject to the existing house rules.

5. the annual costs, strictly paid in advance by the pupils, are as follows:

Room and board per quarter of 10 weeks	
\$12.00, in the year\$48 .....	.00
Heating and lighting\$10 .....	.00
Doctor and medicines \$3.25, homeopathic	
Treatment\$ .....	2.25
Drawing, which is free for each student, .....	\$ 5.00
Pupil library\$ .....	1.00
Writing lessons - also freestanding - - § 1.50 Music lessons can be obtained for a moderate price.	

In addition, students whose parents are not members of the Synod and who are not studying theology are required to pay an annual tuition fee of \$24.00. Pupils from the Synod, even if they do not study theology, are exempt from this. - The laundry of poorer students has been taken care of by the love of the Fort Wayne congregations, and it is hoped that this favor will continue to be granted to them. - Books cost about \$6.00 to \$8.00 in the first year. - With regard to the pupils of the lower classes, it is the order of the institution that they should

The parents shall not administer their funds themselves, for which they are too immature, but shall place them in the hands of the director, who shall keep an exact account thereof.

Finally, the undersigned takes the liberty of pointing out that, for proper and inexpensive management

All members of the Synodal Conference, which will begin here on the third Wednesday in July, dear God, and all others who wish to attend as guests, are kindly requested to notify the undersigned of their attendance no later than 8 days before the beginning of the Conference.

Fort Wayne, June 2, 1873.

W. Sihler.

Conferenz - Ads.

The Iowa Special Conference will hold its meeting, God willing, July 15-17 at the home of Pastor Doescher at Fort Dodge, Iowa.

The main points of the meeting are:

- 1. A catechesis on the sixth commandment. By Pastor Döscher.
- 2. A sermon on the gospel of the great supper. Bon Pastor Herrmann.
- 3. an essay on the truth of the Christian religion, and the refutation of the objections of unbelievers against the same. By Pastor Engelbrecht.
- 4. of the conferring of the sacred office of preaching. By Pastor OsterhuS.
- 5) About 1 Cor. 10, 20. 21: Under which circumstances were the Corinthians allowed to take part in the idolatrous sacrifices, under which circumstances were they not allowed to take part in the idolatrous sacrifices? which one isn't? From Pastor Endres.

According to the decision of the Synod, all pastors of our Synode in this state to this conference. Whereupon to be directed. All those pastors who cannot come are requested to notify the 8u.stor- lovi at least 8 days before the meeting.  
H. Cämmerer, Secretary.

The annual conference of the teachers of St. Louis and vicinity will be held, God willing, on the 16th, 17th and 18th of July, at the home of Mr. Bergener, teacher, in Belleville, Illinois.  
H. Erck.

From the 22nd to the 24th of July, God willing, the Middle Preaching and Teaching Conference of the Missouri and Illinois Synods will meet at Springfield, Ill. Mr. Bergen will present theses on Christian liberty for consideration.

H. Meyer, Secretary.

The Minnesota Teachers' Conference will meet, God willing, in conjunction with the Pastoral Conference, August first through sixth in St. Paul.

The main subject of discussion will be: The difference of legal and evangelical discipline.

Registrations are to be made in time with Mr. Pastor Rolf or with teacher Fischer in St. Paul.

I. W. Müller, Secretary.

The "General Teachers' Conference" will be held this year, God willing, from Tuesday, July 22nd, to Friday, July 26st on inol. at the ZionS Parish School at Chicago, Ill, corner of Union and English StreetsS.

All teachers who wish to take part in the same are kindly requested to apply at least 14 days in advance to teacher Riebling, corner of Union and English StreetS in Chicago, graciously report. A. Classen, Secretary.

The "German-Norwegian Evangelical Lutheran Preachers' Conference in the middle part of northern Wisconsin" meets on August 4 at the home of Pastor N. Berge in New Hope, Portage County, Wisconsin. The meetings will last from the 5th to the 7th of August. H. I. Haack, Secretary.

The thorn-tinted Christ with the cross on his shoulder.

This beautiful picture in oil-colour print, which is not only admirably suited for the ornamentation of Christian houses, but also of small churches, and is sold at the low price of \$2.00, may be obtained at the following addresses:

vr. L. vusinlinA and teacher Il Lartliiis, ^clåtson, Du 6o., III. llrr. ^UA. liuss, 155 ^Vvst Diclr" 8t., OlncuAo, III. 6l. 8tvul)6r, 317 8ttt 8tr., ZUlnulrvL, Wise. 24. 0. Inrtttel, Oorn. 7tli "L Dutü)"tts 8ts , 8t. Douis, 2lo.

L.

Received in the Western District treasury:

Concerning the synodal treasury: from Mr. Past. Seidel in Quincy, Ill, §1.00. Collecte of the congregation of the Rev. Ramelow in Prairietown, Ill., §11.83. From Rev. Heinemann's congregation at Neu Gehlenbeck, Ill. §11.00. Collecte of the congregation of Rev. Grupe at Champaign, Ill. §8.27. Collecte of the congregation of Rev. Wille at California, Mo. §7.80. Of Rev. Wille §2.00. Collecte of the Gem. of the Rev. Hahn in Staunton, Ill, §9.20. Bon Past. Hahn himself §1.00. Past. Mangelsdorf's Gem. in Bloomington, Ill. §23.70. Past. Dörmann's St. Paul parish in Randolph County, Ill. §6.60. Whose St. Peter's parish there P11.43. Collecte of the parish of the Rev. Matuschka in New Mile, Mo., §9.50. of himself §3.00. collecte of the congregation of the Rev. Feustel in Effingham, Ill, §6.00. Of Rev. Schmidt's Gem. in Schaumburg, Ill., §22.10. Past. Große's Gem. in Chicago §37.00. CommunionS collccte of the congreg. of the Past. Riedel in Homewood, Ill., §9.75. of Past. Sieving's congregation at Lincoln, Mo., §12.50. From the Three-ringedS district at Velvet Louis §9.20. Collected at W. Lowe's infant baptism, by Past. A. Frese in Cumming County, Nebr. §4.00. Collected on I. Schademann's infant baptism there §3.00. By Past. Lehmann's comm. in St. Louis County, Mo. §16.00. By Past. Kilian in Serbin, Texas, §33.0tz. By Teacher Reifert in Cook County, Ill, §1.00. By Past. Nuoffers Gem. in Crete, Ill., §20.00. By Dietr. Meyer there §2.00. Past. StrietrS Gem. in Proviso, Ill, §20.00. Of Teachers Fathauer, Rocker, Bunge and Härte! each §1.00. Collecte of the congregation of Past. Dorn at Elk Grove, Ill. §13.80. Collecte of the congregation of the Rev. Francke in Addison, Ill, §55.32. of Past. SchwensenS congregation at New Bielefeld, Mo., §20.05. Of the Cross congregation of the Rev. Holls in st. Clair County, Ill, §3.50. of Past. Bergts Gem. m Paitzdorf, Perry Co, Mo, §7.10. whose branch parish there §3.35. Past. Nützel's Gem. in West Ely, Mo., §5.25. by himself §1.00. by ImmanurlS District in St. Louis §8.60. by Mr. Past. Biltz in Lafayette County, Mo. §1.00. By the same §15.00. Collecte of the parish of the Rev. Pröhl in Prairie City, Mo. §2.75. Collecte of the congregation of the Rev. Ramelow at Prairietown, Ill, §7.20.

To the college maintenance fund: From ImmanuelS§11 Oip) S" '00- DreieinigkeiS-Distr. there.

To the Synodal - Missions - Fund: From Mrs. N. N. by Past. Riedel in Homewood, Ill, §5.00. From I. WolterS by Past. Biltz in Lafayette County, Mo., §1.00.

For inner mission: Bon Past. Traub's comm. in Crete, Ill-, §14.50. Mrs. N. N. by Past. Riedel in Homewood, Ill-, §5.00. Mrs. B. by Past. Nütze. at West Ely, Mo., §1.00.

Concerning the new seminary building in St. Louis: From Mr. D. Michel in Baltimore by Prof. Walther §10.00. From Past. Sauers Gem. in Mobile, Alabama, §55.00. Collecte in Rev. Krafft's St. Jacob's parish in Gulton County, O., §9.25. Of whose St. John's parish there §3.80. Whose Mission parish in Florida 80 CtS. Whose Michaelis - parish in Fulton County, O., §1.30. By Past. Krafft of Mrs. Wieg-

! mann, Wittwe JorgeS, Heilmann, Hammer, Böselinq, §5. Meier, F. Gackel each §1.00. Ph. Peter §2.00, Dreßler 50 CtS., Mrs. Braun §4.00. From Past. MirßlcrS Gem. in Palmyra, Mo. §9.60. Past. Querl's Gem. in LyonSville, Ill, §50.00. Rev. Engelbrecht's Gem. in Lowden, Iowa, §22.50. K. Meier by Rev. Studt at Luzerne, Iowa, §1.00. E. Prelberg at Palatine, Ill, §3.iiO. Past. Martin's Gem. in Bremen, Cook Co. of, Ill, §4.35. by Past. Martin of W. Kott, E. Habenichts and F. Böhm each, §5.00. By Past. Neinke'S Gem. in Chicago, first shipment, §20.17. Past. Strieter's Gem. in Proviso, Ill, §30.50. Past. Rathjens Gem. at Mayville, Dodge Co, Wis, §26.00. Past. Endeward's Gem. in Berlin, Wis. §9.80. of whose Gem. in Bloomfield, Wis. §15.31. Past. Endeward itself §1.00. Of Past. Bartling's Gem. in Chicago, first mailing, §60.25. Past. Wunders Gem. there, §50.00. Past. Strieter's Gem. in Proviso, Ill, §38.12. Past. GotschS Gem. in York Centre, Ill. first mission, §26.00. Past. Bremer's congreg. in Lake Creek, Benton Co, Mo, §17.75. Of the cross congreg. of the Past. HollS in St. Clair County, Ill, first consignment, §20.00. Of N. N. by Past. Biltz in Lafayette County, Mo., §5.00.

On the emigrant mission in New York: From Past. Endres' congregation in Boone County, Iowa, §2.50. Rev. Bergt's congregation in Paitzdorf, Perry Co, Mo, §6.00. Of his branch congregation there §3.00. I. WolterS by Rev. Biltz in Lafayette County, Mo., §1.00.

For Past. Brunn's institution: by D. Kornhaß in Addison, Ill, §1.00. Collecte of the comm. of the Rev. Köstering at Frohna, Perry Co, Mo, §11.25. From M. Drege by Rev. Biltz in Lafayette County, Mo, §1.00.

On the Hermannsburg Mission: by D. Kornhaaß in Addison, Ill, §2.60. Mission festival collccte in the congregation of the Rev. Holtermann in Effingham County, Ill., §12.00.

On the Leipzig Mission: From Past. Matuschka'S Gem. in Neu Mrlle, Mo., §5.50. By D. Kornhaaß in Addison §2.60.

On the emigrant mission in Baltimore: from Past. Rover's Gem. in Dunton, Ill, §11.50. Past. Endres' Gem. in Boone County, Mo., §2.50.

For poor students: From F. Fricke through Past. Kleist at Washington, Mo., §1.00. Collected at C. MicßlerS wedding by Past. Bergt in Perry County, Mo., §1.30. By same, collected at Fr. LohmannS wedding collected, §5.45. By same, at I. StoUS wedding collected, §3.35. By same, atH. Hecht's wedding, §1.55.

On the "seminary household in St. Louis: Collecte der Gem. des Past. Matthias at Marysville, Kansas, §4.10. By Past. Bergt at Paitzdorf, Perry Co. mo. §5.00.

For Past. Ruhland's congregation: Collecte des DreieinigkeiS - Districts in St. Louis §121.00. By A. Ullrich in Chicago §5.00. Past. Achenbach's Gem. in Vrnedy, Ill, §25.00. Past. Lange's Gem. in Chicago §34.00. M. Drege by Rev. Biltz in Lafayette County, Mo. §1.00. E. Roschke.

For the Lutheran Orphanage of the Infant JEsu near St. Louis

the following gifts have been received since May 5: Collecte of the congregation of the Rev. Feustel at Effingham, Ill-, §11.00. Of Mrs. Brueggemann by the Rev. Achenbach §5.00. Wittve Brinker §2.00. N. N. 25 CtS. N. N. §5.00. Nikolaus Jüngel §2.00. R. Stürmann §13.65. By. Mr. W. Frenk's children at Mobile, Alabama, §2.50. N. N. for happy delivery by Mr. Past. Stretchfoot §2.00. Teacher Bernthal §2.00. From Past. Sandvoß' school children §1.25. Martin Haspel in Frankenmuth §2.00. By Mich. Graves as a thank offering for convalescence §2.00. From the Young Men's Association at Bremen near St. Louis by Mr. Teacher Karau §30.75. From C. W. by Mr. Pastor Schmidt at Schaumburg, Ill, §1.00. N. N. at Collinsville §1.50. Mrs. B. at New Orleans §5.00. From the bell-bag of the congregation of Mr. Pastor Hunziker at Dissen, Mo, §4.25. From Mrs. P. by Mr. Rev. Gräbner in St. Charles, Mo., §5.00. From the Schone brothers by the same §3.00. From G. A. Dobler §6.40. A. M. Kranacher by Mr. Past. Brauer §1.00. W. Kemper in Pittsburg §10.00. Mrs. G. H. Niemann there §5.00. Collected on I. H. NiemannS infant baptism there §7.85. From the congregation of Mr. Rev. Heid at Peoria, Ill, §15.50. From Mrs. Wisse! by Mr. Rev. Besel at Cape Girardeau, Mo., §5.00. D. Michel m Baltimore §5.00. Louise Kirkhoff §1.00. From the Concordia. District in St. Louis §25.00. From James Hanson §10.00. From the piggy bank of little Andreas Eggers in the DreieinigkeuS Distr. in St. Louis §1.26. Collected at the dedication of the new building at the annual feast §530.86. From A. Sch. in St. Louis §1.00. From the Maidens' Association of the Im Manuels District in St. Louis §9.60. From an unnamed person at Carlinville, Ill, §3.00. By Rev. Linck in Wisconsin §1.00. By Rev. Hügli in Detroit §4.00. Collected at the wedding of Rev. Dankworth in St. Louis §16.00. By the former Serenade Club in St. Louis §15.00. By Wittwe Strobe in Indianapolis §1.00. By an unnamed person in the Grace Parish in St. Louis §5.00. Mrs. Auguste Stolle there §5.00. §2.00. Mrs. Schnrkelberger in McHope, O., §1.00. HochzeitSCollecte at Mr. Theo. Bügel in St. Louis §11.60. From the Concordia District in St. Louis, collected by Student Hömann, §6.35. Subsequent to the Fest-Collecte §9.00. From Mr. EhlerS §5.00. From the DreieinigkeiS " District in St. Louis for new building §75.00. By Mr. Pastor Nachtigall, collected at the Children's Festival in his parish, §9.00. From Mrs. Christine Rufs §2.00. Wishing God's rich blessing on the kind givers St. Louis, June 23, 1873. i. m. Estel, Cassirer.

For the orphanage in Addison

I have received the following gifts since New Year's Day 1873: By H. Düker in Addison §5.00. Erntfest-Collecte in Dundee §25.00. Collected at the wedding of Mr. C. F. Fierk §6.50. Desgl. at the wedding of Mr. Joh. Riedel §7.00. From the congregation in Proviso §13.55. By Mr. Past. Richmann of the St. John's congregation at Elgin §12.00. Of the Trinity congregation at Huntley §13.00. Of the Jm-.



manuels congregation in Crystal Lake G7.07. By Mr. Pastor Brüggmann in Rodenberg: Collecte in Wheaton P3.15, Wittwe Kaiser in Rodenberg O1.00, Fr. Estland 50 CtS., Dtr. Friedrichs 50 Cts., monthly contributions from some members K4.22. By Mr. Lehrer Ph. Müller \$2.00. By Mr. Past. Wagner: Dankopftr from Mrs. Diener \$10.00, deSgl. from Mrs. Wolfina" K5.00. From F. Bodrmer 50 Cts. A. C. Fischer in Lyonsville P2.00. Miss A. Haase L1.60. From the parish in Kart- kakee .D18.00. From H. Rathe in Coopers Grove H5.00. Mr. Past. Früchtenicht P2.00. from the school children in Dundee A12.00. from the congregation in Elk Grove \$20.00. congregation in Proviso K21.50. congregation in Nich \$15.20. from the Samt Johannis congregation of the Rev. Große K92.00. Don the school children in Niles S5.00. by Mr. Rev. Riedei: by Werfelmann Sr. H5.00, Werfelmann jun. .P5.00, Bensemann -P5.00, Niefels P5.00. By the congregation in Niles D10.00. By d" congregation in Rodenberg: rest of the Christbescherung H3.02, monthly Collecte H3.43. By the pupils of the western district in Ad- discG H0.14. By N. N. through Mr. Prof. Selle K2.00. Addison in May 1873. A. Franste.

**For the preacher and teacher widow and orphan caste** (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of May, in fact, during the "last" Synod:

1. contributions:

By Mr. Pastor Holls S2.00. By Mr. Schoolteacher Kämpel H3.00. By Messrs. Pastors and Schoolteachers G. M. Gotsch, Sterge, Wm. Lange, Strestfuß, Kathain, Detzer, Michels, Weseloh, Brohm sen., I. Strikter, Reisinger, Ottmann, F. A. H. Loßner, Engelbrecht, L. Jung, Wehrs, Ch. Lücke, Wünsch, Pissel, Richmann, H. H. Holtermann, Hrid, Osterhus, MerlenS, E. Nie- del, Röder, M. Günther, Bock, F. Horn, Vomhof, Martin, Schür- mann, Prof. Selle, L. Strinbach, Mennicke, Vetter, Dörmann, EndreS, Grothmann, I. H. Bartling and Nachtigall each P4.00. From Mr. Pastor Niemann and Mr. Teacher Johnson each .P5.00. From Mr. Prof. Lindemann and Mr. Pastor Thurow each H6.00. From Messrs. Pastors Häuerberg and Feiertag each P8.00 and from Messrs. Pastors Früchtenicht and Tirmenstein each \$10.00.

Two. Gifts.

Passion Collecte from the congregation of the Rev. Sandvoß at Port Hudson, Franklin Co, Mo, \$12.45. From Mr. H. Blume by the Rev. Hartmann at Matteson, Ill, M.00. From the congregation of the Rev. Heid at Peoria, Ill, \$14.00. From the congregation of the Rev. Bergen at Jacksonville, Ill, 4'10.45. From the congregation of the Rev. Endres at Boone, Iowa, 44.00. From N. N. as a tank offering for happy delivery by the Rev. Wille at California, Mo, K5.00. From J. Otte by the Rev. Engelbrecht at Lowden, Iowa, 50 Cts. By N. N. there, 50 Cts. From Mr. W. Kolb in Niles, Ill, 44.00. From Bro. L. by Rev. Bro. Nützel in West Ely, Mo, P1.00.

St. Louis, May 30, 1873.

Oskar Gotsch.

**For the Preachers' and Teachers' Widows' and Orphans' Coffee** (Middle Districts).

The undersigned hereby acknowledges receipt of the following" submissions:

1. contributions:

From Pastor Stock 45.00. From Pastors I. G. Nützel, Wrndt, Schumm, Knies, Horn, Sallmann, Kunz 44.00 each.

Two. Gifts:

From an unnamed person in the congregation of the Rev. I. G. Nützel 45.00. From the congregation of the Rev. Frank, at Lancaster, O., 410.00. By the Rev. Sallmann, collected at the high time of the Rev. H. King, 45.35.

I. G. Kunz, Kasfirer.

For the seminary budget has been received: From the congregation of Pastor Hachenberger 1 barrel of eggs. From Pastor Meumann (Wisconsin Synod), part of the mission festival collection from his congregation on the 2nd day of Pentecost: 425.00. From Pastor A. Sieving, from some members of his congregation: 1 box of smoked meat.

For poor students: From the communion treasury of the congregation Mr. Rev. Sallmanns 418.00 and from some members 412.00 for Hölter. By Mr. Past. Plehn from his congregation 42.50 for Willner. From the women's club in Venedy 15 bosom shirts. Pentecost. Collecte of the congregation in Minnrtown 4'10.50 for Fort Wayne sophomore Krause. From the Women's Club in - staunten 4 busrnshirts. By Mr. Pastor Dörmann, thank offering from N. N., 41.00. From the Women's Association of the New York congregation 410.00 for Mackensrn. By Mr. Rev. Osterhus by Tiarks 42.00 for Löschen and Tönjes, by two women and his aunt 43.00 for Löschen. Collected at Mr. Ferd. Pape's wedding, 43.00 for Schilling.

A. Crämer.

For Pastor Ruhland in Saxony received through Pastor Nachtigall at Waterloo, Ill, a Collecte of "7.30

L. F. W. Walther.

With heartfelt thanks and with the wish of divine blessing the undersigned congregation confesses to have received the following gifts for the building of their church: From Mr. E. Schröder m St. Louis through Mr. L. Lange "25.00, from the congregation of Mr. Pastor R. Lange dahier "96.30. Chicago, Ill, June 19, 1873.

The Lutheran congregation of St. Paul here...

On their behalfH . Miracle, Pastor.

**Changed address:**

Zu liu8 6(1 riet," teachers, your  
ot' li,6v. J. T>. DuiO, Lox 410,

**Printing Office of the Synod of Missouri, Ohio, et al. St.**



Herausgegeben von der Deutschen Evangelisch  
Zeitweilig redigirt von dem Lehrer:

Year 29.

(Submitted.)

### Lecture on Socialism, delivered at meeting of Iowa Conference at Dubugue by Cl. Seuel.

The nineteenth century bears quite actually the stamp of the last age. Although it is praised as the century of enlightenment, it is rather to be called the century of dissolution. Or do we not see dissolution everywhere, both on ecclesiastical and state, as well as social and purely material ground, everywhere a disintegration of the old and the formation of new conditions? How many barriers of former times have fallen away in the material sphere alone, through the innumerable inventions of our time, barriers which our fathers never dreamed of removing. Are we not advancing in this direction with giant strides, so that already on this side the great general crash seems to have to take place soon? In the same way the ties between government and people, between state and church, between church and school, between employers and workers, have loosened mightily. In short, the whole general body of mankind seems gradually to be dissolving into itself. The field-cry everywhere is, "Enlightenment, Liberty, and Equality," translated into the language of facts: Dissolution.

Among the many aspirations and aberrations of this age, which is on the whole detached from the living God and striving for happiness through itself, and which is beginning to take a leading part in the general dissolution, belongs socialism.

"There is nothing new under the sun," says the wise Solomon; this is also true with regard to Socialism. Although it presents itself as a new wisdom, it is essentially nothing other than the old, ever-new enmity of the human heart, clothed in a new garment. The roots of socialism reach back to the time before the flood, because it is an outgrowth of the depraved human heart, whose thoughts and aspirations are only evil forever. Even Cain was a true socialist. Yes, socialism brought Adam down. The socialism of our day is only therefore a



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
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St. Louis, Mo. July 15, 1873,

No. 20.

It is a new phenomenon because, while in the past its consequences were apparent only in individuals, it now appears openly as a systematic mass endeavor. It has become a rising torrent, tearing away one piece after another from the old dams and the God-sanctified ground of law and morality, and carrying the masses with it. It is not saying too much to say that the spirit of the times is socialistic. We, brothers in the ministry, together with our Christians, are called to swim against this pernicious current, to set a dam against it and to protect the old dams. And so it will never seem superfluous to anyone among us to turn our attention to it.

The socialism of to-day is an outflow of the turbid spring-water of the French Revolution of 1789, which sprang from the spirit of the most god-forsaken unbelief. Nowadays socialism is called the endeavor, worked into a formal system, to make mankind happy by radically transforming social conditions, but especially to put the destitute in a better position. Socialism thus wants to conjure up again the lost earthly paradise. Socialism is the theory of pleasure. Its aim, therefore, is: the fullest possible earthly happiness, and that in such a way as the depraved human heart desires, namely, without God, without conversion, without effort. Yes, Socialism openly pronounces that what has hitherto been regarded as the condition of a moral being and blissful state even in respectable heathens, namely, self-denial and the restraint of desires, is the cause of decay. He, on the other hand, held out desire, pleasure, and enjoyment as the purpose of life, and held out the prospect of the greatest freedom to the addiction to pleasure.

As the basis of its endeavours Socialism sets the principle which is already expressed in the Declaration of Independence: all men are equal, nature has given equal rights to all, every man has a claim to an "existence worthy of man," i.e., to an enjoyable, happy life. Yes, this claim is to be as much an inalienable human right as life itself. Who see

Is it not already evident from these few basic features that the father of socialism is the liar and murderer from the beginning, who once also pretended to our first parents a right to be equal with God?

From the main point of view just indicated, all the aspirations of socialism can be united into a general picture. But if we now look at the individual systems of socialism, we see two directions within it. The one is the so-called socialism proper - it may also be called political socialism -; the other is communism. Both pursue one goal, only their paths diverge, but in many cases they cross and intertwine. The former differs from the latter chiefly in that it pushes politics into the foreground and regards it as a means to an end, while the latter, regarding politics as a secondary matter, strives for the independence of the worker from the employer by overthrowing the capitalists. The slogan of the representatives of the former direction is: "Down with the princes; long live the republic!" while the other party has written on its banners: "Hate Capital, hate the bourgeoisie, long live the worker!" To the former tendency belong the Forty-eighters; the latter has its chief representative in the godless "International." Although communism (represented by the workers' party) does not regard politics as a means to an end, it is clear that the realization of its aspirations necessarily requires a political revolution.

The first goal of socialism, then, is: political upheaval, the removal of all princes. Civil inequality is for him the source of all evils, and especially the princes are for him the chief obstacle to all happiness. Therefore he seeks to overthrow them everywhere in order to preserve the foundation of the Socialist State. For the Social Democrats argue thus: all men are equal. The State has the duty of bringing this equality to bear. It therefore has the task not only of securing life and property, but also of helping "each individual to fulfil the demands which he, as a human being, has to make upon life." (Heinzen on Communism and Socialism p. 34.) Consider what this says



wants! Thus the demand is made upon the State to procure Plural. They complain of the disproportion between labor and happiness and enjoyment for man. The State of the Socialists is wages as the cause of misery. The worker's share in the profits of supposed to be, as it were, a great institution of labor, which must labor was not measured according to fairness. Education, too, is leave no one seeking work without work, and through which, conditioned only by property, but this is placed at the mercy of therefore, every one can help himself to his happiness. But as it chance. That these complaints are well founded in many cases can only meet this requirement when all have and really exercise cannot be denied; but that the living, all-governing God has a hand the same right to help create the institutions of the State and to use in them is not acknowledged by the Communists. They want, its means, namely, in the democratic republic, the republic must be therefore, to help themselves by raising the present social relations had everywhere. This Socialist State, then, is to make all equally between laborers and employers; they want not only to have a happy by means of educational and credit institutions equally share in property, but to make the owners, the employers, equal to accessible to all. The rallying cry of socialism is therefore: themselves. Hence they argue thus: An improvement of social revolution, overthrow of all forms of government that do not want to conditions can only be brought about by abolishing the rule of make themselves serviceable to the execution of its ends. capital. This is the openly expressed purpose of all socialist-

Another purpose of socialism is the abolition of the existing communist aspirations, as proclaimed by its chief representatives relations of property and ownership. Heinzen says in the lecture Baboeuf, St. Simon down to Marx. But what is hidden behind this cited: "It is precisely the task of reform to establish the right relation phrase is not difficult to see. Of course, nothing else is meant by it between labor and property." p. 47. Here, however, it must not be than community of goods in the true sense of the word.

left unmentioned that what is actually called Socialism differs Communism, then, does not concede to the individual the right advantageously from Communism. While communism wants to see to acquire and possess property for himself. "Ownership is theft," all personal property abolished, actual so-called socialism says the French Communist Proudhon. Everything that has recognizes it as an inalienable right, for the exercise of which the hitherto been called property is to pass into the common State is to be helpful. But a certain communistic levelling cannot be possession of society, which must then, of course, become a large mistaken in the latter either. Heinzen, a chief representative of this family, in which and for which every one works, in order to be tendency, says, for example (loc. cit.): "Every man has a right to provided with everything he needs from the stock of general enough, no one has a right to too much, and when no one has too production. In such endeavors, of course, all the traditional rights much, all will have enough." So even the actual so-called socialism of the individual, founded in God's order and the natural sense of demands after all a certain curtailment of personal possessions, equity, must be sacrificed to the almighty society. Thus Socialism lest it should reach too much. But who is to determine the measure? also aims at the destruction of the hereditary rights founded in Well, says Socialism, that is determined by the State, or, which nature and recognized by all civilized peoples. Only before his means just as much, by the governing multitude. So such taxes are death, as Heinzen, for example, thinks, should a testator be able imposed on the well-to-do as do not touch the income necessary to give away his possessions, since in his eyes a will is of no value, for a "decent existence," but cut off the excess by progressive rates since it is only an intention to make a gift or a draft of a gift. A right according to the measure of the additional income. In the socialist of inheritance should exist at most for Intestaterben, the State, therefore, the multitude dictates how much each may have. come into possession of the inheritance even without a deed, but Of course, for with the socialist republic the "all- not at all for collateral lines. What does not belong to intestate common" human happiness aside. heirs belongs to the state. In the same way, the more moderate

But Communism conceives of the transformation of property Socialism also steers toward the abolition of all landed property relations quite differently. It demands, in short, the abolition of all for individuals. All landed property is to become the property of the personal property. For it, property is the source of all social ills. state. Peasants are to become tenants of the State. The latter This branch of Socialism, to which the great masses of the lowly would have to let them use the land only for a certain fee. "The factory and manual workers belong, poses the emancipation of main

labor as the social problem through the "International. "Every resource," says Heinzen (op. cit. p. 46.), "on which the socialist political movement," says the Constitution of the International, "is state of the future can count, is the withdrawal of land from private to serve only as a means for the emancipation of the working ownership.

classes." Yes, here lies the real core of socialist aspirations. The possession." I adduce this all the more readily, because it is a Communist workers regard themselves as the oppressed, as the clear proof of the extent to which socialism and communism real martyrs of human society. The worker is to them the real pursue one end, since Heinzen is so opposed to communism. But human being; they do not consider all others at all. In the in order to throw over the appearance of right to this end, one thus supposedly so poor condition of the worker - (but to them the reasoned: "What I create without affecting another is as worker is only he who works with his hands) - they see all evil indisputably mine as my own life. This concept of property, flowing together. Industry is to them the measure of all conditions. however, of itself excludes for me any special right to everything that I do not create, and especially to that which no one can create, and which is the source of all creation and life for all, namely, to nature." (Ibid. p. 47.) Thus, by means of a fallacy, one has happily arrived at the goal.

long. From this it is now sufficiently evident that Socialism has in view nothing less than a complete transformation of all property relations, and that as its main aim. And this is called "establishing the right relation between capital and labor.

But communist socialism must sacrifice not only all rights of property, but also all justified peculiarities that are founded in the natural disposition of the individual. It wants to level everything. Under his tyrannical regime, no one is to be more learned, more influential, and possibly no one more gifted than the other. Everything must be brought under one hat. So much does he rage against all creations and orders of the living God. In the international-social republic of the future, education and spiritual formation are to be common and the same for all. This is a natural consequence of general equality in political and property rights. Many have also expressly demanded this. Thus Baboeuf (guillotined in 1797) also wanted the sciences to be abolished. Only the most necessary should be taught. Cabet, another communist (d. 1856), also demanded equal common education as the basis of communism.

Socialism, however, is by no means satisfied with the attainment of these goals. It claims as a further end the emancipation of women. And even if this is not yet so openly expressed by many of its representatives, this demand lies in its expressed overall purpose: the radical transformation of all social relations, in which the position of woman as such an important factor is necessarily taken into consideration. These men of the flesh - and that is what the Socialists really are - regard as a social evil the position of woman in society, which has hitherto been created by God's order and conditioned by nature. Let us hear what, for instance, Heinzen has to say about this: "If one wants to heal the social ills," he says, "well, then, one should go far enough to reach with the healing knife to the bottom of the rotten flesh that is eating ever deeper into the body of society. There one will encounter a malady which... preferably called the social evil.... a poor woman, dubbed 'woman's image'." "In order to make this poor, degenerate being disappear from society, emperors and kings must be overthrown, armies and all 'heroes' must be abolished, barracks must be torn down like churches, peoples must be liberated like individuals, 'laborers' must be 'reconstructed' like capitalists, republics must be 'reconstructed' like monarchies" (A. a. O. p. 52. 53.) What is meant by this is not difficult to guess, namely, complete equality of women with men. He says, for example, afterwards: "Men were subjugated as individuals or peoples; women were subjugated as a whole from the beginning." (Ibid. p. 54.) Further: "Where there are still princes and subjects, there the women have nothing to hope for; there, of course, prostitution (!) is their inevitable and general lot." (Ibid. p. 55.) Here a Socialist clearly declares it; the previous position of woman is prostitution. "The supremacy of the male bones must be abolished." (Ibid. p. 55.) Further, the same says, woman has remained as helpless and dependent on man economically and spiritually, as she is physically and politically; man has made her a proletarian, "as he has made her the tool of



and necessity and lack of education condemned it (in as well as out of 'marriage' \*) to prostitution as much as superior force." (Ibid. p. 56) Further: "It is not the freedom of sexual intercourse, so far as it arises from inclination, that denotes the state of public morality, but the unfreedom of that intercourse, which arises from necessity." (Ibid. p. 56.) Further: "It is equally certain that only in the free choice of mutually independent men can lie the guarantors of real marriages, real moral relations. Let men love each other as much as they will, this will not wreck any society."

From all these rallies it is clear enough: the aim of Socialism is not only the civil equality of women, but also the abolition of the Ebe and the introduction of "free love". The same aim has been declared by other notable leaders of the Socialists and Communists to be the task of "social reform." St. Simon, the founder of a great Socialist school (d. 1825), spoke the word of the emancipation of the flesh. His pupil Bazard, it is true, demanded only equality, but Entantin, another of his successors, openly advocated the dissolution of marriage. He declared, among other things, that "the St. Simonist woman must be able to reveal all that she feels, desires, demands of the future. Anyone who imposes a law on woman is not a Saint-Simonist". He was assisted by a so-called revelatory woman who, in almost Adamite dress, made her confessions in the hall of the Society. He would not even admit that a child must necessarily know its father. What abominations socialism, when it attained power, would bring to light in this respect, of which the lewd disgracefulness of the socialist French Revolution is a prelude.

Socialism, however, does not declare itself satisfied with the emancipation of women. One of its main purposes is also the abolition of all religion. Socialism is a mortal enemy of religion. How could there be a radical upheaval of all relations ordered by God without overthrowing the foundation of them, the Christian religion? A true Socialist is therefore also a true friend of religion. He swears just as irreconcilable hatred for the "clergy" and the churches as he does for the princes and the capitalists.

Allow me to cite some quite clear evidence of this from Heinzen. In his Lectures on Communism and Socialism, p. 50, he says, among other things: "The combination of the political with the social question is not sufficient without elimination in the religious field. Yes, the religious question is also a social question, as well as the formation of democracy." "What would the citizens decide, even in the most radical democracy, if they were spiritually under the rule of clergymen?" "Is not material misery everywhere in proportion to religious stupidity?" Still more atrocious enmity against God is expressed in the following words: "Who exploits the workers more despicably, the capitalists or the clergy? The former at least give them bread; but the latter feed them with a wafer and a bill of exchange for eternity, and at the same time take from their pockets the sourly-earned wages which were intended for their next needs. What would the workers have gained, what would mankind have gained, if we had listened to the complaints of all the

\*) The speech marks by himself.

needy about their empty pockets and stomachs, but left their heads of Christian chastisement of the flesh, he establishes the principle: filled with religious nonsense. Would we not, by enriching them, "Sanctify yourselves and serve God through work and pleasure." merely enrich the clergy?" .... "What would become of us" Enfantin founded a formal sect in the early 1930s, which had its enlightened people if we freed the workers from the capitalists but churches and priests, and of which Enfantin was the chief priest, not from the parsons?" Further: "Where it was a question of with the so-called Offenbarungsweibe at his side, but which was choosing whether the capitalists should rule or the parsons, I would dissolved by the authorities on 27 Aug. 1832.

choose the capitalists before hand." (op. cit. p. 52.) He calls religion Owen, in his time a prominent head of the Socialist Party in the antithesis of truth. That he wants all churches torn down to carry England (d. 1858), asserted the utter moral irresponsibility of man, out the "social reform" has already been stated. He says, in fact, indeed accused all existing religions "of impotence, of violating the that "with the help of the churches millions of workers would be laws of nature, of subversive tendencies," and regarded himself as deprived of their reason. (op. cit., p. 8) This is clear language from the inventor of an entirely new religion.

a recognized Socialist leader.

Fourier, another important socialist in France (d. 1837), the

Of course, one could not judge all of them according to this one universe is a continuously creating association and religion a sadly if there were no clear evidence that these samples really resigning one.

characterized the true spirit of socialism. For what does experience Cabet, another French socialist (d. 1856), wanted to allow for teach? Is not the abolition of the Christian religion as the the time being the belief in a "benevolent origin of all things, which "stultification of the people" really one of the purposes of one tries in vain to recognize and to determine".

Socialism? Yes; there can be no doubt about it. After all, all What spirits Carl Marx and the Russian Bakunin are, what Socialist chiefs up to now have been mostly quite disreputable and godless spirit animates the "International", is well enough known depraved infidels, atheists, leists, naturalists, and scoffers, to from occasional quotations in our periodicals. We are all familiar whom the Christian religion, the "parsons," even ordinary morality, enough from experience with the spirit of the Forty-Eighters, which was a thorn in the flesh, an object of hatred. \*) is hostile to religion and to the "apostles.

Only a few samples of this. It is well known that the French Revolution, which grew out of practical socialism, formally From all this it is evident that the basis of socialism is atheism abolished the living God and Christianity, and in their place led in its most destructive form - as a recent German socialist paper, the "Leipziger Volksstaat," has flatly declared: "Socialism is about a dissolute harlot as the goddess of the so-called religion of atheism" - and that one of its main purposes is the abolition of reason, and that, in order to erase every trace of Christianity, it religion and the destruction of the churches.

the Christian division of time for an entirely new one.

St. Simon, the father of modern Socialism, was an utterly But how does socialism intend to achieve these wicked ends? depraved subject, who, through his monstrous profligacy, had The means to the end is already expressed in the end. It can be deprived himself of an entire count's fortune, and had broken not no other and is no other than revolution, and such a revolution as the world has never seen before, a complete, unsparing revolution only with the Christian religion, but also with all morality, when, out of all social conditions. The only means of making the socialist ends a reality is a tremendous, long prepared bloody blow. The road to of sheer desperation, probably only in order to procure an the goal therefore leads through smoking ruins, over mountains of existence for himself, he concocted the idea of Socialism and corpses and through rivers of blood. For the time being, of course, proclaimed it as the new world religion. And to this monster, who this ghastly path is still partly hidden, because the majority of people are still too little "enlightened" to be enthusiastic about the new two years before his death (1823) made a desperate suicide world-globalization system. But what the Socialists and attempt, according to one of his students, the divine spirit should Communists would do in a given case is sufficiently shown by the have made itself known on this very occasion.

Bazard, a renowned disciple of St. Simon (d. 1832), accuses ghastly events of the first French Revolution and the arsons and Christianity of introducing serfdom and declares St. Simon to be murders of the Commune of Paris, which are still too vivid in the "the" Messiah of the reorganization of the world. So: Away with memory of all of us for it to be necessary to throw more light on Christianity, away with the Bible! them. And notice that Carl Marx defended these atrocities! The

The same spirit animates the other Socialist leaders. Enfantin, International glorified them! How many isolated, formally organized another enthusiastic disciple of St. Simon (d. 1864), teaches: "All workers' revolts, where people took up arms to demolish factories, is in and through God, consequently also the impulse to enjoy the to make violent attacks on life and property, have been reported in flesh divine." Christianity, he asserts, sanctifies dualism, and the public papers in recent years! There can be no doubt, then, what therefore cannot lead to perfection. Christianity has brought into the we would have to expect from this rabble, as soon as they would world the dichotomy of relations. In place of believe themselves strong enough. For the time being, however,

since they are not yet strong enough to dare a general, bloody coup d'état, they are content with amassing more troops and forging weapons. And how will

\*) Also in the case of the above outpourings of hostility against Christianity, it should be noted that they have been sanctioned by thousands as their own through the publication of Heinzen's lecture. For it bears the superscription:

"Published by the "Association for the Propagation of Radical Principles.

brings this about? By agitation in writings and meetings, by which dissatisfaction with the existing conditions and especially enmity against the church and religion are spread. Thus, at the recent Socialist meetings in Dresden, Chemnitz, and Stuttgart, the strongest motions were made against the church. One knows, of course, why. - It is my personal conviction that Satan, who is, after all, the real master of the Socialist construction of lies, is using as a main means to an end the associations that are so widespread today, especially the infinite number of secret societies, the gymnastic and support associations, which are, after all, all of a more or less Socialist nature. They all work into the hands of Socialism as confederates. What prevents them from finally making common cause with it? - The strikes, so terribly widespread and formally organized in our day, which have already become a very threatening and pernicious force, are to be regarded as provisional skirmishes. It is no secret that the strikes not only exert a moral pressure on the satisfied workers by formally imposing a ban on them, but often also physical coercion, not infrequently threatening their lives. The strikes are but a picture of the revolution on a large scale. The same pressure that the Strikes exert on a small scale is exerted by the powerful "International" on a large scale. In the "Schulblatt" of December, 1872, there is the following quotation: "The London Committee has dictatorially ordered to stir up the hearth of the Haff and revenge against religion, the rich and the bourgeois." So already a committee can "dictatorially command." And this dictatorship is recognized, must be recognized, by the masses of the "International." What a terrible power, then, is organized socialism!

If we now recall once more the principles, the ends and the means of Socialism, we must indeed be horrified and disgusted by this satanic power that has sprung from the abyss of hell. Socialism is really an abyss of desolation and moral immersion. In it seem to flow together all the yeasts of recent times. It pretends to be a new wisdom, but in fact it is nothing but the most terrible delusion, one of the depths of Satan. It claims to be a new world order, but it is in fact nothing but the most horrible caricature of God's good world order, a model of Satan's world order. Socialism turns God's world order entirely upside down. For Socialism there is no living God, no religion, no heaven, no hell, no law, no sin, no judgment. It tramples under foot everything, everything that even the heathen demanded of outward respectability. It wants to be a system of world happiness, but there is nothing so destructive, nothing that could make the world such a true hell, as socialism. It destroys all that is good, all fear of God, all morality, all rights, all order, all discipline, all peace, all true education, all happiness. Yes, Socialism pretends to be the true lever of freedom, but nothing could so thoroughly destroy all freedom and so terribly enslave men than Socialism. In short, Socialism tears every foothold from under man's feet. Socialism, along with the antichristianism of the papal kingdom, is the confluence, the quintessence, as it were, of all the other forms of freedom. of the most crass and consequent antichristianity of the

last time, whereof 2 Tim. 3. 4. and 2 Pet. 3. is prophesied. Socialism is at the same time one of God's most terrible punishments against the ingratitude of men for the preaching of divine truth, of which the Holy Spirit says in 2 Thess. 2: "For that they received not the love of the truth, that they might be saved, therefore God will send them strong error, that they may believe the lie." It is but sprung from the most fearful enmity against God and his word. For a man of sound mind can see that he cannot give what he promises, and that nothing but lies and deceit lie behind it. Nevertheless, it is a powerful error, because it so completely flatters the most naked selfishness and promises man redemption through himself without God. For this reason it is not at all surprising that the ideas of Socialism should spread so rapidly, since they find the most prepared ground everywhere in the open hostility against Christianity. Three million workers already stand united under their leaders as members of the "International," and that in Europe and America alone! And among how many millions in other parts of the world and outside the "International" do the Socialist ideas find acceptance and validity! Now one also wants to turn one's attention to the rural population. And among them, too, ground will be found, as is proved by the secret agitations that have sprung up among this class of the population in recent years. The danger of Socialism, then, is truly not one to be despised. Therefore, my brothers in office, let us not close our eyes to it. How far the righteous God intends to use wicked socialism as a scourge upon the ungrateful world is hidden from us; may we therefore only succeed in preserving our Christians from its influence, and in rescuing many such as it has imprisoned from its bonds by that which alone can save, and which alone brings us that which socialism without God falsely seeks, true freedom, true happiness - namely, the unchangeable Gospel.

(Submitted.)

Open letter to the dear congregations of our synodal association.

Beloved brethren in Christ!

First of all, I ask you not to be alarmed, for I am not writing this letter to ask you for something for myself or others, and at the same time to knock on your heart and your purse. Rather, I am writing to you to give you something, namely good advice, if you will accept it.

The matter is this. It is unfortunately a rather frequent experience that some congregations proceed nothing less than wisely and salutary to themselves in matters of appeal. It is indeed an excellent thing that your evangelical rights have not withered away in this country. It is a good thing that here in the country your Protestant rights are not atrophied, that you are able to appoint your own preachers, as is unfortunately not the case over there in the area of the Lutheran Church; for there it is primarily the ecclesiastical authorities set up by the secular sovereign, as the so-called head bishop, the consistories, or the magistrates and start councils, or also individual men, the church patrons, on whose election and decision the filling of vacant pastorates depends in particular. The congregations that actually have the primary right of appeal,



The Lutheran congregations do not enjoy any special involvement in this matter, which is so important for them, but mostly only have the outward appearance of watching and approving what their superiors decide for them. In this country, praise be to God, things are different and better for the Lutheran congregations because of the fundamental separation of church and state. Here they have the freedom, according to God's Word, to appoint their pastors and teachers themselves; and our Synod in particular is careful not to restrict and stunt this freedom in any way. It does not occur to it to appoint pastors to them or to remove pastors by presumptuous force, if it is compelled by conscience to exclude such and such preachers from its synodal association, as such encroachments on the right of the congregations do happen in other synods. For as the appointment, so also the removal, according to the word of God, is the right of the congregations.

But it is all the more important for you, dear brothers, that you use this freedom wisely and salutary. This includes, however, that you seek good counsel when filling vacancies for pastors. Our synod, according to the Gospel, does not want to be a legislative ecclesiastical body, but only wants to advise and care for its members, the individual congregations of its association, in a fatherly way. And for this purpose, too, it has its District Presidents. These are by profession in our synod the visitators or official visitors of the congregations of their district, which have become members of our synodal body; and the more they can maintain this of their profession, the more they are skilled to get to know the particular conditions of the individual congregations the longer the better and more exactly. If, therefore, a congregation becomes preacherless, either through the death of its former pastor or through his removal, with its consent, to another congregation where he could serve the common good even better, it is certainly wise and well-disposed of the terminated congregation if it first turns to its district president for his advice and suggestion, in order to obtain a pastor suitable for it as soon as possible. And he will certainly use all his diligence to comply with the request of this congregation, be it that he knows of a minister of the church from his district who can be obtained for them, or that he claims for them a candidate who is suitable for them and who leaves the seminary and enters the service of the church, or that he consults with the other district presidents to remedy this need, also perhaps to seek the advice of older, more experienced and judicious ministers who are close to the congregation in question and who know its conditions and needs better.

This is certainly the most suitable way for the preacherless church to be spiritually supplied again. But unfortunately experience teaches that this path is not taken by many congregations under such circumstances. At a congregational meeting called for the purpose of filling the vacant pastorate, some member of the congregation appears who knows that a distant pastor, perhaps also a cousin of his wife, is in miserable circumstances. He, of course, describes him as "a good man"; and without seeking the advice of the president or neighboring understanding pastors, he is quickly appointed. Another member of the congregation, who may have been a delegate at a synodal meeting, has a peculiar impression of the eloquence of a Pastor get, and without further inquiry about ...to do him in, he'll be called in at once. Another



Another member of the congregation may have hosted a pastor at a synodal meeting who was quite pleasant and sociable, even with his wife and their children, and made only moderate use of beer and cigars. These good qualities were duly emphasized, and he was quickly appointed. Another member of the congregation heard from hearsay, even from third-hand sources, that this or that pastor was a good pulpit orator, and that he was sociable and friendly in his dealings; there was a good chance that the congregation would grow faster and that the debts still owing to the church would be paid sooner, and he was quickly appointed.

Some other cases. A congregation in the country, not large in number, has become single. At the meeting for the reappointment, a former student is also present. He stood up as a councilor and urged the people to call only "a scholar"; this was done, but "the scholars" did not come. What did the people do now? They appointed one without further ado, whom, although he had not made his studies in St. Louis, they might well have taken for a "scholar. And since he had only been an assistant preacher until then, and indeed considered himself to be quite a "scholar," he nevertheless accepted the appointment against the advice of knowledgeable brethren who knew him and the needs of the congregation calling him. In two years, however, the matter went so badly that the congregation had great cause to bitterly regret their carelessness in this appointment.

Again, another rural congregation, which is also not very numerous, is finished. Their pastor, who had just been called away and who had accepted the appointment to a larger congregation with their consent, nevertheless kept a fatherly heart for them; and in agreement with the main teacher in St. Louis, to whom he had of course explained the conditions and needs of the congregation in more detail, a very capable candidate was proposed to them, who had completed his three years of study at the theological seminary and had passed his exams very well. Both proposals, however, were very badly received by the congregation. They wanted to take care of themselves and that is what they did. And what was the fruit of this? For two whole years they called all kinds of pastors in vain, and in the end they had to be very glad that they got a man who was not very gifted and learned, but still faithful, a former assistant preacher. The spurned candidate, however, was soon called to a similar rural congregation and there, under some difficult circumstances that were not present in that congregation, he proved himself to be perfectly adequate by his intellect and prudence.

In view of these and similar cases, which unfortunately do not occur so seldom, I wanted to ask and admonish you, dear brothers, as your elder brother in Christ, not to abuse your evangelical rights in the highly important professional matter of pastors and school teachers; and this all the less, the more you know how just in our synod the church officials concerned and we pastors and teachers are all carefully and almost anxiously endeavoring that these your rights and your Christian freedom remain preserved and protected for you. We commit you, as you well know, in conscience to no other obedience than that

God demands in his word; we do not lay before you any servile yoke of human commandments on the neck and seek not your conscience on the cords of the

The antichristic pope and his clergy do, and similar priestly rule and church of Neuburg, which the Count Palatine undertook, he was subjugation of conscience to and fro also occur in all kinds of one of the most active tools. fanatical ecclesiastical communities.

You should therefore have all the less hesitation, in the event himself describes how this happened in his recantation: "My of a vacancy, to immediately turn to the president of your district listeners, a good portion of whom were evangelicals or had only and ask him for advice and a proposal for the replacement; and it recently been seduced to the papacy, desired nothing more than would certainly be wrong to doubt his ability or even his willingness to hear the holy divine Scriptures, for they were accustomed to to provide you with the desired help as soon as possible. And even them. My opponent, against whom I had acted verbally and in if he does not immediately have a suitable man at hand for the writing, called me out (challenged me) and drove me to the ship. vacant congregation, he will, in the fear of God and in appeal to What was I to do? I had to put myself in writing and hold strongly him who is also called "Council", use all diligence to find him; and, to it, lest I should infect the tender minds of my hearers, who went as already said, he would in the end consult partly with the other strongly to writing, with a suspicion, as if I dared not bring out and District Presidents, partly with the College of Teachers in St. Louis, win the bargain. For this reason I took great pains to confirm the partly with older experienced pastors who are close to the vacant papal doctrine from the holy Scriptures and to refute and overthrow congregation and know its conditions and needs better. It is the Augsburg Confession. This was the purpose and goal of all my decidedly contrary to Christian humility and wisdom if the vacant sermons, conversations, and writings. Many were of the opinion, congregation takes the matter of appointment into its own hands and I myself, that I had luck in the dispute and victory in my hand. without further ado, or allows itself to be guided by unqualified and But God's judgment in high heaven was much different, and immature counselors. It is then the usual course that the matter according to God's wise counsel the dispute had a different goes badly, all kinds of trouble and disruption ensue, and the cart outcome. For since the heavenly rays of divine truth finally shone finally gets stuck in the D. Then, of course, the officials concerned into my dark, blind, and pompous mind, I began to see more and are good enough to pull it out again. In the hope, dear brethren, more clearly through divine illumination a year ago and from day that you will willingly receive this well-meant admonition of mine, I to day thereafter, how the Holy Scriptures in all, especially in the remain

Fort Wayne, May 29, 1873.  
 Yours in service and intercession  
 United to you in Christ  
 W. Sihler.

(Sent in by Pastor M. Guenther.)  
**A converted Jesuit.**

"The rope is broken, and we are loosed." Ps. 124.  
 7.

One of the most important men whom God has turned from persecutors into blessed instruments and given to His Church since the Reformation was the former respected Jesuit Jakob Reihing.

He was born on January 6, 1579, of an old patrician family in Augsburg. After he studied at the Jesuit College in Ingolstadt and later joined the order himself, was first employed as a professor here and then in Dillingen, he became court preacher to Count Palatine Wolfgang Wilhelm of Neuburg. This Count Palatine was formerly Lutheran, but in July 1613 he secretly converted to the Roman Church in order to be able to marry a Bavarian princess. Reihing had undoubtedly contributed to his taking this step, was also present at his public acceptance into the Roman Church, which took place in Düsseldorf in May 1614, and justified the conversion in a writing: "Mauern der heiligen Stadt" (1615). Matthias Hoe von Hoeneegg and other Lutheran theologians wrote against this book. Reihing opposed Hoe's "Protestant manual" with a "Catholic manual." He was a raging enemy of the Lutheran Church. Not only did he fight against it with his writings, but he also helped in all other ways, wherever he could, to make the Lutheran Church. In the destruction of the Lutheran

After the riches of his grace, God made this Saul into Paul. He most prominent articles of the controversy, were clearly on the side of the Protestants against the Pabstics. Then, at last, the disguised veneer of truth has been pulled off the papal errors in my mind, but the deceitful veneer of error has been wiped off the evangelical truth. Thus the shameful error, which I long championed as the beautiful truth, has succumbed, but the fair truth, which I contested as a harmful error, has risen up in my mind, prevailed, and triumphed."

At the beginning of the year 1621 it became more and more difficult for him to "lick the sting". On January 5, while the Count Palatine had organized a great interrogation of his subjects, he went to Stuttgart to seek rest for his conscience and to ask for admission into the Lutheran Church. Here, by order of the cautious Duke of Württemberg, the Lutheran theologians had to hold a colloquium with him four days early and three hours in the evening. The favorable result of the colloquium gained him admission to the theological seminary in Tübingen.

Great was the astonishment in all Germany when such a respected Jesuit converted to our Church. Dr. Joh. Gerhard wrote to a friend in Copenhagen on February 24: "That Reihing, the famous Jesuit who published the reasons for the apostasy of Prince Wolfgang Wilhelm under the title: Walls of the Holy City\*, has come over to our side, has no doubt been made known to you; it is indeed to be regarded as a miracle that such a Saul has become a Paul."

The Count Palatine's and the Bavarian Duke's commissioners appeared at once to induce him to return. Since he remained steadfast in the face of all enticing promises, they acted as accusers against him and demanded his extradition. From the very fact that they did not come forward with an accusation until ...he lent no sympathetic ear to her flattering words,



one could see how ill-founded their accusation must be. But an Jerusalem, and he hath power here from the chief priests to bind investigation was made, and Reihing emerged from it so brilliantly all them that call upon thy name'.... They concede too much to justified that, at his solemn reception into the Lutheran Church, he human weakness, who so limit the power of divine grace that they could confidently and with a clear conscience read aloud a consider everything that happens in a strange, hurried way and at shameful poem about him and a libell to a Lutheran relative of thethe discretion of men to be suspicious and hard to believe. My court, which the Jesuits had widely circulated.

The public act of recantation and acceptance into the Lutheran not let itself be troubled or upset by suspicion. But the great power Church took place on November 23 in the Church of St. George in of truth and the strength of divine Scripture have moved, drawn, Tübingen in the presence of the Duke and other princely persons, and torn me from the Papal Trent to the Lutheran Augsburg as well as the entire university. The delay was due to the fact that Confession."

the Duke had so much government business to attend to, and did Recantation and confession of faith happened with the following not want to allow this solemn act to take place without his being words:

present. After Lucas Osiander had spoken on 1 Tim. 1, 12-17, "I repudiate the papal doctrine and confession of Trent Reihing delivered his revocation speech in Latin on Ps. 124, 6-8; and accept the Augsburg Confession. All that I have taught, "Praise be to the Lord that he does not give us into their teeth to be spoken, and written for the papal doctrine against the robbed. Our soul is escaped, as a bird from the snare of the Augsburg Confession, I hereby publicly recant, retract, and oppressor; the snare is broken, and we are loosed. Our help reject with all my heart." standeth in the name of the LORD, who made heaven and earth." Under the title: "I^a^usi ^ontrl'reii oontriti (the broken papal cords), that is, Jacob Reihing's most grateful thanksgiving... that by God's help he has been torn out of the cords of the' papal errors and saved" 2c. he also published it in German translation as "a firstling of his work in the right vineyard of Christ."

He concluded with a heartfelt petition and thanksgiving: "Give your holy blessing to this beginning, O most gracious God! And thou who hast given the will, give also the powers to accomplish the work. My soul, like a bird, has escaped from the bailiff's rope; thou hast plucked it out. The paesper's rope is rent asunder, thou hast rent it asunder. I am saved, thou hast saved me. This work is not of my understanding, nor of my strength. Our help is in the name of the Lord, who made heaven and earth. O Almighty Creator of heaven and earth, you have called me, without any merit on my part, out of pure grace, from the papal errors to the evangelical truth, from false imposture righteousness to the right perfect righteousness, from the hard servitude of man to Christian freedom. Thou hast led me safely, when I knew not whither.... O my Saviour and Redeemer, Maker of heaven and earth, what a great *gratitude* or thanksgiving I owe you for the wonderful work of your divine grace, which you have done and displayed in me, unworthy and undeserving, with your great power. My voice fails me, my tongue stammers, all the powers of my soul faint. Let the most grateful King David take my place and give thanks in my stead: "I will sing of the grace of the Lord forever and proclaim his truth with my mouth for ever and ever. I will exalt thee, O my God, O King, and praise thy name for ever and ever. I will praise thee daily, and magnify thy name for ever and ever. The LORD is great and very praiseworthy, and his greatness is unspeakable. Children shall praise thy works, and shall tell of thy might. I will speak of thy glorious fair splendor, and of thy woes; that they may reven of thy glorious deeds, and that they may tell of thy glory, and praise thy great goodness, and extol thy righteousness."

In this speech of his, he called the day of his public reception part, out of pure grace, from the papal errors to the evangelical into the Lutheran Church "a day so long and highly desired. Once truth, from false imposture righteousness to the right perfect upon a time he burst out in praise of the divine grace that saved righteousness, from the hard servitude of man to Christian freedom. him. In it, he spoke of "the most noble cords of the papal doctrine. Thou hast led me safely, when I knew not whither.... O my Saviour how they were torn asunder, but how he was evidently saved by and Redeemer, Maker of heaven and earth, what a great *gratitude* the help of the divine name from above. or thanksgiving I owe you for the wonderful work of your divine

Regarding the suspicion that many harbored because of his quick grace, which you have done and displayed in me, unworthy and conversion, he expressed himself excellently thus: "Not only undeserving, with your great power. My voice fails me, my tongue repugnant, but also somewhat good-hearted people make such stammers, all the powers of my soul faint. Let the most grateful King thoughts of me, even against me: "Behold, you were educated David take my place and give thanks in my stead: "I will sing of the from youth in the Jesuit schools and discipline, also ultimately grace of the Lord forever and proclaim his truth with my mouth for taken into their order; you have learned the papal theology under ever and ever. I will exalt thee, O my God, O King, and praise thy the most subtle and astute protectors of the papacy. . you have name for ever and ever. I will praise thee daily, and magnify thy publicly read and taught the "Articles of Controversy" in school, name for ever and ever. The LORD is great and very praiseworthy, you have argued with such earnestness, orally and in writing, for and his greatness is unspeakable. Children shall praise thy works, seven years . for the papacy against the Protestants, and have and shall tell of thy might. I will speak of thy glorious fair splendor, thus given cause for many Protestants either to fall away from their and of thy woes; that they may reven of thy glorious deeds, and that religion or to continue to set up their staff. Those who knew you they may tell of thy glory, and praise thy great goodness, and extol before this, who have dealt with you, who have heard your strict thy righteousness." sermons, who have read your writings, do not believe that you Eight days later, on St. Andrew's Day, he preached a sermon in have seriously and sincerely converted from the Papacy to the the court chapel in Stuttgart on the gospel of the day against the Augsburg Confession. They come into a strong suspicion, that Roman sacrifice of the Mass. He was appointed professor in there is no seriousness in such a hasty change, but a pure deceit Tübingen and later as superintendent of the theological foundation and falsehood/ This is a strong suspicion, but it is a pure suspicion, and fourth full professor. In 1622 he married Maria Welser of and there is nothing in the matter. ... But why should it be surprising Augsburg. that even the thoughts of some good-hearted people should waver from me, because Ananias at Damascus, in the conversion of Paul, when Christ himself had revealed such things to him, was at first somewhat shocked. Lord,' said he, 'I have heard of many concerning this man, how much evil he hath done to thy saints.



Above all, he made it his business to make up for the damage he had done to the best of his ability. He writes about this in the preface to the German translation of his revocation speech: "Because the dear, faithful, and merciful God, through His rich and abundant grace, has led and placed me out of the darkness of the papacy into the bright light of the Holy Gospel, it will be incumbent upon me, after I have previously been in the darkness of the papacy with many of the higher and lower classes, scholars and unscholars, by my writings printed in Latin as well as in German, besides manifold private talks and sermons, that I now and in the contrary endeavor to repay such damage with God's grace and to create desired fruit with everyone according to my talent and fortune graciously bestowed upon me by God." Among the writings which he therefore wrote, the most important is probably the "Retractation and Thorough Refutation of the Misnamed Catholic Manual" (1626), which he himself had written as a Jesuit.

He bore the blasphemies of his enemies patiently. He was able to accept the word of Christ: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, when they lie against you, for my sake."

In the year 1628 he passed away gently and blessedly in true faith in his only Saviour and Mediator, Jesus Christ.

The Jesuits invented new lies about his death. But this is nothing unusual for us, "that the saints of God are blasphemed by them even after death."

They let you lie, after all, you have no pious one;

We are to thank God in this, His Word is coming again.

## To the ecclesiastical chronicle.

### I. America.

**A knight of the sad shape.** A certain Mr. K., and with him Mr. Pastor Brobst, certainly wants to knight Professor Walther in the latter's journal. Of this Mr. K., Prof. Walther had remarked in No. 14 of the "Lutheraner" (April 15) as follows: "In the number indicated (of the periodical), a Mr. K. expresses the suspicion that our declaration made some time ago in regard to the German national churches 'might involve a contradiction with our own concept of the church. We can only advise Mr. K., if it is not to be too personal, to study the doctrine of the church a little more thoroughly before he comes to light with such assumptions. It is impossible for us to serve anyone who once plucks at us in an essay, immediately with detailed counter-articles.'" This remark sent Mr. K. violently into a harness. He appears in the "Zeitschrift" of June 21 in a huff. First he says that he read Prof. W.'s remark "only later". It would certainly be malice if someone wanted to claim that this was emphasized so that no one would get the idea that Mr. K. had really followed Prof. W.'s advice and had meanwhile studied the teachings of the church. He then goes on to use the words used with regard to Pastor Brobst's views on personal attacks: "if it should not be too 'personal'" - and writes: "It is not at all possible, and also not at all necessary, that in proving error one should never be 'personal', but



Rather, salt and pepper may be sprinkled in, even mockery and laughter may be added. But this is quite possible, and also quite necessary, that, as against things, so against persons, one should not speak in a disorderly manner, that is, not indecently or immorally or unchristianly; rather, the speech must at least be decent, indeed, it must always be sweet to hear. Therefore, if Mr. W. 2c." Mr. K (onfusionarius) leaves it to the reader to decide what and how much of this strikes Prof. Walther. This much seems certain, that the attack on the part of Prof. W. was at least indecent, but that there is nothing in it for Mr. K. to be indecent. Hereupon Mr. K. makes an attempt to prove that the declaration of the Missouri Synod in regard to the German Landeskirchen is in contradiction with their own concept of the church. If we were to report the confusing stuff brought to light here, the reader would immediately see that a thorough study of the doctrine of the church would not have harmed Mr. K. at all, that Prof. W.'s advice was well-meant and necessary. If Mr. K. would now still follow the advice, he would better succeed in giving his advice, in which he also tries. After all, he cannot get over the fact that Prof. W. has called his essay an essay, and there is nothing left for him but to console himself with a Latin saying.

G.

**"The end justifies the means."** This principle is called a Jesuit one, but unfortunately it is followed not only by Jesuits, but also by other people, especially by the so-called Catholics. Thus, on July 4, a local Roman priest named Schindel organized a "people's festival" in connection with a lottery in order to raise funds for the construction of a hospital.

**A cornerstone laying and a "beta."** In Chicago the Jesuits are building a large idolatrous temple opposite one of our churches. Obviously they are doing this out of a love of Jesus against the Lutherans; but this love, as is well known, is a significant and incarnate piece of diabolical wickedness. - The first floor was so far completed that on the second Sunday after Trinity the laying of the foundation stone was to take place, and of course in the grandest style. The daily papers had long since announced that speeches were to be made in four different languages, English, German, Bohemian, and French. "God willing," was not added. "Father D." and others, after all, can do anything, even weather-making 2c. as their enlightened followers believe. The Day came and with it many, many people, mostly coming from the green island, and filled the wide and still free surroundings. Finally, the decorated mass priests arrived, the bishop in the middle, with the mass boys, who, however, did not burn incense this time, probably because of the better performance of the former on their high stand and in the face of such a large crowd. Oh, how in uncanny holiness these unholy saints strode along in a stooped posture, while the bishop sprinkled the walls, which in any case is of no more use than if, say, a dog----- . Now it was the turn of the speeches. About this writes an English Newspaper according to the truth, as follows: "Dr. McMullin began to say that by the solemnity just performed, this spot (land) had been set apart from the other part of the whole surface of the earth, and consecrated to the service of Deity. It is holier than the burning bush, holier than Mount Zion." (Blasphemy!) "At this point a fearful clap of thunder resounded through the sky, and the rain poured down in torrents, scattering the multitude, which rushed in all directions seeking shelter. The weather vetoed further speeches and the thing was over." - When the thunderclap sounded, the blasphemer jumped, as if thunderstruck,

threw the surplice over his head to another man and hurriedly  
sought shelter with the rest of the unspiritual clergy. How quick-cubits wide and one cubit and six inches high, was placed on the footed they were now, these unholy seducers; who could scarcely trunk of the Luther lime tree, with a golden inscription, which reads crawl and creep at first for all their deceitful devotion. The rain was as follows:  
about to end, but before it all, all solemnity. A. W.

It knows you old Luthrrlinde So many old good saying - But be the man, the old man, the child The one saying good enough: That God's word and Luther's doctrine Perish now and nevermore.

II. foreign countries.

In Strelitz, a senator who is a Jew had been elected to the board of the city school, and the grand ducal government in Neustrelitz had therefore refused to confirm him. On complaint, however, the German Bundesrat ruled that the confirmation had to take place, since its refusal was contrary to the laws of the Reich. Thereupon the government applied to the Strelitz magistrate to include in the school regulations a provision according to which only men of the Lutheran confession could become members of the school board. The magistrate, however, refused to comply with this request. On March 4, the government therefore threatened to withdraw a state subsidy of 200 Thalers from the school if the magistrate persisted in his decision. This was done, since the magistrate, together with the citizens' committee, unanimously upheld its refusal, and at the same time the government declared "that further measures were in prospect".

(Municipal Gazette.)

Church News.

After Mr. Lonis Höltrr, 8t,u<Z. t stool., had received and accepted a call as Pastor "äjunotus from the Lutheran St. Johannis congregation in Quincy, Ill. order of the Presidium of the Western District by the undersigned with the assistance of Mr. Pastor Bruno Mießler on the third Sunday after Trinity in front of said congregation.

May the Lord bestow upon your brother his spirit and divine wisdom for the faithful execution of the holy office in the dear congregation, which I am no longer able to preside over alone due to illness. Jacob Seidel.

Address: lisv. Doui.8 HooUshr, onro ok Uvv. O. 8 "ickb>, Uox 2087, III.

After Pastor Karl Kretzmann had received a proper call from the Lutheran Hanover congregation and from the Lutheran Trinity congregation, both in Cape Girardrau County, Missouri, and had accepted it with the consent of his former congregation in New York, he was inducted into his new office by the undersigned on behalf of President Bünger on Rogate Sunday in the Trinity congregation and on Ascension Day in the Hanover congregation.

May the Lord be his sun and shield, and make him a blessing to many! G. Po lack.

Address: IIov. Oliarlvs Xrotsmnnn, ear" o5 liov. O. I'olrrost, Oape Oirarckonu, Alo.

By order of the Honorable Mr. President of the Western District, Rev. H. P. Duborg, called by the newly formed Lutheran congregation at South-Chicago, Ill, was installed in office by the undersigned on Sunday Eraudi. God bless the labors of his servant!

The dear readers of the "Lutheran" should be pleased to learn from the above that the number of our congregations in the immediate vicinity of Chicago has thus increased by one. God willing, it is a hopeful one. South-Chicago is located about 12 miles south of the center of the city, at the mouth of the Calumet River into Lake Michigan. In recent years the United States government has had the river made navigable and a harbor built. A joint-stock company, however, which has acquired the land there, partly by paying high prices, has laid out the town and established large factories and businesses. As a result of this, many German and Danish workers are moving there. Pastor Duborg can preach in both languages. The favorable location of this suburb and the excellent connection with Chicago (by water and by several railroads) justifies the prospect that a rapid blossoming and growth can be hoped for there. May this young congregation also grow and may God's Word produce much fruit among them for eternal life! God help it.

F. DLderlein.

Address: Uov. II. I". Duboi-A, 8outst Ostioa^o, Ooolc Oo., III.

On Sunday Lätare, Rev. M. Sondhaus, called from the Lutheran congregation at Summst, Cook Co., Illinois, was installed in his sacred office by the undersigned, by order of the venerable Mr. President of the Western District. God set him to bless his congregation!

F. Död erl ein.

Address: Rov. LI. 8ou6stnu8, 8ummit, Ooost Oo., III.

Weather Vane Song.

At all times there have been weathervanes, even in religion, that is, people whose creed depended on the wind of the times, and who always professed the faith in which they had no tribulation to endure. When in the seventeenth century the sovereigns often changed their faith and persecuted those who did not want to believe as they did, a poet made a poem which was arranged in such a way that if one read each line in full succession, one professed to be a good Lutheran, but if one read first the first half in succession and then again the other half in succession, one declared oneself to be a good Papist. This poem is communicated by the "Deutsche Volksfreund," from which we let it follow here. It reads as follows:

I. II.  
I say entirely against the .....Roman doctrine and life...  
Luther's to the graveWill .....I be wholly devoted to him  
I deny and mock the .....mass and ear confession.  
Luther's commandments are .....quite gentle and easy for me.  
I'm haffing more and moreAll .....those who love the papacy  
Lutheran doctrine 'Tis .....written on my heart  
Away from this land-....All' Roman Brotherhood  
What's called Lutheran .....I'll protect with all my might  
Who dies with LuthersDen .....Himmel Der erwirbt  
In eternity corruptsWho .....Roman remains and dies.

Of course, everyone will be horrified when he reads this weather vane song; but are there not just too many for whom it fits only too excellently in these unionist times of ours? -W [Walther]

The Luther lime tree in the Ringethal.

When Luther came to the village of Ringethal near Mitweida in Saxony in 1530 on his visitation journeys, he preached in the churchyard under a lime tree with great blessing at the request of the local peasants, since the papist priest did not want to grant him the church. In memory of this, a memorial sermon was held annually on Shrove Tuesday under this lime tree. Despite careful care, only one trunk of the tree, which has become so dear to the inhabitants, still stands today. To keep the memory of what was once there.

Church consecration.

In the hills of Baltimore County, in the State of Maryland, about 16 miles north of Baltimore, the St. Jobannis Lutheran Church at Smmerville celebrated the nest of Ki'nmei'knnn i'tn-its new frame church on the first Sunday after Trinity, June 15 of this year, in company with many guests from the country congregations and from the large seaside city nearby. Ljerr Rev. Frincke



Baltimore preached early in the morning in German on Luc. 19, 1-10. With reference to the feast he described in a sweet and serious speech the truth than 100,000 Germans, and especially bless the ministry of the newly poor sinners, and especially the love of the Lord Jesus for sinners. In the ordained pastor in St. Paul's Church in Lowell! Amen. I. F. Bünge. afternoon, Pastor Kügelr of Eumberland, Md., preached in English on Matth. 7, 24-29. This was a short, but nevertheless thorough instruction on the one and only reason for our salvation; the listeners were also warned against all human sand in the matter of salvation, and exhorted to build in true faith on this good reason, Christ and His holy gospel. - These were two precious testimonies of the pure, heavenly doctrine, just what sinful mankind needs, and what the poor but salvation-loving sinners only and alone - what they want to hear again and again, and what they feed on. The prayer of repentance and thanksgiving in the old church on the same site, the opening words and the consecration prayer were spoken by the local pastor. He has been preaching on the first Sunday after Trinity, not only, as in the past, in fellowship with the in Harsord and Baltimore Counties for over 14 years, and is now preaching the nearest Schwesrr congregations, the congregation of Pastor Steinbach and that of Pastor Böse, but this time also in fellowship with the dear congregations of in Fort Wayne, with the congregation of Dr. Sihler and that of Pastor Stubnatzy. A bright sky favored the feast. A splendid grove nearest the city afforded a suitable place for the gathering. The accompaniment of the songs with wind instruments increased the devotion. Productions of the choral societies awakened the festive mood. The Mtssions - sermon held Mr. Pastor Stubnatzy. In it he testified, in connection with the Gospel of the day, how just of the singing choir of St. Paul's parish in Baltimore, under the direction of as certainly as on the one hand there is blessedness in the having of Moses teacher Feiertag. The rarer it is here, the more enjoyable this part of the and the prophets of the Christians, on the other hand there is wretchedness festivity was for us. in the not having of Moses and the prophets of the Gentiles; which is why the

The parish had hitherto been called "Long Green"; for that is the name of in Word should be brought to them. After a short introduction about the work of its place of foundation '(now the post-office); but this place is some miles the Evangelical Lutheran Missionary Institute in Leipzig, the undersigned told distant from the church, and the name had therefore already caused confusion; about the Indian mission station Mayaveram, which is served from Leipzig. In wherefore it was resolved to attach the above new name to the actual place of church; much more beautiful than the old one, it looks down from the hill into the afternoon, Pastor Steinbach explained, based on Ps. 116:10, how the the vast Dulaney valley. Will we also strive with renewed zeal for the church, because it is a confessing church, must also be a missionary church. preservation of the most precious, our immortal souls, to grow in the heavenly This was followed by a lecture by the Conrector Bischof on the victorious knowledge of Jesus Christ and in His power fight the hot and serious battle power with which the missionary activity of the first church overcame the greatest obstacles. Finally, Professor Diederich gave a vivid picture of the effectiveness of our emigrant missionary in New York, and thereby showed the manifold benefits that the immigrants can find through him.

A special joy was given to us by the lovely and artistic singing performances The Lord has blessed us abundantly. Glory and thanks be to Him! The of the singing choir of St. Paul's parish in Baltimore, under the direction of collection amounted to 150 dollars, which was given in equal parts to the festivity was for us. of the singing choir of St. Paul's parish in Baltimore, under the direction of Leipzig Mission, the Brunn Institution and the Emigrant Mission in New York.

This to all my fellow believers, here and across the sea, with the greeting of Kendallville, June 24, 1873, Ph. Fleischmann.

Church consecration and introduction.

When in a city like Saint Louis, despite the masses of unbelievers and false collection amounted to 150 dollars, which was given in equal parts to the believers, a new Lutheran congregation forms on the basis of the orthodoxLeipzig Mission, the Brunn Institution and the Emigrant Mission in New York. confession, builds a respectable church and appoints its own preacher, then this is a great work of the Lord, about which we must rejoice with all our hearts and praise and thank God. In the north of Saint Louis there is a part of town called Lowell, which is mostly inhabited by Germans. Here a new Lutheran congregation has formed, first of all from members of the Bethlehem congregation, whose church is in Bremen, about two miles south of Lowell, on Salisbury Street, and where Pastor Claus is employed. The new congregation, having purchased a large and beautifully situated building site between Bryan Avenue and Cowan Street, joyfully set about building the church, and with God's help completed the church building, 34 feet wide, 65 feet long, and with a 70-foot steeple, with a high, jolly school underneath, as early as Easter of this year. But the consecration was postponed until a preacher could be found. following have been issued to date: And the Lord provided one in the person of Pastor I. Achilles, who had been from the supervisory authority concerned, as well as the teaching staff: employed a quarter of a year ago as assistant preacher at the Zion Church Mr. Pastor M. Günther, here. On Sunday Exaudi, May 25, both the consecration of the church and the of other members of the electoral college: Pastors M. Günther, I. Ä. Hügli inauguration of the preacher took place. First in the morning the congregation and H. C. Schwan. gathered in their old school building, in which services had been held from time to time for some time. The farewell speech was held by Mr. Pastor Achilles on St. Louis, July 10, 1873, Th. Brohm, Psalm 132, 1-9, since Mr. Pastor Claus was prevented from doing so due to d. Z. Secretary of the electoral college. illness. With the trombone choir of the Immanuel congregation leading the way, a procession formed and moved to the new church several blocks away. The

For the new calendar I will take the addresses of the pastors and teachers from our latest synodal reports. Those concerned should inform me as soon as possible of any necessary improvements, changes that have occurred, and so on. I request such addresses from a small piece of paper in letter format, without any further additions, so that I do not need to take another copy. The new postcards could be used most conveniently for this purpose.

Likewise, I hereby request the secretaries of the synods belonging to the Synodal Conference to send me as soon as possible either a copy of their latest synodal report or, what would be even more pleasant for me, an alphabetical register of the pastors and teachers belonging to their synod.

J. C. W. Lindemann, Addison, Da Oo., III.

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J. C. W. Lindemann, Addison, Da Oo., III.

The Middle District of the Synod of Missouri, Ohio and other states.

will assemble, God willing, on August 13 in Logansport, Jndtana.

The doctrinal subjects already presented for trial are: 1) Theses on Prayer, 2) Theses of Good Works, 3) d:e Dangers of Socialism and Communism.

All those who intend to attend the meetings as members of the Synod or as guests are requested to notify the Dus-toi locü I. H. Jox (Lox 106) by letter at least 14 days in advance.

The submission of complete parochial reports is hereby especially reminded. G. Runkel, Secretary.



### For your kind attention.

All gifts for the seminary household are to be sent in the future to the house administrator Hrk. Aug. Waschilewsky and will be acknowledged by him in the "Lutheraner" in his time. Gifts for poor students are still to be sent to me or to Professor Walther. A. Trümer.

### Conferenz - Ads.

One-day conference in St. Louis on the first Wednesday in August.

The Concordia Conference, by God's grace, will assemble at Zelienopel, Butler County, Pa. on the 5th of August, in Br. Butz's parish. Tuesday morning at 10 o'clock the brethren will be met at the Rochester depot.

F. E. Fickeisen, d. Z. Schreiber.

The general mixed Minnesota Pastoral Conference will meet, God willing, from the first to the fourth of August, at the church of the Rev. W. Streißguth.

Objects of the hearing are: A paper on the derivation of objective from subjective justification, and: Thesis" on church discipline.

On the 5th and 6th the general conference meeting will be held. H. F. Sprengeler.

The Southern Michigan Pastoral Conference will meet, God willing, on Tuesday, August 5, in Detroit at the home of Rev. Dankworth. Preaching will be: Mr. Pastor Lohr- mann; substitute is Mr. Pastor Hahn.

F. W. M. Arendt.

The "German-Norwegian Evangelical Lutheran Preachers' Conference in the middle part of northern Wisconsin" meets on August 4 at the home of Pastor N. Berge in New Hope, Portage County, Wisconsin. The meetings will last from the 5th to the 7th of August. H. I. Haack, Secretary.

The Minnesota Teachers' Conference will meet, God willing, in conjunction with the Pastoral Conference, August first through sixth in St. Paul.

The main subject of discussion will be: The difference of legal and evangelical discipline.

Registrations are to be made in time with Pastor Rolf or with teacher Fischer in St. Paul.

I. W. Müller, Secretary.

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### For the Preachers' and Teachers' Widows' and Orphans' Funds (Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of June 1873:

#### 1. contributions:

From Mr. Pastor Beck and Mr. Teacher Rocker \$2.00 each, Mr. Past. W. Zschoche and teacher Nickel each H3.00, the pastors and teachers Jungk, Pröhl, F. Lehmann, Matuschka, Biltz, Hölter, Deffner and Härtel each P4.00, pastor Bruno Mießler H6.00, teacher Troller H8.00.

#### Two. Gifts:

From the congregation of the Rev. Kleist at Washington, Mo., H3.50. Pentecostal Collect of the congregation of Mr. Rev. Riedel at Homewood, Ill, \$12.00. Pentecost - Collecte of the congregation of Sr. Past. Lüker at Aroma, Kansas, H5.10. Of the congregation of Mr. Rev. Stephan in Echester, Ill, \$10.60. From the congregation of Mr. Past. Bergt in Paitzdorf, Mo., H6.90. Collecte collected at the wedding of Mr. Bern by Mr. Past. Feustel in Effingham, Ill., H3.10. Gift of Mr. Joh. Rode- kohl by Mr. Past. Biltz at Concordia, Lafayette Co, Mo, \$2.00. Gift of Mr. M. Droge by the same P1.00.

St. Louis, July 7, 1873.

Oskar Gotsch.

For the seminary - Ha ushalt received: By Mr. Pastor M. Hahn from H. SirvcrS H5.00, W. Häring H5.00, A. SieverS H4.50, G. Schlaginhauf \$2.00, Fähndrich O1.00, from Zimmermann, Schwentker, Beckemeyer, H. Häring, Temme, Heit" kamp together H7.40. From the congregation of Hrn. Past. Gräb- ner (delayed because of loss of bill of lading) : 1167 lbs. of smoked pork and 15 lbs. of dried apples. Receipt of the parish of Messrs. Past. MuuS H50.00.

For poor students: By Mr. Pastor Wünsch from Wittwe Kraft H5.00 for Count. Through Mr. Pastor Biltz, at Rev. F. G. Walther's wedding, H8.65 for Grafelman". By Hrn. Past. W. Brandt, Collecte of his congregation, HU.10 for Lüdemann.

A. Crämer.

For poor students received through Rev. G. Reisinger at Danville, Ill, from whose congregation \$16.00.

For Pastor Ruhland by Pastor D. Kothe \$2.00.

C. F. W. Walther.

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### Changed addresses:

0. Burgdorf, 2103 3nc1csnn 8t., 8t. Douis, Mo.

Itsv. 3. 3. Lox 55- II "s>rc>n, RHirns1cn.

L. OsrstsnbsrZ^r, teacher, Lax 379- 8t. Oünrlvs, Llo. Mr. Pastor D. O. 111. Itublrrnck, \_\_\_Nieder Planitz bei Zwickau, Kingdom of Saxony.

Printing office of the Synod vou Uiffouri, Ohio ". a. St.



Herausgegeben von der Deutschen Evangelisch-  
Zeitweilig redigiert von dem Lehrer: Col

Year 29.

## Synod Sermon,

held in the year 1873 by W. [Walther]

O Lord our God, we are far too small for all the mercy and faithfulness You have shown to us, Your worthless servants. In this time, when the light of faith has gone out in the hearts of men everywhere, Thou hast, according to Thy free mercy, opened our eyes to know the truth of Thy Word, and the grace and blessedness that is in Thy Son, JESUS CHRIST, and to preach and testify of it together. O help us now also that we may never forget or deny how great things Thou hast done for us, and that, as long as Thou dost still deem us worthy to stand in Thy service, we may also proclaim Thy virtues alone, who hast called us from darkness to Thy marvelous light. Finally, let our meetings in the days ahead be so blessed to us that we all return home with hearts burning with zeal, from now on to praise and extol Thee alone, and to give Thee alone all glory, in words and works, in life and in death, here and there, in time and eternity. Amen.

**Text: Revelation John 14:6, 7..:**

**And I saw an angel fly in the midst of heaven, having an everlasting gospel to preach unto them that sit and dwell on the earth, and to all nations, and kindreds, and tongues, and people, saying with a loud voice: Fear God, and give glory to him.**

Venerable and beloved fathers and brothers in the Lord!

The fact that the only true religion is that which gives all glory to God alone is such an indisputable truth that it seems to need no proof. Religion is nothing else than the way of worshipping God. Now God alone, as the Creator, Sustainer, and Governor of all things, is undoubtedly entitled to all honor. So also the glory of God must be the test of all religions. A religion that worships the creature instead of the Creator,



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. August 1, 1873,

No. 21.

Therefore, if God does not give glory to man, it is not a religion at To whom Paul says, "Thinking themselves wise, they became all, but only a distortion of it, and has nothing of religion but the title fools, and changed the glory of the incorruptible God into the and name, without the thing and the essence; but a religion which likeness of corruptible man, and of fowls, and of fourfooted beasts, gives glory to God, but does not give him this glory alone, may be and of creeping things, and served the creature rather than the a religion, but it is a false and corrupt one.

Creator, who is blessed for ever." Yes, we see from this that on

Now, if we look at our time in this mirror, what do we find? - On those who in our day have rejected God's word has come that the one hand, a complete denial of God and a denial of all the terrible curse which God already threatened the Jews if they honor due to Him; on the other hand, a manifold diminution of this rejected the revelation which was familiar to them, that curse, honor; on the one hand, therefore, complete lack of religion, on the namely, "The Lord will smite thee with madness, blindness, and other, corruption of religion.

raging of the heart."

What the fools of David's day spoke only in their hearts, and But would that in our day only those would not give God the what until a hundred years ago only the raw, desperate villain, glory due Him, who, in the frenzy of their hearts that has come upon shunned by all the world, dared to murmur only in secret: There is them from God's judgment, deny God's very existence, and no God! Away with all religion and all worship! - this is now therefore scorn all religion and church as a sham! But all churches preached by men who not only boast themselves of high science, still profess the first commandment, "Thou shalt have no other but who are also highly celebrated by thousands as their prophets, gods before me," and the conclusion of the Lord's Prayer, "For frankly and freely in word and writing as from the housetops. Yes, thine is the kingdom, and the power, and the glory;" but if we in order to tear from his heart the last thought that there is a examine the doctrines of the various churches of our time, what do supreme being to whom man must pay homage, these prophets of we find? - Instead of the word of God, human reason and wisdom the world of our midnight declare that man is nothing but a beast are often given the glory, instead of the grace of God, human action which, in the struggle for its existence, has at last risen to the and merit. Even within our dear Evangelical Lutheran Church, even higher level on which man now stands in comparison with other where we want to return to the old truth, teachings are increasingly animals. The truth that announces itself in every man's breast with being heard in our day by which the honor due to God alone is irresistible force: There is an all-powerful, all-wise, and all-good taken from Him and given to man.

God who created, sustains, and governs all things; this truth, which Now, should those who lead such teaching be faithful sons and so harmoniously, so gloriously solves the whole riddle of the followers of Luther? - Nevermore! - Our text undeniably contains a existence of all things, is impudently chided as a delusion of former prophecy of the church reformation that took place four and a half ignorance, and the insane assertion that everything came into hundred years ago; the angel who was supposed to fly through the being by itself, or that the changeable, perishable world is eternal, midst of heaven according to this is without doubt no other person whereby the mystery of its existence, instead of being explained, than our Luther, the blessed instrument for carrying out the work of becomes an unreasonable contradiction, this insane assertion is reformation; he really flew through the midst of heaven with his extolled as the finally found unraveling of all the mysteries of the teaching, which was nothing other than the eternal gospel, and universe!

really cried out with a great voice resounding through all

We see from this that the apostate Christians of our day have Christendom: "Fear God and give Him glory!" again become blind heathens, from



Since we, venerable and beloved fathers and brothers in the Lord, all confess to be Luther's spiritual sons and to want to carry on and continue his work in our own day, and since we have gathered together again today in the name of the Lord for the ultimate purpose, let me now also introduce myself for the examination, encouragement and strengthening of all of us:

## That we can only do Luther's work in our own day, if we allow God alone to do all the work.

### Honour;

because if we

1. God's word and God's word alone, contrary to all human sight.
2. to give all glory to God's grace alone, against all the works of man.

I.

If, my listeners, I am to put into short words what Luther worked and fought for from his first Reformation appearance until his death, I know of none other than those with which, according to our text, an angel should have ascended the heaven of the church, namely, the words: "Fear God and give Him glory!" These words are the short summa of all Luther's teachings and the field cry with which he went into battle not only against the papacy, but against all his opponents; they are the slogan which he issued to all those who wanted to do the work of the Lord with him and to wage the wars of the Lord with him; they have therefore also become the shining inscription on the banner of the church which still bears Luther's name today.

But the first thing Luther did to prove that he really wanted to give all glory to God alone was to first give all glory to God's Word alone, contrary to all human opinion.

When Luther left, human doctrine and human will prevailed in the church. It is true that Luther himself was initially strongly caught up in both. He himself confesses that in 1517, after publishing his ninety-five theses against papal indulgences, he was suddenly commanded to be silent in the name of the church. The following: "When I heard the name of the Church, I was frightened and offered to withdraw"; \*) indeed, as late as 1518 Luther was able to write to Pope Leo X: "I do not want to know otherwise than that the voice of Your Holiness is the voice of Christ, who acts and speaks through it. If I have caused death, I do not refuse to die." \*\* We would be greatly mistaken, however, if we thought that Luther, at least at that time, still placed human doctrine and human will, that is, human prestige, above God's Word. No! Luther did indeed at that time humble himself before the Roman Church as well as before the Roman Bishop, but only because he then still thought that both wanted to be taught nothing but the Scriptures. Already since the year 1506, when Luther, by God's providence, had for the first time received into his hand a whole Bible, which he found in the monastery library, it was certain to him that in the Church no authority was valid but that of the written Word of God. He had therefore already concluded his ninety-five propositions against indulgences with the declaration, "I am not so ignorant as to let the divine word take second place to the fables which human reason invents." †) Yes, when Pope Leo in 1520 on

Antichrist and Satan's chair." \*) Not to recognize the Scriptures as the decisive judge within the church, and to be the Antichrist himself, these were therefore already at that time synonymous things to Luther.

Acting according to this principle, we find him from then on until his blessed end. Luther rejected what he recognized as the teachings of men, not because they were contrary to his reason, but only because they were contrary to the Word of God. Therefore, he did not oppose reason with reason, worldly wisdom with worldly wisdom, human doctrine with human doctrine, but only with God's Word. When in 1521 he was to appear before the emperor and the empire in Worms to answer for his sins, he first fell on his knees in his inn and said: "O my God, my God! stand by me against all the

world's reason and wisdom"; \*\*) and when he now appeared before the high assembly in the name of the Lord, and was called upon to recant, he finally spoke the world-famous, immortal words: "Unless I am overcome and convicted with testimonies of the holy Scriptures, or with public bright and clear reasons and causes (for I do not believe the pope, nor the conciliar alone, because it is evident by day and manifest that they have often erred, and have been repugnant to themselves), and I am thus convinced with the sayings which are attracted and introduced by me, and my conscience is caught in God's word, I cannot and will not recant anything; because it is neither safe nor wise to do anything against conscience. Here I stand, I cannot help it, God help me. Amen!" †)

But after Luther had hereupon been dismissed, he sent to the Emperor still afterwards the written declaration: "I am still quite willing and ready to stand before unsuspicious judges and to tolerate and accept their knowledge and judgment, nothing at all excepted, but only the public, clear, and free word of God, which shall be fair over all and be judge of all men." ††)

But Luther declared God's Word to be the highest authority not only over the papacy and its human statutes, but also over those who, while accepting Scripture as some norm, did not want to be captive to the clear letter of Scripture against all the objections of their reason. When in 1524 Luther was attacked with true fury by Carlstadt and Zwingli because of his doctrine of the Holy Supper, and was therefore scolded by them for being a carnivore and a drunkard of blood, Luther wrote to the Strassburgers: "If anyone were to prove with consistent reason that there was bad bread and wine, I should not be so attacked with fury. I am unfortunately all too inclined to do so, as much as I feel an Adam. - But I'm trapped, I can't get out: the text is too powerful there, and won't let words tear it from my mind." ‡)

\*) XV, Anh. 93.

\*\*) X, 1720.

† XV, 2307. f.

††) XV, 2254. f.

‡) XV, 2449.

\*) XIV, 472.

\*\*) XV, 497.

†) XVIII, 266.

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But just as Luther had begun and continued his work, so he also completed it. In the last sermon he preached to his Wittenbergers a few days before his death, this was, as it were, the testament he left them: "Hitherto," he said, "you have heard the right true word; now beware of your own thought and wisdom. The devil will kindle the light of reason, and bring you from the faith, as happened to the Anabaptists and devotees of the Sacrament. Wherefore pray God with earnestness to leave you the word, for it will come to pass abominably." \*)

But in matters of faith and conscience, Luther gave glory to God's Word alone, not only against all human doctrine, but also against all human will. His whole life was in word and writing a continuous testimony not only against the antichrist tyranny of the pope, but also against every rule of the so-called spiritual state. He showed that in the New Testament believing Christians are the free royal priesthood, and that in the church they are therefore subject to no creature, whether it be pope, bishop, priest, synod, concilium, or church, but to Christ and his word alone. He overthrew and crushed with God's word, as with thunderbolts, the invading priestly rule, by making it evident that not the officials, but the church or congregation itself was the original holder of the key or church power, and that therefore the so-called priests were the administrators, not of their own, but of foreign, namely, of the Christian rights conferred upon them, not the heads of the house, but only the stewards, not rulers and commanders, but servants and slaves of the church or congregation. He writes, among other things, in his interpretation of the First Epistle of St. Peter, of the words, "Feed the flock of Christ, as ye are commanded. - Not as those who rule over the people," the following, "We have One Lord, who is Christ, who rules our souls. The bishops shall do nothing but feed. Now St. Peter, with one word, overthrew and condemned all the government which now the pope leads, and clearly conceals that they have no power to command a word, but that they alone are to be servants, saying, "This saith thy Lord Christ, **therefore shalt thou** do it." \*\*)

Behold, Luther fulfilled what was prophesied of him according to our text; namely, that he would speak with a loud voice, "Fear God and give Him glory!" by first giving all glory to God's Word alone, against all human prestige, namely, against all human doctrine as well as against all human will.

With this, then, venerable and beloved fathers and brothers in the Lord, we have what we too must do if we want to carry out Luther's work in our own day. In our day, too, the doctrine of men and the will of men are again struggling for dominance in the church: so it is our task, if we want to rightly call ourselves Luther's sons, to give God's Word alone all the glory. It would be in vain for us preachers to sing at the altar at the beginning of each of our services, as was done in the old Lutheran church, "Glory to God in the highest!" and it would also be in vain for our synodal congregations to respond to this every Sunday with the song, "Glory to God alone in the highest," if thereafter human doctrine resounded in our sermons, and our congregations gave up their faith to God.

\*) XII, 1534. ff.

\*\*) IX, 821.



submit obediently to the human will of their pastor. Out, therefore, from our synod, all the sight of men! But up to the throne among us the word of the great God! Even if almost all of Christendom has now given up the belief that all Scripture is inspired by God - as dear as God's glory is to us, let us, with Luther, also in our day hold firmly to the belief that no word of Scripture is a word of man, but that all words of the Holy Spirit, divine truth without all error, are not a dead letter, but spirit and life. In our unionistic times we may be asked to regard clear doctrines of the Word of God as open questions, the different answers to which must not divide the church and disturb brotherly unity - as dear as God's honor is to us, let us hold firmly with Luther that what God's Word teaches is decided for time and eternity, in which decision everything must be based on the loss of divine grace, and that not a jot of it can be sacrificed to human unity. Finally, in the present divisions and distresses of the church, one may think that one must help it by wanting to set up high offices and human church courts to which every Christian must submit - as dear as God's honor is to us, let us remain steadfast with Luther in the principle that only One is our Master, Christ, but we are all brethren, and that therefore no one can command even a word in the church. In this way, and only in this way, we give all glory to God alone, contrary to all human opinion, and in this way, and only in this way, we carry out Luther's work in our own day.

But there is one more thing that must be done, and that is to give all the glory to God's grace alone, even against all the doings of men. Therefore let me speak to you now, secondly, about this.

## II.

If we compare Luther, my brethren, with other so-called reformers, we see, among other things, the remarkable difference: while all the others, who wanted to reform the church, were especially zealous against the invading abuses, sins and vices and for good works and a pious, holy life, Luther, on the other hand, was especially zealous against self-righteousness and reliance on one's own works, merit and worthiness, and for the doctrine of the justification of a poor sinner before God by grace without any works through faith in Christ alone; While all the other so-called reformers were primarily concerned with establishing a church that was distinguished from all others by greater holiness and by the quantity and splendor of its good works, Luther's efforts were primarily directed toward gathering a community that was distinguished from all others by confession:

It is lost with our doings, deserving but vain wrath. Kyrieleis.

Salvation has come to us

Of grace and pure goodness;

The works that help nevermore, they may not guard:

Faith looks upon Jesus Christ. He has done enough for all of us.

He has become the mediator.

Luther himself says of that moment in which, after long research and hot prayer-fighting, he finally recognized the meaning of the words: "The righteous lives by his faith": "Here I felt at once,

That I might be whole and new-born, and now have found a wide open door to enter Paradise itself." \*) And from this time on Luther's mind was and remained to deny man all power of free will in spiritual things, all cooperation in his conversion and blessedness, all worthiness and all merit, and to praise Christ alone, grace and the means of grace alone, and therefore faith alone. Already in 1517, three months before the publication of his ninety-five theses, when, on Staupitz's recommendation, he was called upon to preach before the self-righteous Duke George of Saxony in the castle church at Dresden, he explained first of all how everyone could truly be sure of his blessedness who sought his choice of grace in Christ, and he presented this so richly evangelical, so comforting, that the court mistress of the duchess, Barbara von Sala, thereupon declared publicly over the table before the duke, who was dissatisfied with the sermon: "She would gladly die if she should but hear such a sermon again." \*\*The more Luther grew in the knowledge of all other doctrines, the more he emphasized the doctrine of righteousness and salvation by grace alone above all other doctrines as the sun, as the core and star, as the soul, as the heart, as the center point, as the right diamond in the golden ring of all doctrines.

His enemies might revile him for being an enemy of good works, but with his doctrine of faith he only strengthened people in their sins and in their carnal security, preaching them into hell instead of heaven. Luther was not swayed by this. He knew, after all, that his enemies were lying about the fact that it was precisely through the doctrine of grace alone that right good works and a truly holy life were produced. In each of his sermons and writings he therefore declared with Paul: "I am not ashamed of the gospel of Christ. We preach Christ crucified, an offence to the Jews and a folly to the Greeks. I thought not that I knew any thing among you, save Jesus Christ crucified. Far be it from me to boast, but of the Kreuz of our Lord Jesus Christ alone." In the preface to his interpretation of the Epistle of St. Paul to the Galatians he confesses: "In my heart this article alone rules and shall rule, namely, faith in my dear Lord Christ, which is the one beginning, means, and end of all my spiritual and divine thoughts, which I may have day and night forever." †) Thus he also, and with him the whole Lutheran Church, made the round confession in the Schmalkaldic Articles concerning this very doctrine: "From this article nothing can be swerved or yielded, let heaven and earth fall, or what will not remain." ††) - But why all this? For the sole reason that God receives the honor due to him only when all honor is given to his grace alone, even in spite of all human activity. Hence our Luther also writes in another place: "The faithless works saints push God from his throne of majesty and set themselves in his place." ‡) "Therefore, this alone is the most certain work.

\*) XIV, 462.

of a true Christian, when he so magnifies and preaches Christ, that men learn how they are nothing, and Christ is all." \*)

Behold, Luther also thus fulfilled what was prophesied of him according to our text, namely, that he would speak with a loud voice: "Fear God and give Him glory!" by, on the other hand, giving all glory to God's grace alone, contrary to all human activity.

This is the second thing we have to do if we want to carry on Luther's work in our own day. In our day, as never before, in the midst of Christianity, God is being robbed of the honor that He alone converts man, makes him righteous and blessed, and this honor is being given to man, his will, his decision, his participation, his praying and fighting, in short, his doing. First of all, this idolatry still drives the antichristic papacy in its old crude way, ascribes eternal life to the merit of human works, and therefore still adheres to that antichristic resolution of the Tridentine Council, which thus reads: "If any one says that justifying faith is nothing else than a trust in divine mercy, which remits sins for Christ's sake, or that this trust alone is the means by which we are justified: let him be accursed!" Behold, thus the papacy curses the whole gospel! Now, on the other hand, the so-called Protestant communities do not expressly reject the proposition that man is justified and saved before God by grace alone through faith in Christ; but what is their whole activity for the most part but an actual denial of this doctrine? They, too, use the word faith a great deal, but what do they understand by it? Is it not commonly called the

Do you believe alone that your heart, your conscience, your feeling, your sensation tells you that you are in God's grace? What, therefore, is one to do when the word of God has passed through a man's heart, and he now asks, alarmed, "What shall I do that I may be saved?" Do you then say to him

simply with Paulo: "Believe in the Lord Jesus, and thou shalt be saved!" If one then calls out to him: "Be of good cheer, the whole world, therefore you also are saved! Believe in the Word that offers and truly brings grace to all sinners! Take comfort in your baptism, through which God has already accepted you. Go to the table of the Lord, and there, by partaking of his body and blood, be assured of your share in universal redemption. - Does not one then instruct the terrified sinner to pray and wrestle until his inner self, until the "spirit" absolves him? Does one not blaspheme absolution through the Gospel, and does one not make baptism and the Lord's Supper, these high works of God's grace, into works of obedience which man must perform in order thereby to prove that he already has ^grace? What, then, is all the activity of the Protestant communities, for the most part, but activity for the sake of man? What is their zeal for sanctification, when it is at its hottest, mostly but a denial of the

Christ, over whose manger all the choirs of the heavenly hosts sang, "Glory to God in the highest!" Is it right, then, now to call all the non-papal and non-rationalistic sects the "evangelical" churches? Should they not rather be called the "legalistic" churches, and have written at their gates: All glory to man alone!?

\*) VII, 623.

\*\*) See: Junii kurzgefaßte Reformation History, ed. by Lindner. Franks, and Leipz. 1755. I, 47 and: Luthers Reisegesichte by Lingke. Leipz. 1769. p. 34.

†) VIII, 1524.

††) II, Art. 1.

‡) VIII, 2045.

Well then, let us then, who also in our days want to do Luther's work, not be ashamed, as Luther was, of the poor sinner's gospel in the face of the work-driving sects that dishonor God. Let us confidently proclaim to sinners: The perfect reconciliation of the whole world of sin has already taken place, O therefore come, "all is ready, come to the wedding!" Let us proclaim to them, Seek ye grace, pardon, righteousness, salvation, and blessedness-here it is: in the Word, in absolution, in baptism, in Holy Communion-there lies buried the treasure. Let others boast of their great holiness; let us, with Luther, giving all glory to God alone, boast of God's great grace alone. May others boast of their many and great deeds, let us, with Luther giving all glory to God alone, boast of God's great deeds alone. "Fear God and give Him glory!" let this also be the guiding star on our path, the goal of our work, the slogan in our struggle: in this way we will not and cannot go astray, in this way we will also do Luther's work in our day, and as God was with him and our fathers, so He will also be with us.

May Jesus Christ, Son of God and Mary, and Saviour of the world, to whom alone, together with the Father and the Holy Spirit, be glory, praise and honour for ever and ever. Amen.

Also something about the conditions of the congregations of the Missouri Synod at Detroit, Michigan.

The dear readers of the "Lutheran" will remember from the June 1 issue of this paper that Pastor J. J. Schmidt of Detroit published a description of the conditions of the Missourian congregations in Detroit in a paper in Germany, namely in the "Kirchliche Mittheilungen aus, über und für Nord-Amerika," published by Inspector Bauer. In this description of our conditions our congregations come off very badly. Pastor Schmidt and his Salem congregation here still owe about four thousand dollars, as he himself reports in the "Mittheilungen," and they weigh very heavily on him and his poor congregation. That's why the good man writes out into the world for all he's worth, just to get some money so he can pay his debts; and that's why he sometimes forgets himself a little in his description of the Missourian congregations, and sometimes goes over the top.

Of course, it would not occur to us to answer Mr. Schmidt's letter with even a single word if we were not concerned with Christians who live far away and who know neither us nor Mr. Schmidt more closely, and with whom Mr. Schmidt's writing and that of his protector, Mr. Bauer, could therefore leave a bad impression on us. Here Mr. Schmidt's letter does us no harm. We are firmly convinced that many members of the Iowa Synod, to which Mr. Schmidt belongs, do not believe everything that Mr. Schmidt reports about us in the aforementioned "Kirchliche Mittheilungen"; indeed, that Mr. Schmidt himself does not believe everything that he has written there about us, let alone that people who know us and Mr. Schmidt more closely should believe it. But to the Christians who may have had a good opinion of us up to now, but to whom the Bauer'schen Mittheilungen

to give offence, since they do not know us better, we owe it to them to defend ourselves against these accusations. To the point, then. Bauer's news says: "Encouraged by external circumstances, Pastor Schmidt accepted a call to a small congregation (the remnants of an existing Lutheran congregation belonging to the Michigan Synod). What are these words of Mr. Bauer supposed to mean: "compelled by external circumstances" Mr. Schmitt accepted a call? Perhaps that Mr. Schmidt could no longer feed himself well in other ways? so that he finally made the preaching ministry his lifeline? that he, driven by hunger, hardship and poverty, finally accepted the preaching ministry? then Mr. Bauer would be giving himself and his client a certificate of poverty with these words. After all, the office of preacher is not a trade or business that one finally takes up in order to be able to feed oneself and one's family. - With these words, Mr. Bauer does not give an entirely true picture of the origin of Mr. Schmidt's "Salem congregation". Mr. Bauer says that Schmidt, compelled by external circumstances, took up the calling to a small congregation. The matter is rather this. There were two Methodists who had gone to the church in which to preach Mr. Schmidt "genöthigt durch äußere Umstände genöthigt" accepted a call. These two former Methodists were persuaded partly by Schmidt, partly and mostly probably by his father-in-law (at that time, however, still a member of my congregation), to form a "congregation" with another man and to call Mr. Schmidt. Mr. Schmidt's father-in-law, who until then had been a member of my congregation, was then "admitted" to this "congregation". The call to this "congregation" and the "acceptance" of Mr. Schmidt's father-in-law into this congregation was a thing of Mr. Schmidt's and his father-in-law's own making. It was not long before Mr. Schmidt got into a conflict with the two former Methodists, in which they almost came to blows, and so Mr. Schmidt's self-fixed Salem congregation split right at the beginning, leaving nothing but himself and his father-in-law, and perhaps a third family. - Mr. Schmidt, writing in the "Mittheilungen," says: "Detroit is large, Germans enough among whom a congregation, a minister, can missionir." We have no objection to this. But because Mr. Schmidt adduces this to give himself the appearance of standing here on an important mission field not yet occupied, on which he has come by divine appointment, and on which he is working and sacrificing himself out of love for poor souls and for God's sake, as Mr. Bauer also says: "There were by no means enticing circumstances to this acceptance" (to the small congregation) "however Schmidt regarded the calling as a divine one and has kept faith with the congregation under the most difficult circumstances and the greatest sacrifice of which a minister of the Word is capable"; and because Mr. Schmidt collects funds all over the world for his "missionary work," we must say this against it: the Apostle Paul writes Rom. 15:20: "And I took special care to preach the gospel where Christ's name was not known, lest I should build upon strange ground." Why didn't Mr. Schmidt remember this? There were already several Lutheran congregations here among whom Schmidt began to "missionirize." Why did he not go to a place where there were still

He could have said with a clear conscience that he was doing missionary work; he could also have asked for support from other Christians with a clear conscience if such support was needed. Within other Lutheran congregations, however, one does not do missions, that is, one does not sit down and pastor a congregation and then say that one is doing the work of the Lord. Mr. Schmidt first had a congregation in Iowa, if we are not mistaken; how did it come about that he did not stay with that congregation? He had a congregation in Wisconsin; did they not want him anymore, or did he not want them? At least he wasn't called away from another church there, but came to live with his in-laws in Detroit. Then he had a church in Ohio. Why didn't he stay there? Did that church give him up or did he give them up? Certain it is, one morning Mr. Schmidt had disappeared from Ohio, and was not seen again in the whole vicinity where his church was. He had taken refuge with his father-in-law in Detroit. Here, as Mr. Bauer relates in his "Mittheilungen," he helped his father-in-law to upholster; for he is an upholsterer of his trade. This lasted a while. Then, finally, Mr. Schmidt was "forced by external circumstances" to accept a call to a small congregation. Perhaps Mr. Bauer also means this by the word "compelled by external circumstances": Mr. Schmidt had come to the conclusion through experience that he could not do anything outside of the city of Detroit, separated from his parents-in-law; because everywhere the congregations were such that either they would dismiss him or he would have to leave them. Therefore he accepted a call to a small congregation in Detroit, where his father-in-law stood by him, and where he had the good prospect that, even if the whole congregation would leave him, his father-in-law and his family would never leave him. For this "little congregation" of his, Mr. Schmidt has now undertaken large collection journeys and has collected much money for this work of the mission. His parish also has a church and school and Mr. Schmidt has a beautiful brick parsonage. Many a poor Christian has contributed his mite in the opinion that he is really supporting a missionary work, and yet the whole thing is, one might almost say, nothing but humbug.

When Mr. Schmidt says that he did not try to win over his relatives, who belong to a Missourian congregation in Detroit, to his congregation when he founded his congregation, it reminds us of the fox in the fable, who first ran with great avidity towards a vineyard because he saw delicious grapes hanging there, but when he came close and noticed that the grapes were hanging too high and that he would not be able to reach them, he acted as if he did not really care about the grapes. He said with the most serious face in the world that he would not have taken the grapes even if he had been able to reach them. We must publicly declare this assertion of Mr. Schmidt to be a mischievous, malicious **lie**. We know what we are saying herewith; we have considered the word well; we can also prove it. Mr. Schmidt had counted chiefly on his relatives here, as he founded the church with the Methodists who had been. To a godly woman, a relative of his, who had been

Mr. Schmidt, even on his deathbed, reproached her for not having joined his congregation, and for this reason terminated all friendship with her. He persuaded a man, also related to him, with all the powers at his command, to send in a letter of refusal and then join his congregation. Schmidt himself drew up the letter of refusal and got the man to actually sign it, but the man immediately fell into a great anguish of conscience that he had given his name to this writing, and apologized before the whole congregation that he had allowed himself to be persuaded to say goodbye to our congregation, which had never done him any harm and to which he could not accuse anything else of wrong. In short, Mr. Schmidt made every effort to turn his relatives away from us, and finally became a spider's enemy to them, since they could not decide to leave our congregations and join his congregation. We hereby call upon the Synod of Iowa, should they doubt what we here say, to have the matter investigated by impartial men. The relatives in question of Mr. Schmidt in our congregation are willing to appear before such a commission of inquiry, and to testify and confirm for themselves what we have here stated, if it were necessary under oath. But since Mr. Schmidt himself knows and must know all that we have said above, we say that his assertion that he has made no attempt to win his relatives over to his community is a mischievous, malicious lie.

Mr. Schmidt also complains that many church members fall away from him and go over to the evil Missourian churches. He writes: "Once there is dissatisfaction among such and such a church member, and it comes to their (the Missourians') knowledge, then Missourian church members come and seek to turn them away completely." The other day twenty church members are said to have gone over to a newly established Missourian church in this way. The good man is mistaken, we assure him, when he thinks we are to blame for church members going from him. It is usually his own fault. When church members go out from him in large numbers, it is usually his own fault for his foolish, nonsensical behavior. Once several members of the congregation left him because he and his father-in-law wanted to force and deceive them into electing a certain man as their leader and not another from the opposition party. The other day, however, a number of parishioners went out on Schmidt because he wanted to dictate from the pulpit how much each member would have to give in order to pay the debts, and because he quite nonsensically, almost as if insanely, scolded the people from the pulpit that they had not yet given more. Mr. Schmidt has this way of often ranting at people in a completely nonsensical way. Last year, for example, he had to hold a funeral. A man from his parish had died. Already in the house of the deceased he held a speech in which he became so insulting, so unnecessarily scolded and railed against the man who had been a member of his congregation, that the coachmen, who had to drive by the corpse and had partly overheard the speech through the open door, became so upset that they almost laid hands on him on the spot. And when at last he had heard the scolding in his

When the church, where the man was brought, was repeated onceLarity and its conspicuous^worldliness might give itself more more, a tremendous commotion arose and the coachmen decidedunabashedly." We really do not know how to understand this. Herr (it was, however, ungodly) to dump him in a river near theSchmidt knows well enough that he is by all means only a zero to churchyard and not to let him come out again. Mr. Schmidt,us. True, as our neighbor, as our fellow-man, we wish him well, and however, fortunately got wind of this in time and decided not to goalso hold him in due esteem. But we do not believe that God has with the corpse, but to stay with his mother-in-law, who was ill atgiven him such a high position that his conduct should impress us. the time. Therefore, by such behavior Mr. Schmidt drives peopleWhether he is angry with us or pleased with us, whether he scolds away from himself. He has only himself to blame, and not theus or praises us, is of no consequence to us. His conduct had Missourians, if he loses parishioners. absolutely no influence on the conduct of our congregation or on

Mr. Schmidt also comes to speak of the chair annuity, which heourselves. It has as little influence on us and our congregations as says is instituted in our churches. He writes: "It is a Missourianit does when we hear, for instance, that Negro chiefs in Cntral institution of the Missourian congregations, which brings in money,Africa have proclaimed friendship to each other. Therefore, when the chair rent. The best chairs in the church are rented out at a highSchmidt says: "By the way, it is no wonder that we are a dome in price, the others cheaper, even to non-church members, who arethe eye of the Missourians," etc., the man undoubtedly only wants then allowed to go to Holy Communion twice a year if they answer to make himself important in the eyes of the Christians in Germany. the usual confession questions when registering." We now admitHe wants it to be said of him: "Even if the man does not work much that in our church the arrangement is made according to which their other respects, he is still a dam and a wall against the Missourian chairs in our church are presumed to be. Peculiar circumstancescongregations, he punishes their "laxity and their conspicuous have led us to make this arrangement temporarily. Thisworldliness"; the man is therefore worthy of support. And this he has arrangement consists of the following: Each family in theobtained from his protector, Inspector Bauer. But we can sincerely congregation has its own special chair in the church, for which itassure Christians who read this and do not know us better that we pays as much as it would otherwise pay as a contribution to thehave the grace of God, praise God! that in our sermons we punish congregation treasury. Non-parishioners have to pay the samein with the utmost severity, and attack the prevailing vices of the amount. We make sure that even those who do not have chairs inworld unsparingly, and also intervene with all zeal, though with our church can still find a place. For this purpose, people areChristian prudence, by church discipline against public sins, when employed at the doors who are to take care that they give a seat tomembers of the congregation give themselves up to public sins. We foreign churchgoers. The chair rent is only so high that even theare sorry that in spite of all this there is still much that should be poorest person, who has work and earns something, can afford it,different, but we cannot change it. We leave to Mr. Schmidt and his and also for foreign churchgoers, who do not have chairs, it isprotector, Mr. Bauer, the small joy that they think they can write out ensured that they also find a place. No one is prevented from goinginto all the world: "Urging for sanctification does not prevail there, to our church. Our congregations are also increasing in number and**but praise God! with us!**"

our churches are quite full with listeners. This arrangement is also Mr. Schmidt also complains of the inhospitable quarreling only temporary according to the decision of our congregation. We among the Missourians. He says: "But it was my intention from the do not recommend it to anyone who is not in our circumstances-first to keep aloof from the unspiritual, unchristian quarrels, such as But we must also reject the silly talk that Mr. Schmidt makes about,were ever to be found at Missouri, not to profane the altar and pulpit, our chair pension. If this institution brings our congregations someas happened there, and still happens, thereby." We do not money with which we pay our church debts, then this is a proper-understand how Mr. Schmidt can talk like that. We do not quarrel honest contribution of our churchgoers to our congregationalwith any one in the pulpit; only that now and then we preach against treasury and for church needs. It is not brought together, as in Mr.a false doctrine of the Methodists, or Reformed, or Baptists, or Schmidt's case, by the pretext of doing missions, when there areUniate, or other sects, which sometimes troubles our parishioners, no missions to be done. It is not brought together as with Mr.and warn our hearers against it. This we do, however, without Schmidt, who tries to make himself popular with our enemies byspeaking of glory, in an open, honest manner, without scolding and lying, disgraceful reports about us to Germany, in order to obtain, chiding. But how does Mr. Schmidt come to reproach us for this? money from them for his "mission". Incidentally, it isHe himself often scolds - this is well known - I do not want to say incomprehensible to us how Mr. Schmidt can be so scrupulous inagainst other church communities, but against all who do not want this matter. He is not otherwise so scrupulous. For example, it is notto be Chiliastes, who do not believe in a general conversion of Jews at all against his conscience to have his precious life insured in aand the like. Yes, just by writing these accusations against us to life insurance company for a nice sum. And here at our institution,Germany, he writes an article full of lies, distortions, full of deceit, since we rent out the church chairs, as described above, he is sopoison and gall against us to Germany, in order to disgrace us there. very scrupulous. -

Can a man who does this say: "But it was my intention from the

Mr. Schmidt also says: "By the way, it is no wonder that we arebeginning to distance myself from the unchristian, unspiritual a stumbling block to the Missourians. If we were not, they could doquarrels, as they are always found in Missouri? as they please without interference. Their



were to keep away"? We call such a man a hypocrite, who pretendsBy what then did the dreadful darkness come upon the church to love peace, to quarrel with no one, and not to do as otherbefore the Reformation? Through false teachings. Every Lutheran unloving men do, who quarrel continually, but secretly he spewswho is only somewhat acquainted with the history of the church forth poison and gall against his neighbor. Incidentally, the "carnal"also knows that every righteous teacher of the church, from the zeal of which Mr. Schmidt accuses us is otherwise found in him tobeginning, has always been especially zealous for the purity of such a high degree that he should rather have been as quiet as adoctrine. Thus Athanasius, Augustine, Huss, Luther, Chemnitz, mouse about it. We only remind him of his great proclivity even toGerhard, and many other men of God have distinguished pugilism, which drove him so far at a picnic last summer that hethemselves. In short, who will not, even in earthly life, rather drink attacked a member of his congregation with his fist, in order toat a clear, fresh spring than at a puddle? Who will not rather inhale exorcise him of what he thought was the nesting Missourian spirit.wholesome, fresh delight, than foul odors? And who can blame a Whether Mr. Schmidt did this, impelled by a good spirit, or by apreacher for exhorting his hearers, even in spiritual life, to accept somewhat more material spirit, Mr. Schmidt himself may ponder athe pure Word of God rather than the stink of the devil and the little more. poetry of men? If Mr. Schmidt wishes to reproach us for this, that we too, even if with great weakness, seek to comply with this, then

When at last Mr. Schmidt, with regard to the pure If a Missourian woman, on her way home from church the other we can do nothing more here than heartily regret Mr. Schmidt and day, got into a poetic frenzy with another Missourian woman and his associates. If, however, Mr. Schmidt wishes to combine the said, 'Isn't that right, pure doctrine, pure doctrine, and when you above words with another opinion, and say, for example, that we get home you are empty,' we have this to say in reply. We do not Missourians believe that the essence of all Christianity lies in a believe Mr. Schmidt that any member of our congregation ever man's holding fast to a few orthodox-sounding phrases, fighting for said so. If a person said something similar several years ago, but them, and condemning in blind rage everything that is inconsistent who was not then a "Missourian woman," but only later became a with them, otherwise he may live as he pleases, we say: this is member of the congregation here, it cannot be said, without obviously a lie; for he who knows us, and observes our teaching distorting the truth, that it was only "lately," and by a "Missourian and practice, will judge quite differently. woman." But since Mr. Schmidt adduces these words, he adduces That Inspector Bauer has given away his paper to judge us and them at any rate to reproach and censure us. With this reproach our congregations, which he does not know at all, so unkindly and and rebuke he can want to say two things. He may want to say that to slander them so shamefully is his responsibility. God grant that a preacher should not take pains to teach his hearers right notions he may repent of this sin.

of the articles of faith; a preacher, therefore, should not labor much to give his hearers right notions of God, of the Holy Trinity, of Jesus and his person, of sin, of grace, of faith, of justification, of good works, of heaven, of hell, and so forth, neither ought a preacher to persevere much in refuting false notions of these things. So when Socinians, Methodists, Baptists, and other sects swarm around the congregation, a preacher should only be finely silent from the pure doctrine in all these things. If Mr. Schmidt wants to express this in the above words, then

we consider it almost superfluous to answer. Even a simple confirmand knows that our Lord Christ commanded, Matt. 7:15: "Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves." And John, in his second epistle, v. 10, 11, says: "If any man come to you, and bring not this doctrine, receive him not at home, neither salute him. For he that saluteth him maketh himself partaker of his evil works." A righteous preacher must say all this to his congregation. Therefore he cannot avoid it at all; he must point his hearers to the pure doctrine and warn them against false doctrine, otherwise he is lost. After all, pure doctrine is of infinite importance. By what means did the devil plunge the first men into the unspeakably terrible ruin in which all men now find themselves? By teaching them false doctrines and false concepts concerning the commandment that God had given them.

Joh. A. Hügli,  
Pastor at Trinity Lutheran Church in Detroit,  
Michigan.

**Assembly of the Northern District of the Synod of  
Missouri, Ohio, et al. states.**

During the days of June 18-25 of this year, the Northern District of our synod gathered in the midst of the Trinity congregation of Pastor F. Lochner in Milwaukee, WI. Blessed days we were able to experience there by God's grace. The doctrine of the conversion of man to God was discussed on the basis of the theses put forward by Prof. Walther and published in No. 18 of the "Lutheran". Whoever wished could learn what conversion was; whether he had already experienced it in himself and was still standing in it. Since in this time of Babylonian confusion in the field of theology, even this very important doctrine is usually misrepresented, we would like to refer you to the Synodal Report, which will appear in print as soon as possible. In it, in addition to the Synod's deliberations on the doctrine in question, which are based on the testimonies of the Holy Scriptures, we will also find the relevant testimonies from our symbols and the writings of our orthodox fathers.

H. Partenfelder, Secr.

**To our dear communities.**

As the dear congregations have seen from a circular letter from the supervisory authority of our seminary in St. Louis, God's blessing has brought us such a large number of young men who want to be prepared for the holy ministry in this institution that the premises of the same cannot be used without difficulty.



want to hand out more. The need in this regard is so great that, if we do not create more space, we will either have to turn away those who apply for admission or urgently endanger the health of those who are admitted. Because of the very limited space on which a new seminary building would have to be erected here, however, an objection has been raised against the construction of a new building on the same site. But what is to be done now? There is only one possible temporary remedy. And this consists in the fact that the printing shop building located on our seminary property is cleared and furnished as living quarters and bedrooms for students, and that the construction of the equally necessary new, larger printing shop building on the Lotte property, which has already been purchased for this purpose and is located in the vicinity of the seminary, is proceeded with without delay. It is true that only the western and northern districts of our Synod have been able to give their consent to making use of this means of information; but since in the present case the proverb: "Necessity has no commandment," is certainly applicable, the undersigned Directory, in conjunction with the General Presidency, has dared in the name of God, for the purpose of erecting a new printing office building, to issue shares in the nanien of the Synod, and to send a number of the same to several of our congregations at once, with the hearty request that all those brethren who are able may take some of the same. The members of the Directory personally guarantee that within five years these shares will be repaid from the income of the Synodal Printing and Binding Office. At the same time, the Board of Directors hereby also takes the liberty of requesting that members of such congregations, who do not receive any shares without being asked, and who nevertheless wish to participate in this highly necessary and blessed work, send their contribution to the General Treasurer, Mr. I. F. Schuricht, who will then send them the corresponding number of shares. The share is set at \$25.00.

May the Lord, then, as He has hitherto promoted the work of our hands, promote this work also, for the glory of His great name and the coming of His kingdom.

St. Louis, Mo. July 24, 1873.

The Directorate of Printing and Printed Matter:

E. F. W. Meier, President.

John F. Schuricht, Cassier.

Henry Kalbfleisch. Henry Steinmeyer sr.

Ed. Roschkc. F. Bohle.

Adolph Heinicke.

### **A visit to the exam in the higher citizen school in St. Louis.**

On June 27 of this year was the annual exam in the Lutheran secondary school. The invitation had been issued from the pulpits. Quite a number of friends of this school, among them also the undersigned, had come to see for themselves the progress and knowledge of the pupils. It was gratifying to see the larger number of pupils, which had risen to 40 confirmed boys and young men and 19 girls in recent times. If I am to say something about the teachers of the school first (for the prosperity and acceptance of a school depends especially on the quality and loyalty of the teachers), it is this. The two teachers, Mr. Director A. C. Burgdorf and the second teacher, Mr. A. L. Gräbner, are certainly the most suitable persons for just such a school as the higher citizen school should be. Both have grown up in America and have an exact knowledge of the local conditions and needs. They have a thorough knowledge not only of theology and the classical languages, but also of the real sciences and the German and English languages.



They have shown that they can teach the German and English languages equally well. Furthermore, they have demonstrated such certainty and accuracy in all subjects that they must necessarily impress the students and make them want to be taught by such teachers. The purpose of the school is accomplished by God's blessing. It offers the pupils "an opportunity to acquire a competent education and to lay a good foundation for the preparation for some profession in life. It is also a good preparatory school for entrance to the Gymnasium." The examination in Latin began with those who wanted to learn this basic language for their education and in preparation for the Gymnasium. The pupils could finish translating easy pieces from Latin into German and vice versa from German into Latin. The Latin pupils were quite well versed in the forms. The two sections in German and English had achieved their goal. They read completely and gave fluent answers in both languages, so that one could see that they had a routine in each language. Likewise, one could perceive that they had acquired beautiful knowledge in arithmetic, geography, history and physics. It was a pleasure to hear that the questions submitted with all kindness were answered with precision and certainty. Special attention was paid to good German and English handwriting, and with good success, as the booklets presented proved. In particular, the hand drawings provided have certainly surprised all who have seen them. The declamations in German and English, which took place between the subjects of the lessons, were not only strictly memorized, but 'were also in tone and gestures partly very well performed. All those who are capable of judgement will have taken this impression home with them from this examination: We now have a higher citizen school, as it should be and as it is on the sure way to progress. Those dear members of the congregation, some of whom have made great sacrifices to establish and maintain this school, can rejoice that after many difficulties it has now flourished. May the Lord continue to help in mercy! May he awaken many parents, so that after confirmation they may bestow upon their children the great benefit of thorough further education. Parents cannot take better care of their children than to have them well instructed and also, which is the advantage of this school, to have them preserved and strengthened in the wholesome teaching of the Word of God. The Roman pontiffs, who spend much on such higher schools, as everywhere, so also in this city, in order to possibly draw the young people over to their soul-destroying sect, or at least to extinguish the abhorrence of the antichristian pontificate, which every true Christian should have, in the young hearts, are now, praise God, no longer alone with such schools, but our higher civil school can be set alongside them, as far as achievements and knowledge of languages and realities are concerned. And the more our school is supported, especially by sending pupils, the more teachers can be employed to establish more than two classes and thus to raise it even more. - The girls' high school did not take an exam because of lack of time and probably also out of consideration for the larger girls; but it is known that in the one-year course for girls the gaps in their knowledge are well corrected and they are brought to the point where they can leave as educated ladies and, in particular, write a beautiful and correct letter.

I would now like to add a few remarks for those who have not yet received the printed "Report on the Lutheran Higher Citizens' School and the associated

higher education school in St. Louis, Mo.", should not have come to him. The same may be obtained free of charge at any time from the director of the institution. The conditions of admission are: Boys and girls who wish to enter the institution should be able to read and write German and English and be familiar with the four species. Exceptionally, those who cannot read and write in English may be admitted; they will be given the opportunity to make up for their deficiencies here. The duration of the regular course is two years for boys and one year for girls. Subjects of instruction for the boys are: Religion, German, English, Latin, World History, Geography, Natural History, Physics, Arithmetic and Algebra, Bookkeeping, Writing, Drawing. For the Daughter School: English, German, Geography, World History, Arithmetic, Writing, Drawing, Female Handicrafts. Tuition is \$40 for students in the Citizen School and \$20 for students in the Daughter School. Out-of-town pupils may be placed in Christian families or in a decent private boarding house with board and lodging for 12-14 dollars per month. The time of admission is twice a year, just after Easter and early September. Students from outside St. Louis should apply some time in advance to the director of the institution, Mr. A. C. Burgdorf, No. 2103 Jackson St., St. Louis, Mo.

Praise and thanks be to God for the blessing he has so far bestowed upon this institution. May he also continue to remain with it with his gracious care and blessing!

I. F. Bün ger.

Schoolteacher - Seminar.

The new school year begins in our institution on the first of September, which is why all seminarians and preparands must arrive here by Saturday, August 30 at the latest. Registrations of new students should be done by mid-August at the latest, as it causes quite significant inconvenience if they arrive unexpectedly. Neither partial nor complete poverty should keep anyone from dedicating himself to the wonderful profession of teaching and from entering our seminary. The Lord will never let gifted and pious boys and young men lack the necessary means of support. On the contrary, he has already shown his wonderful care many times, and will continue to keep his promise that he will give to those who ask him. This, of course, is necessary and should be observed even more carefully than has been done so far, that all who send us boys or young men first examine conscientiously and long enough whether I also find fear of God and sufficient talent in the person concerned. Neither gifted worldlings nor pious half-wits are of any use to the Church of God in teaching. - Since the sending of money orders very often gives rise to unpleasant delays, I would kindly ask you to take this into consideration: 1. that our local post office does not pay Money Orders and that they must therefore be made out to the Chicago post office; 2. that the sender of a Money Order must also indicate to whom it is payable. This is very often omitted and also causes us "bitter" embarrassments. Addison, July 10, 1873, J. C. W. Lindemann.

Seventeenth Synodal - Report of the Western District of the Lutheran Synod of Missouri, Ohio et al. St. 1873.

The above-mentioned Synodal Report has left the press and is ready for dispatch. It comprises 100 pages and contains, in addition to the synodal address and the annual report of President F. Bün ger, the staffing of the synod, the resolutions passed, etc., a very detailed excerpt from the minutes of the extremely blessed negotiations on the theses presented for discussion: "That only through the doctrine of the Lutheran Church alone all glory is given to God, an irrefutable proof that the doctrine of the same is the only true one. Discussed were Thesis 1: Since religion is the way of worshipping God, only that religion is the true religion which in all its doctrines gives all glory to God alone. Thesis 2: Since a visible church is an assembly of people who profess One Doctrine and Religion, only that one is the true one which by all its doctrines gives glory to God alone. Thesis 3: Only through the doctrine of the Lutheran church is all glory given to God alone; this is evident, among other things, from its doctrine: 1. of the word of God; 2. of the cause of sin, death, hell, and damnation; 3. of divine providence.

A Lutheran Christian does not first ask for special proofs of the truth of his religion and his faith, for he calls himself a Lutheran only because he has gained from the Holy Scriptures themselves the indisputable conviction that the teaching of the Evangelical Lutheran Church is nothing other than the pure and unadulterated teaching of the divine Word. Nevertheless, his soul rejoices over and over again in this certainty, and he gladly allows himself to be confirmed and fortified in it again and again. Therefore it will be pleasant and welcome to the dear Lutheran Christians to find here a proof of the truth of their faith and their doctrine, which perhaps they have never yet become so fully aware of, and which is nevertheless of such exceedingly high importance. They will be delighted to see so clearly from the report of these Synodal proceedings how only through the doctrine of the Lutheran Church alone is God given all glory, and how this doctrine must therefore be the only true one. - The above synodal report can be obtained through our agent M. C. Barthel. Price: 25 cents, postage 3 cents.

Sr.

Church News.

The Lutheran congregations at Huntley and Belvidere, Ill, the former of which has been organized and served by the undersigned for nearly four years, but the latter of which has been gathered by members of the Northern Illinois Conference, and has since been temporarily supplied by them with Word and Sacrament, have united in the appointment of Candidate Wilhelm Steinrauf as their pastor to form a parish, to which, beloved be God, a third prospective country congregation will join. Mr. Wilhelm Steinrauf has completed his theological studies at the Preacher's Seminary in St. Louis and passed the prescribed candidate examination there in June. By order of the High Presidency of the Western District, he was ordained by the undersigned on the fourth Sunday after Trinity in the congregation of Huntley and inducted into his office, and on the following Sunday was inducted by Pastor C. Steege in the congregation of Belvidere. May the Lord bless this young servant of his, that he may produce much fruit in this great field of labor for eternal life!

F. W. Rich mann.

Address: Kov. Liviiiruuf, Huntl6Zs, Llolllsur/ Oo., III.

Mr. Pastor I. List having received and accepted a regular appointment from St. Peter's Lutheran Parish at Roseville, Macomb Co., Michigan, was installed in his office by the undersigned by order of the honorable Presidency of the Northern District on the 4th Sunday after Trinity in the midst of his new congregation. May the Archpastor, our dear Lord Jesus Christ, bless both pastor and congregation, that they may walk together in the ways which the Lord has revealed to us in His Word!

F. W. M. Arendt.

Address: Rov. 4. 14st, Hosovillo, Hlncomd Oo., Nioü.

(Delayed.)

Pastor I. Letjen of the Lutheran congregation at Monticello, Iowa, having received a regular appointment and having accepted it with the approval of his former congregation at Millersburgh, Iowa, was inducted into his new office by the undersigned on the second Sunday after Easter, May 27, by order of the honorable Mr. Praeses Bün ger. May the Lord make his servant a blessing to many and crown his work with rich blessings! L. Osterhus. Address: Rov. 4. ootjsn, LloiwiowieUo, 4onss Oo., Iowa.

"Children's magazine."

Our Synod of the Western District has decided on the occasion of its meeting this year: "1. that it approves of a children's newspaper being published in its midst, and 2. that Mr. Pastor F. Lochner in Milwaukee be requested to take over the editing of this newspaper. Since, however, Pastor Beyer has already started a "Lutheran Children's Gazette," as suggested by others, it is probably appropriate to say that the Synod will now gladly adopt the paper that has already appeared. W. [Walther]

Notice.

The electoral college unanimously elected Pastor M. Günther as professor at the theological seminary in St. Louis from among the three candidates nominated.

According to the Synodal Constitution, the election is valid if it is confirmed by at least two thirds of the congregations entitled to vote. This must be done within eight weeks from today. Those who fail to send in their consent are, of course, considered to have given their consent.

St. Louis, July 28, 1873. T h. Brohm,

d. Z. Secretary of the electoral college.

The Eastern District of the Missouri Synod, Ohio and other states

Assembles, beloved it God, on the last Wednesday in August (the 27th of this month) in Washington, D. C.

Items of discussion are as follows:

1. "The secret societies contrary to the gospel."
2. "The doctrine of Christian liberty (Concordia formula Art. X.) with special reference to fairs, picnics, secular associations, &c."
3. "To support and provide for the widows and orphans of pastors and teachers of our synod."

For entry of other items, see Synodal Constitution Cap. V- 2V § 4.

All who intend to attend the Synodal Assembly are requested to notify the pastor of the place at least eight days before the beginning of the sessions, so that accommodation can be provided.

Still special reminder that each pastor is required to bring and submit a complete parochial report per our Synodical Constitution.

H. Hanser, Secretary.

Conferenz - Display.

The Esfingham Specialconference will meet, God willing, August 5th and 6th, at the home of Rev. Dahlke, in Sigel, Shelby County, Illinois. G. Wolf, Secretary.

Changed Conference - Display.

Owing to special circumstances, the Southern Michigan Pastoral Conference will not meet on August 5, as indicated in the last "Lutheran," but only on the 12th of this month at the parish of Pastor Dankworth in Detroit.

F. W. M. Arendt.

Subscription Invitation.

The wish has often been expressed, both privately and at conferences and synods, that volumes IV, V, VI of the "Lutheraner" should be reprinted.

This wish now has the prospect of being fulfilled. In response to a request submitted to the Directorate for Printed Matter, it has answered in the affirmative. However, in order not to burden the Synod with more debts, the Directorate has made it a condition that 500 subscribers be found for the enterprise before it can begin printing; for the typesetting costs alone would amount to 1300 dollars.

Therefore, an urgent request is hereby made to all those who wish to have these volumes, to subscribe to them as soon as possible and to collect subscribers, so that the printing can soon be started. The price of these volumes (bound together in one volume) would be 43.75.

It will hardly be necessary to recommend and praise this book. However, for those who do not yet know it, only this remark serves. These three volumes are of great importance for every Christian seeking instruction, but especially for pastors, teachers, candidates and students. Apart from the fact that one learns from them a good piece of American Lutheran church history, many important doctrinal articles are so wonderfully presented in them that they are not easily found again. Whoever, for example, is not quite clear about the Lutheran doctrine of Holy Communion, or whoever is challenged about it, whether by his reason or by the sects or by the devil, should buy this book and read the article in the fourth volume, and all doubts will vanish like mist before the sun. This one article alone is worth the money that the three volumes cost.

But enough. Whoever buys and reads the book will never regret the money he has paid for it. Those who wish to subscribe to it are asked to notify our agent, Mr. M. C. Barthel, or the undersigned as soon as possible. H. Cn gelbrecht.

For your kind attention.

All gifts for the seminary household are to be sent in the future to the house administrator, Mr. Aug. Waschilewsky, and will be acknowledged by him in his time in the "Lutheraner". A. Crämer.

Received at the Coffee of the Western District:

Concerning the synodal treasury: Pfingst-Collecte der Gemeinde des Past. Eirich in Minden, Ill, 423.85. of Past. Wesche'S Gem. in Humboldt, Kansas, 46.69. Past. Sapper's Gem. in Caron- delet, Mo., 414.05. Collecte of the Gem. of Past. H. Sieving in Egypt, Mason Co, Ill, 43.45. of Teacher Körner in St. Louis 43.00. of Teacher Meyer there 42.00. of Mr. Geller by Past. Pröhl at Prairie City, Mo., 43.00. From Rev. Kothe's Gem. at Litchfield, Ill, 48.10. Past. Pissel's Gem. at Matteson, Ill, 418.00. Past. Doederlein's Gem. at Chicago, 425.00. From the communion coffee of the Gem. of the Rev. Steege's congreg. in Dundee, Ill, 415.00. From Past. Seidel's congreg. at Quincy, Ill., 47.20. From ZionS District at St. Louis 410.00. From Teacher Hoelscher at St. Charles, Mo., 41.00. From Trinity - District at Tt. Louis 417.45. From Past. Pennekamp's Gem. at Darmstadt, Ill, 46.25. Collecte of the Gem. of the Rev. Mennicke in Rock Island, Ill., 424.00. Of the Immanuels District in St. Louis 417.40.

To the college maintenance fund: From Rev. Ott- mann's congreg. in Collinsville, Ill, 412.40. From Trinity District in St. Louis 411.00. From Immanuels District there.

To the Synodical Mission - Fund: from Mrs. Kraft by Past. Schöch at Pinckneyville, Ill, 45.00. N. N. by Prof. Selle at Addison, Ill, 42 00. From an unnamed person by Past. Heinemann at Neu Gehlenbeck, Ill., 45.00.

For inner mission: From Past. Ottmanns Gem. in Collinsville, Ill., 48.75. From the Immanuels-Distr. in Saint Louis 42.75.

On the new seminary building in St. Louis: From Rev. Stephen's congregation in Ehester, Ill, 420.00. H. Schmidt by Rev. Storm at Pleasant Ridge, Ill, 42.00. Collected at E. Witte's wedding there, 44.40. By some members of the Gem. at Paola, Kansas, 43.55. Past. Michels' Gem. at Canaan, Gasconade Co. mo. 410.00. Past. Beck's Gem. at St. Louis, 455.00. Past. Francke'S Gem. in Addison, Ill, 4189.50, first mission. From the Virgins' Association of Trinity District in St. Louis, 418.90. From Past. Feustel's Gem. at Esfingham, Ill, 4101.00.

On the emigrant - mission in New York: one-fourth of the MissionSfest Collecte at Addison, Ill, 425.37.

ForPast. BrunnsAnstalt: one-fourth of the Collecte at the Mission Feast at Addison, Ill, 425.37. Collected on H. Kunst's high tent, by Past. Lohr at Clarinda, Iowa, 42.25.

To the Hermannsburg Mission: from I. Struve in Davenport, Iowa, 43.00. Thanksgiving offering from the blessed wife of Mr. Grönemeyer in Pleasant Ridge, Ill, 410.00. From Mrs. Ritz through Rev. Pröhl at Prairie City, Mo., 42.00.

To the seminary household in St. Louis: From Past. Wangerin's congregation in Bethlehem, Esfingham Co, Ill, For Past. Ruhland's congregation: from Rev. Brohm's congreg. in St. Louis, 457.25, M. Fleischer's in Chicago, 42.00, Past. Streckfuß's Gem. in Washington County, Ill, 413.00. Past. Ottmann's Gem. in Collinsville, Ill., 460.00.

For Past. Frederking: From Past. Heinemanns Gem. in Neu Gehlenbeck, Ill., 420.50. E. Roschke.

Entered into Ver Kaffe of the Middle District:

To the synodical treasury: from Rev. Krafft's St. Jacob's congregation 42.20, St. John's congregation 42.62, Michaelis congregation 42.58, Florida congregation 41.90. Rev. Fleischmann's congregation at Kendallvillr 413.05. Of Past. Detzer's Gem. at South-Ridge 420.39. Past. Jox's Gem. at Logansport 413.50. Rev. Hagel's Gem. at Fort Wayne 415.80. Rev. Böse's Gem. at Avilla 46.12. Past. Bauer's Gem. at Wapakoneta 410.00. Denbardt's Gem. at Lafayettetr 42.00. Past. Schöneberg's parish there 428.00. Past. Schumm's parish in Willshire 410.00. Past. Rupprecht's congregation in Decatur 410.00. Past. Hirber's Zion's congreg. 43.52. teacher Messer' in Lafayette 43.00. past. Heinrichs' congregation in Huntington 46.15. Past. Kühn's congregation in Minden 47.10. From Past. Knief's congregation in Neu Dettelsau 413.95. Past. Evers' parish in Root 422.31. Past. Schmidt's parish in Elyria 412.60. Past. Lothmann's parish in Akron 410.50. Past. Horst's branch parish 42.25. Past. Stubnatzy'S Gem. in Fort Wayne 472.55. Past. Brackhage'S Gem. at Bennington 415.00. Past. Husmann's Gem. at Euclid 410.00. By Past. Wichmann's Gem. at Farmers Retttest 420.00. H. Griebel at Fort Wayne 46.50. Past. ReichhardtS St. John's congreg. 44.10. Past. Mertz's parish at Brownstown 49.15. Past. SauerS Gem. at Seymour 427.00.

To' Z sse: Don Past. Bauer's compound at Wapakoneta 47.00. Past. Schumms' compound at Willshire 414.00. Past. Heintz's gem. at Crown Point 49.00. Past. Evers' Gem. in Root 44.29. Past. MaackS Gem. in Sugar Grove 410.80. Mr. Michael at Srymour 45.00. Past. Niethammer's Gem. m La Porte 432.00. Past. Lothmann's Gem. in Akron 410.50.

For poor seminarians in Addison: From L. Gehrke at Fort Wayne 45.00. Baptismal Collecte at W. Bode at Fort Wayne 43.25. From Past. Bode's Gem. at Fort Wayne 421.00.

For poor college - students in Fort Wayne: From L. Gehrke at Fort Wayne 45.00. For F. Zage! from theAbfu ^5'00. For C. Francke from Mrs. Schneider in Liverpool A-"0- For F. and Ph. Wambsganß from Past. Evers' Gem. in Noc t 417.35. For F. and H. Zage! from Wittwe Schröder 45.00. D'n C. Pohler 45.00. H. Stellhorn 44.00. Mrs. Stellhorn 42.00. C. Westenfeld 41.00.



! F i i r inner mission: by Rev. Stubnatzy in Fort Wayne, collected in missionary hours at church and country school, \$16.00. By an unnamed person \$2.00. Bon A. F. in Neu Dettelsau \$1.00. G. F. F. in Cleveland -25.00. Kmdtauf collecte at A. Rausch in Marysville \$3.00. Bon Past. RupprechtS Gem. in North-Dover \$17.00.

On the emigrant ° mission in New York: by Past. Stubnatzy in Fort Wayne, missionary hours. Collecte in church and country school, \$16.00. By Past. Hills Gem. in Mishawaka \$4.00, in Woodland \$2.00. Past. Kühn's Gem. in Minden \$10.00. Past. Nützel's Gem. at Columbus \$13.64. Past. Zagel's Gem. at Fort Wayne \$8.75. Half of Wedding Collecte at A. Marder in Marysville \$4.30.

For Past. Brunn's institution: From the mission fund of the congregation of Rev. Sihler's congregation at Fort Wayne \$25.00. From Rev. Zagel's congregation at Fort Wayne \$8.75. Rev. Kunz's congregation at Zuttetta \$16.41.

Zur Wittwenkgsse: From Mrs. Pastor Krafft \$5.00. Past. Bauer's congregation at Wapakoneta \$13.00. Mr. Sattler in Lafayette \$5.00. Rev. Heintz at Crown Point \$4.00. Rev. Kühn's Gem. at Minden \$20.75. Rev. Kühn \$4.00. Pastor Kinef's congregation in Neu Dettelsau \$7.05. Past. Stubnatzy's Gem. in Fort Wayne \$40.00. Thanksgiving offering from Mrs. E. F. in Cleveland 23-00. Half of Hochzcits Collecte at A. Marder in Marysville \$4.30.

On the Emigrant Mission in Baltimore: By Past. Kühns Gem. in Minden \$4.00.

On the Leipzig Mission: From Past. Jor' congregation at LoganSport \$24.00. Marie Schneider at Liverpool \$1.00. From Past. Zagel's congregation at Fort Wayne \$8.75.

On the college budget at Fort Wayne: From Mr. H. Bartels at Peru \$1.00. From the township there \$17.75.

On the mission to the Gentiles: From Past. Schöneberg's congregation in Lafayette \$10.50.

For poor students in St. Louis: of Rev. Schlesselmann's congregation in Kokomo \$3.43, in Hamilton County \$5.57. Rev. Duttz's St. Paul's congreg. in Hanover \$7.45, of whose Zion's congreg. there \$7.00, whose congreg. in Hesse \$3.45, whose congreg. in Lineburg \$2.45. From X. \$4.35. From the Woman's Club in Columbus \$4.00. From I. Piel there, thank offering, \$3.00. Eduard Piel 50 Cts. G. Monning at Seymour \$1.00. For chaff from H. Benter, Sr. at Seymour \$5.00. From W. A. in Cleveland \$1.00. From W. there, 50 Cts. WeddingS Collecte at H. F. H. in Cleveland \$3.40. Thank offering from Mrs. G. F. there \$2.50. From Past. Reichardt's St. John's congregation \$7.13.

On the orphanage near St. Louis: By I. Lottes at Crown Point \$1.00. By Past. Hill's school children at Mishawaka \$4.85. D. Scheumann at Root \$3.00. Past. EverS there \$5.00. N. N. in Sugar Grove \$5.00. Of 9 parishioners" at Bennington \$19.25. Wedding Collecte at C. Bußmann there \$4.15.

On the Semrnar household in St. Louis: from Past. Dulitz's Gem. in Napoleon \$15.30.

On the Hermannsburg Mission: by H. B. at Cleveland \$5.00. G. F. there \$5.00. Past. Zagel's Gem. at Fort Wayne \$8.75.

For teacher Dörfler: From some members of Pastor Stubnatzy's congregation \$1.50.

To the Hospital in St. Louis: From G. F. F. in Cleveland \$4.00. C. Grahl.

For Pastor Ruhland in Planitz (Saxony) received from Mr. G. E. Meyersberger allhier \$2.00 C. F. W. Walther.

#### Changed addresses:

Hev. 1^ Hoelter,  
111 8ont6 7tlr 8tr. III.

Hev. LuAO Hanser,  
62 l?remont 8t. öaltiinore,

^ev. 6. liacleiuaelir, Lirä Hill, Oarroll Oo., Nä.

Hev. D. Oreil",  
VV Illiain l^enn, ^Vasliin^tnn Oo., Iexas.

Hev. 12. N. Lner^er,  
Hart?. O., Wioona Oo., Niuv.

lIerm. Rose, teacher,  
eare ol Rev. L. ^VII^vardt, Oermania,  
^lar^uette Oo., ^Vis.

O. IV ^rnclt, teacher,  
ville, Vocl^e Oo.,

Oottlol) Laerlin, teacher, Xirelrlta^n, ^VaslrinAton  
Oo., .

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**Herausgegeben von der Deutschen Evangelischen**  
**Zeitweilig redigirt von dem Lehrer:**

Year 29.

(Sent in by Rev. F. W. Schmitt.)

**How once Satan brought a German Lutheran prince into  
the claws of the Antichrist, and God's grace drew him  
back into Christ's kingdom.**

(A Jesuit play.

## **I. Childhood and youth of Moriz Wilhelm von Naumburg-Zeiz.**

Motto: Let parents, along with the children, heartily  
recognize and honor You, O true God, in  
this time, and eternally increase Your  
praise there.

Johann Georg I. of Saxony-Meissen (Albertine Antheil) had divided his dominion among his four sons by a will, of which we will hear more, in such a way that each received a piece of it as inheritance. The youngest born Duke Moriz received Naumburg-Zeiz together with other small territorial parts. To him was born on March 12, 1664, by his wife Dorothea Maria - a princess of Weimar - the hereditary prince Moriz Wilhelm, of whom the inclined reader shall now learn more. Moriz Wilhelm received an excellent education in the fear and admonition of the Lord from his godly parents. In his last will and testament, Moriz' father bears witness to the great faithfulness and loving care with which he, as father and prince, embraced those commanded by God. Of this will, one who has read it and has been able to evaluate it, \*) says: "Moriz was a father of great prudence, skill, fear of God and intimate love for his own. - All this can be learned from the will he made in 1681, for the writing of which he is said to have needed the help of the noble man Veit Ludwig von Seckendorf. In this writing, he first and foremost deals diligently with that which concerned the salvation of his own, the security of the dominion, and the welfare of the people around him. In doing so, he did not overlook even the most insignificant things. So-

\*) Compare Dr. C. F. Fritsche Invitations to the Christmas Celebration 1839 and Easter Celebration 1840 of the Friedrichs-Akademie at Halle: „<16 z6. "uit "ruuill mucedinatiQuitiuk Unlensis tdooloAi "pörg uct irritum rñuUis" comrovntntionos I. II. from which the foregoing report is largely taken.



gegeben von der Deutschen Evangelisch-Putherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. the 15th of August, 1873,

No. 22.

But then, when one looks at what he left in writing to his four children - as commandment, request and admonition - one does not know whether one should admire more the wisdom of this man or his godliness. Everything that could possibly have set off a quarrel among his heirs, he cleared out of the way as much as was in him. To the first-born son, however, to whom the reign fell after his death, he very carefully ordered that he should always be just, fair and loving, as he had been in his whole life, especially towards his subjects. He admonished him that he should not do as is customary among princes, that he should live in luxury, that he should think that everything was permitted to him, and that he should oppress his subjects with excessive taxes. First, however, he reminds his subjects to remain steadfast in the fear of God and in the truth of the gospel, for the fear of God is the beginning of all wisdom and the sole, pure source of salvation. Without it all things are vain, even all princely splendor and honor; without it nothing is firm, sure, and blessed." With regard to the future marriage of the hereditary prince, he decreed in this will that a wife should be sought who came from an old, respected, princely house and was attached to our Christian religion according to the unchanged Augsburg Confession "and although," he continues, "with the adverse religious relatives, the Roman and Reformed, by virtue of the imperial and religious peace, is to be behaved, my children should not make an indifferent work out of religion, but should hold to the once recognized truth of our religion, along with all their own, eagerly and steadfastly, and not allow themselves to be turned away from it either by threats or promises, for they will find everything in our Christian creed that is necessary for right faith, Christian life, and a blessed end." That a father who has made such a last will and testament - that he lacked nothing in the upbringing of his son - is something the Christian reader probably imagines in advance. And indeed, the young hereditary prince Moriz Wilhelm was not only brought up in the fear of the Lord, which is the beginning of wisdom, indeed the foundation of all wisdom, the highest

He is not only a man of wisdom, but has also been finely and carefully instructed in the noble worldly sciences. For the learning of these, the dear Gort had given the hereditary prince excellent gifts. So it was no wonder that he was not only well versed in the ancient languages and in divine teachings, but also thoroughly learned history, geography, all political sciences, and so on. But this was not enough. The faithful father still considered it necessary to send the hereditary prince, since he was soon 18 years old, on journeys to foreign countries. It is true that the old duke will now have put many a bare "gold coin" into the pocket of his camisole as travel money for his beloved little son. But with such travel money alone, the young gentlemen often travel somewhere quite different from what the careful, Christian papa would wish - namely, into the jaws of hell. Duke Moriz considered that quite well. That is why the godly court preacher was to put a special "penny" in the prince's heart. A few days before Moriz Wilhelm's departure, a solemn farewell service was held in the Court Church of Zeiz in the presence of the entire Court, in which the faithful Magister Ludwig preached a very long but forceful sermon on the right "interest penny" - it was precisely on the 23rd Sunday after Trinity. At the end of the first part of the sermon, the court preacher, after an old Latin verse, put the following thought-proposition to the prince's heart:

Of thy baptism and Christianity, Of God's protection, of parents' fame, To think of bliss - Remember thy name\*) always.

In the other part, however, Magister Ludwig pointed out the great dangers that this journey would bring with it. He said: "It is true that our prince is so fortified by God's grace in matters of salvation and blessedness that he could easily strike a blow at a cunning bunch of heretics.

\*) He bore the same name: Moriz, like that old Mauritius, who (300 years after Christ) was a commander-in-chief in the army of the pagan emperor Maximian (of Rome), and together with his soldiers held so firmly to the Christian faith that they all preferred to be killed rather than to deny the Christian faith to the pagan emperor.





Calvinist married. This was the then nineteen-year-old widow of Duke Carl of Güstrow, Marie Amalia, a daughter of Frederick William, Elector of Brandenburg. Through this marriage, the young duke caused great annoyance to his mother church. For at that time, people were not yet as indifferent in their faith as they are today, so that such mixed marriages, especially of princes, would have been considered harmless; rather, they were regarded as extremely harmful and annoying. However, as always with marriage, also with Duke Moriz Wilhelm his actual youth ended with his marriage. Therefore, we also close this first chapter here. But we must still briefly make the remark that the already mentioned disagreement of Moriz Wilhelm with his cousin Johann Georg III. because of the sovereign rights, with other things, became the external cause, which finally brought the young duke into the army camp of the Jesuits. His indifferent state of heart with regard to his paternal faith he had already manifested by entering into his marriage, as already mentioned.

## II. How Satan put Duke Moriz Wilhelm into the jaws of the Antichrist.

Motto: Man is godless and wicked,

Who seeks comfort in a man And not in God the  
Lord; M For whoever wants to set him another  
goal Without this comforter, The devil's power  
May soon frighten him with his cunning.

Although a reformist, Duchess Marie Amalie did not deny herself that she was a God-fearing and well-meaning princess, and prepared an outwardly happy marriage for Duke Moriz Wilhelm, as much as she cared for it. Much heartache and trouble, however, was caused to the Duke by the fact that the already mentioned quarrel between him and his cousin and former guardian, Prince Johann Georg III, did not want to come to an end. As already briefly mentioned at the beginning of the first chapter, so Duke Moriz Wilhelm derived his rule over the Naumburg-Zeizian territorial parts from a testament which the grandfather, Elector Johann Georg I., who was common to both now quarrelling princes, had left, in which he had distributed his hereditary lands among his four sons. This had been a well-meaning plan, but it was not cleverly executed. The will contained many passages which could be contested, and some of the provisions therein were not precisely expressed. There were also several words and phrases that could be interpreted in different ways. Thus the will gave rise to many a dispute between the descendants. Among other things, John George III interpreted it to his advantage in that he, on the basis of it, as the head of the family, also claimed the right of sovereignty over the dominion of Moriz Wilhelm. Just as the Queen of England has the right of sovereignty over Canada. On the basis of the same will, however, Moriz Wilhelm refused to acknowledge this suzerainty of his cousin. Although Moriz Wilhelm seems to have been within his rights, this matter was nevertheless a terrible one for our Duke. After all, life was then as it is now; the more powerful - and that was Johann Georg - had the best chance of getting his way.

Such a bad situation, in which Moriz Wilhelm found himself, the Jesuits now made use of, in order to set up their devil's net for him and to catch him in it,



They promised him all possible secret support on only one condition, which is self-evident to them, namely, that he renounce his most holy faith and become a pope's servant. But, you will say, dear reader, how on earth did the Jesuits come to the Lutheran court at Zeiz, to the council of the Lutheran prince-bishop at Naumburg? Well, openly they did not come to Zeiz first, but the duke met them through a relative. A brother of Moriz Wilhelm, Prince Christian August, had already fallen into the hands of the Jesuits there in 1695 on a journey to France and had joined the army of the Roman Antichrist. That was a fat roast for Rome. Christian August was from a very old, illustrious family and the first Saxon prince from the Albertine line. \*) Therefore he was well rewarded by Papa Innocent XII, although he was a haughty, bold and cruel man. He entered the "clerical state," and was quickly promoted one after the other to Canonikus in Cologne and Münster, Bishop, Coadjutor of the Archbishop. In 1701 he even became Cardinal by Pabst's grace and received the lucrative prebend of an Archbishop of Hungary. This brought him an annual income of 100,000 Thaler; a quite enormous sum for those times. Truly, Rome was grateful, and paid him splendidly with pure thalers for the blessedness of his soul, which he had sold by his conversion against his better knowledge and conscience! Who would be astonished that now this wretched apostate also did as all such defectors do? He did what he could to go after other Lutherans, too, but especially his brother in Zeiz. He spared neither effort nor money to reach this goal. For this purpose he kept Jesuits in disguise, who were to go to Zeiz to catch the fish. In Zeiz he had a certain Rödern, himself an apostate Lutheran, and then a secret Jesuit named Schmelzer, both of whom even had a Jew, whose name has not come down to us, at their side as counselor and third in the alliance. Not true, a clean cloverleaf! \*\*) This was now to use all permissible and impermissible means to "convert" the court at Zeiz, before even the Duke himself. The servants were really won over first, and then the lord himself, Moriz Wilhelm. For the time being, the latter secretly joined the "Church of the Sole Saints" at Christmas 1715 at Torau in Bohemia. But he still lacked the courage to publish his conversion, or his mischievousness forbade him to do so - for now the poor Duke was placed entirely in the council of the Jesuits. What was to become of the Lutheran BiSthum of Naumburg, of which he was the Prince Bishop? No doubt it was also to be gradually, by cunning and deceit, "catholed."

The - Albertine - younger - Saxon line (from which the today's Saxon royal house descends) supplied otherwise still many a recruit for Rome - and is today completely Roman. Already Johann George III's second son, Elector Friedrich August, bought the Polish royal crown in 1717 by conversion to the papacy (therefore called King August I.). His son Friedrich August, the younger, succeeded him already in such conversion at the age of 16. Since all collateral lines had died out, the Albertine portion came again under one rule with the capital Dresden. Also he became King of Poland and therefore called himself King Frederick August II.

\*\*The Jesuit Schmelzer is described as a man, "uneducated, devoted to eating and drinking, and nothing but skilled in godless Jesuit ways". Therefore, the title "Erzschelm" was given to him by transposing the letters that appear in the name Schmelzer.

lish". This explains most easily the long concealment of the step Confession. Nor will he be surprised when we said in the taken. Meanwhile, the publication of the matter was prepared by superscription that Satan had pushed Duke Moriz Wilhelm into the Moriz Wilhelm sending a poor victim, the young Prince Adolph of jaws of the Antichrist. But because every Lutheran who converts Saxe-Neustadt, his nephew, to his brother in Hungary, so that he to the Pabst Fellowship must swear to such or similar things, from would publicly convert to the Papacy there. To the Cardinal- this the simplest can easily see that it is always a work of Satan Brother, however, this down payment was not yet sufficient. The when a Lutheran converts to the Antichrist. Let us therefore pray brotherly heart of His Eminence burned with impatience that the all the more earnestly and fervently:

Duke himself should now publicly accomplish his conversion. He wrote to Moriz Wilhelm about this, saying that he - the Duke - might invite others to come to the temple, but would not go in himself. In

Keep us, O Lord, in thy word, And prevent the murder of the pabst and the Turk, Who would overthrow Jesus Christ, thy Son, from thy throne. Amen!

the early year of 1717, everything finally seemed to be sufficiently initiated. On Sunday Jubilate of the last mentioned year, Moriz educated, finely educated, and theologically trained Lutheran Wilhelm publicly converted to the papacy in the castle of Leipzig, prince could allow himself to be caught in such coarse snares of and received the sacrament in the papist manner. That was a feast Satan? Yes, dear soul, who stand in faith, "be not proud, but fear" day in hell and for the black guard of the Antichrist, the Jesuits. All (Rom. 11:20.). "Whosoever thinketh himself to stand, let him take the more so, since the Duke is said to have invoked the terrible heed lest he fall" (1 Cor. 10:12.). Therefore forget not to pray one "Hungarian curse form" on his conversion. In it were things like the day, "Lead us not into temptation," and, "Deliver us from evil." For, following:

But, one will ask, how was it possible that such a godly But, one will ask, how was it possible that such a godly educated, finely educated, and theologically trained Lutheran prince could allow himself to be caught in such coarse snares of and received the sacrament in the papist manner. That was a feast Satan? Yes, dear soul, who stand in faith, "be not proud, but fear" day in hell and for the black guard of the Antichrist, the Jesuits. All (Rom. 11:20.). "Whosoever thinketh himself to stand, let him take the more so, since the Duke is said to have invoked the terrible heed lest he fall" (1 Cor. 10:12.). Therefore forget not to pray one "Hungarian curse form" on his conversion. In it were things like the day, "Lead us not into temptation," and, "Deliver us from evil." For, behold, Moriz Wilhelm's apostasy went on as naturally, according

"We confess and believe that the Roman faith is genuine and to the course of the world (according to the course of the world in makes us blessed, as a true one; but that the evangelical faith, from which you also stand, dear Christian reader), as with any other which we willingly renounce, is false, erroneous, blasphemous, thing. Lust of the eyes, lust of the flesh, pridefulness, all the same accursed, heretical, harmful, not sincere, but devoid of God, and things that are in your heart, these were the snares that Satan not fit for salvation; because, on account of it, the Roman religion drew over his head. First of all, the prideful nature. We have is absolutely perfect, correct in its interpretations of the holy already heard that his cousin Johann Georg III wanted to have a Scriptures, and of such a form good and wholesome. On the other certain suzerainty over Moriz Wilhelm's territories. And Johann hand, we swear that we

Georg's sons, Johann Georg IV. and (the notorious) Friedrich August I-, continued these claims after the death of their father. Instead of Duke Moriz Wilhelm, since he could not find justice on earth, bearing the evil, suffering injustice, and commanding the cause to God, as befits a true Christian (1 Peter 2:19), his hopeful mind became more and more inflated. Satan was at hand, blowing in his ears: The Roman princes of the empire could help you to your rights. And the Jesuits blew in his ears: Become a Pabst's servant, and the Pabst and all his retinue will help you, and you will become powerful. That was the first devil's snare he fell into. Second, the lust of the flesh. Although warned and so faithfully admonished by his father's godly will, he did not ask himself at the time of his marriage: Is it God's will? Would my blessed father's blessing also rest on this marriage, which I enter into in indifference to my father's faith? Rather, he took it according to the lust of his flesh. When he was punished for this, he did not accept the punishment repentantly, like a Christian, but hardened his heart and looked for fig leaves. Then Satan whispered in his ears: Make a union between the Lutherans and the Reformed, and say that this is your principle, that both must be united, and then your honor will be restored.

never again want to turn to this heretical doctrine and both forms \*) during our lifetime. - We curse ourselves and call ourselves cursed if we partake of this heretical cup, which is not our due. \*\*) We confess and believe that all these new things which the pope establishes, whether in or apart from the holy Scriptures, which he also commanded, are truly to be kept as the word of God and the commandments of God. †) -----We confess and believe that the Most Holy Father Pabst is to be revered by everyone with divine honors, and that as Christ himself. ††) -----That The merits of the monks, nuns and priests, as well as their reading of the Mass, are preferred to the merits of Christ. ‡) That the holy Virgin Mary both of angels and men shall be held as the Son of indifference to my father's faith? But, we think, the godly, Lutheran reader has enough and over-enough of sentences from this blasphemous, in hell fabricated rejection-.

\*That is, the body of Christ under the bread, and Christ's blood under the wine, as Christ the Lord Himself instituted, while the pope, notwithstanding, forbids the laity to drink the chalice, that is, the wine, and thus Christ's blood.

\*\*) In the confession of the Elector Friedrich August I, who "converted" in the same year, it says: "I curse myself and call myself cursed, because I have made myself a partaker of this cursed heretic chalice, from which it is not proper for me to drink.

\*It is peculiar that in the State of Prussia, as in the above-mentioned case, the efforts to introduce an ecclesiastical union between Reformed and Lutherans on the part of the regent can be traced back in particular to a Calvinist marriage entered into by a hitherto Lutheran prince. It would be easy to prove how these efforts, which have become the custom in the Prussian enclosed in this sentence, as the dear reader will easily find out. Compare princely house and have brought so much misery to the Church of Christ, what is written in Deut. 4:2, 12:32; Prov. 30:6, Rev. John 22:18, 19, and what began when the Elector Johann Casimir of Brandenburg converted from the Lutheran to the Calvinist confession (1613) in order to be able to lead a Dutch princess - a Reformed woman - home.

†) As the nut kernel in the nut shell, so the infallibility of the pope is to prove how these efforts, which have become the custom in the Prussian enclosed in this sentence, as the dear reader will easily find out. Compare princely house and have brought so much misery to the Church of Christ, what is written in Deut. 4:2, 12:32; Prov. 30:6, Rev. John 22:18, 19, and what began when the Elector Johann Casimir of Brandenburg converted from the Lutheran to the Calvinist confession (1613) in order to be able to lead a Dutch princess - a Reformed woman - home.

††) Compare what further St. Paul preaches of the "vile one," that is, of the Antichrist, 2 Thess. 2, 4.

‡) See Rom. 3:24, 25, 30; 5:18, 19; 1 Cor. 1:30; 2 Cor. 5:19, 21; Irrem. 23:6 - Isa. 64:6; Ps. 32:6; 49:8, 9.

‡‡) Compare Isa. 42. 8.; Matth. 4, 10. - Joh. 2, 4.; Luk. 11, 27. 28.

put. And the black guard of Rome whispered in his other ear: "You must also take the Romans into the Union; but in order that this may become possible, you must first throw yourself into the arms of the pope, that you may win over the powerful people in the coup d'état, and the pope himself, to your plan. The latter are, after all, without this, the people who can give thee victory in thy quarrel with thy cousin. And this was the other snare of Satan, which he had tightened upon himself. Finally the lust of the eyes. The devil led him up a high mountain, and showed him the delicious riches which the pope bestows on the defectors to him. And the brother-cardinal cried in his ears: Behold, how a richly blessed man have I become since I committed myself to the Pabst! Such golden mountains shall become thee also, if thou wilt fall down and worship the beast. This was the third snare of Satan, into which he fell.

On this trio Satan drove poor Duke Moriz Wilhelm to Rome into the jaws of the Antichrist. And the help promised by the Jesuits against the Elector? Nothing came of it! Elector Friedrich August himself converted to the papacy in the same year. And as is well known, nothing came of the Union either. And with the promised golden mountains? They also failed to materialize! But God, who is faithful above all understanding: he helped with his mighty arm, and afterwards, by his grace, drew the fallen Moriz Wilhelm back into his kingdom. Of this in the next chapter.

(To be continued.)

How Pastor Hörger in Memmingen was induced to separate from the Bavarian State Church.

We have already promised to publish Pastor Hörger's own account of this in the "Lutheraner" at his request in the number of June 15 of this year. We hereby fulfill this promise in the conviction that our readers will be pleased to gain a deeper insight into the state church conditions through this presentation of a particular case than would otherwise be possible. Pastor Hörger writes as follows: "It is not true that the church government offered me only a transfer instead of a dismissal, but that I refused it. The opposite is the truth, that I wished and hoped (according to my knowledge at that time, since I knew neither about the union nor about the papacy of the national church) to get another position, such as a mere preacher's position without the administration of the sacraments, and considered it unjust that I was dismissed completely, while others were transferred in similar cases. And why was I removed? Because I did not promise not to concern myself with church discipline in the future, that is, not to use the binding key commanded me in my ordination. But the occasion for demanding such a promise from me was as follows: My first 'law-brusque and stormy appearance' occurred in my Day of Repentance sermon and in the funeral sermon held soon after on Psalm 90:11, 12, both of which can be read in my 'New Testimonies for the Old Wahrheit'. Soon afterwards the spring communions were held in the parish, which weighed heavily on my heart. As a vicar I was not the pastor of the parish.

I was heartily glad of it, but I still had to administer the sacrament (even mostly alone) and was therefore responsible for this administration before God. I therefore appealed to Him constantly and fervently for His grace, that I might administer His holy Sacrament without fear of man and human pleasing, solely according to His divine will and good pleasure and for the true salvation of souls. For I saw that the congregation was nothing less than a congregation of true Christians (please, for my sake, do not accuse me of Donatism), and that there was therefore reason to fear that many would receive the Sacrament in judgment. (The confessional address which I gave at that time, and which some of the countless antinomian army of our day will probably find 'law-abiding and stormy', can also be read in my "New Testimonies for the Old Truth"). I now used the confession to admonish with friendly earnestness all those of whom I knew something unchristian (I abstained from inquiries, because I was not the actual shepherd of the congregation and as a helper had quite enough of what I learned without inquiries, mostly on my own perception). But I only did as Luther did about the year 1525, when he said (according to a passage in his church postilion, which unfortunately is generally misused to gloss over the constant omission of proper pastoral care and church discipline) that he once again wanted to let everyone go on his own responsibility; in the future things would be different. For in the future I could no longer be content with mere exhortations, but had to see seriously whether they would be accepted or not. But some of them never registered themselves, but always had their wives register them, and the innkeeper of V. was one of them. My own pastor had told me that he played dance music at the parish fair, and that it was the same at all parish fairs and dance musics; he had often persuaded him to give up the dance musics, but unfortunately had not been able to persuade him to do so. Now no Christian, let alone a Christian pastor, would "expect" me to grant the innkeeper absolution and the sacrament without further ado, as soon as he had only come to the church. My pastor was also pleased that I went to him in order to admonish him for my part. So I confronted him in all gentleness and friendliness, without any 'lawless and stormy appearance', as God knows (indeed, only through friendly coaxing and pleading was I able to get him to listen to me for about half an hour; For as he showed himself little pleased at my visit at first, so afterwards he wanted to go out of the door several times and leave me standing there), the great sin he was committing by organizing such wild goings-on in his house, and in general not only at the church consecration, but all the year round, pouring into people's 'drunkenness,' that is to say, continuing to pour even when he saw that they were getting drunk; for in so doing he was helping people to their eternal ruin.

"Now the innkeeper admitted both that it was a wild affair with him at the church consecration, and that he generally pours the guests to drunkenness, and also confessed to believing, according to God's word, that the drunkards are damned; nevertheless, he refused to change his practice, since every man is responsible for himself, and it is his business to do so, and if he followed me he would cause himself inconvenience.



"In response to his objections, I gently and abundantly illuminated him with God's word, for I wanted to win him over; but it was all in vain: I received the final declaration that things would remain as they were. Only then did I explain to him, and with a heavy heart, that I could not give him the sacrament in this way; otherwise I would make myself partaker of his sin and condemnation. With this I went home again sadly, and, except for my pastor, told no one about the matter.

"About the same time (whether before or after, I no longer know) I also visited the innkeeper in K., who also belonged to the community, and spoke to him in the same way. He told me both that he would no longer hold any dance music and that he would not pour any more for the guests if he saw that they had enough. After that (if I am not mistaken), after this matter had been settled, I also told him that his son, who was attending the Confirmation classes for the second year, was so very weak in his knowledge that I did not yet know whether I could confirm him with a clear conscience, and I asked him to allow him to attend the classes for one more year, which was not granted, however. For that, as I learned later, would have been considered a great disgrace.

"But what happened all of a sudden? Like a thunderclap out of the blue (at least for me), after several days, there came a submission in the Fränkische Zeitung, which was widely read in the community, which I am communicating to Jknen verbatim (on the insert). To remain silent on this (in 'self-denial', as the new-fangled bastards - Christians, I should say - call it), I considered and still consider as shameful denial, as the flight of the hireling in the face of the wolf.

"After the matter had already been brought before the congregation through the newspaper, but in such a way that faithful ministry according to God's Word was blasphemed and the congregation incited against it, I had to give an account to them for what I had done, and present the matter to them in the light of the divine Word (instead of in that of God-hostile reason). Therefore, on the following Sunday after the sermon \*) I made a statement before the assembled congregation. \*\*) Because of this he

\*) It was the confirmation sermon published in my "New Testimonies for the Old Truth".

\*\*Hörger's explanation was as follows: "I have to answer to the congregation. Through a newspaper article, which you will all know, I am challenged to enlighten you about what I have pastorally negotiated with the two landlords of the congregation. I am accountable to you alone, not to those newspaper writers who have interfered in an unauthorized and presumptuous manner in the affairs of our Christian congregation. They have as little to say to us as we to them; therefore it does not occur to me to answer them. It is not possible to come to an understanding with such people. For they are manifest unbelievers and pagans, who do not believe a single word of God. For why should I not have done what I did? Simply because they do not like it. That I have done according to the word of God, they ask nothing. Therefore I can ask nothing of them. And if you want to be Christians, you must not ask anything about them either, even though they might fill up the newspaper every day. For Christians do not care what the world says, but what God says. Now God's word says that all drunkards and fornicators are condemned; furthermore, that one should not give anyone offense, that is, that one should not tempt anyone to sin; that one should not make oneself partaker of the sins of others, but rather punish them and keep them from sinning. All these are not my words, but God's. Therefore Christians must obey them. But if an innkeeper drinks his guests to drunkenness, he acts contrary to these words of God. He helps others to damnation, and thereby brings damnation on himself. And when he dances to the full, and thereby disgraces the people.



After the clarification, the V. Wirth not only made new noise in the newspaper (or had such made), but also filed a complaint against me with the Consistory through a lawyer because of honorable illness with the demand of revocation. I was summoned and now Consistorialrath Stählin made every effort to make it known to me, on the one hand, that the discipline order contained in 1 Corinthians 5. has never been carried out, and is completely unworkable in our time, because the necessary prerequisite for this, namely apostolic congregations, is lacking, and that one can administer one's office completely faithfully without practicing church discipline - the devil is talking - and on the other hand to catch me with Löhe's authority, while Consistorialrath Bäumlér, who in his adjoining room seemed to take too long with the conversation, finally showered me with a stream of scolding words that described spiritual arrogance as the sole reason for my appearance and my obstinacy. This verbal meeting was, as was expressly remarked, a kind of special grace, by which it was sought to preserve a power for the national church. But after the same had been fruitless, the regular bureaucratic way was taken and the parish office was requested by letter to ask me whether I wanted to revoke the outrageously 'zealous' declaration made against V. Wirth in the next church service and henceforth renounce all church discipline exercises, or not. Since this is no more demanded of me than of all clergymen of the national church, the pastor is to suspend me immediately if I answer the submitted question in the negative, and thus declare that I do not wish to conform to the existing 'church order'. According to

If a man who is a servant of the devil invites others to a life of sin and vice for the sake of gain, he is obviously and grossly building up the devil's kingdom and is a murderer of souls. Therefore he can be nothing but a servant of the devil. He who can refute this from Scripture refutes it. But if it remains unrefuted, as it probably will, I must also maintain that I cannot give the sacrament to such a host. Let it be given to him whoever will. I cannot lie to him so shamefully that I declare him to be a blessed Christian by administering the sacrament, since he is damned, nor can I give the congregation such trouble, nor can I sacrifice my own salvation. For that would cost me. But the price is too high for me. Luther (standing: Admonition to the pastors against usury to preach. Erl. XXIII, 304. 305.) rightly said for such cases: We are not here to go to the devil with anyone, but to make people happy. If thou wilt go to the devil, go without me.' And how can you call a host man, who leads your children to sin and shame, a Christian brother, when you celebrate the Lord's supper with him? Consider, however, that it is a supper of the most intimate communion of faith and love. By the way, the local innkeeper is giving you a bad report by publicly declaring that he would be at enmity with the congregation if he did not want to drink to drunkenness. Should there really be so many drunkards among you? I did not think so, do not believe it yet. It is also simply a lie that I wanted to deny K. Wirth the confirmation of his son for the sake of his business. My misgivings rather had their reason in his weak knowledge. However, because the examination turned out well, I now confirm him, quite apart from his parents.

"Finally, it should be noted that if anyone has a complaint against me, he must first bring it before the pastor. If he is not satisfied with the decision of the pastor, he should turn to the congregation according to Christ's rule. But under no circumstances, if he wishes to be a Christian and a member of a Christian congregation, may he associate himself with the unbelievers. For in so doing he commits a far greater and more shameful betrayal of the Christian community than if a German were to ally himself with the French against his fatherland. God have mercy on them both, and on all the impenitent in our church, and tread Satan under our feet! Amen."-"If this declaration is 'law-brutal and stormy,' so are the sentences of the prophets, of John the Baptist, of Christ, and of Luther."

I must also mention that I had also exercised discipline on some other members of the congregation. I had learned from one man that he had recently made a scandal at the Peace Festival in a drunken state and that he often got drunk, and that several women had given birth illegitimately here. I also paid them a pastoral visit, since the time for discussing the matter would have been far too short during the confession, and presented their sin and damnation to them with friendly earnestness, with the request and admonition that they should rather believe God's verdict of damnation and accept forgiveness of their sins and eternal life in heartfelt repentance, instead of excusing themselves and plunging into hell in impenitence. Finally, all of them - the women with many tears - declared to me that they wanted to recognize their sin, repent and repent. That was comforting to me to hear, but I still had one thing to say. Since they did not confess their sins in secret,

but have sinned before the whole congregation, they must also confess their repentance to the whole congregation, not only to me. For since the church is forbidden by God in 1 Corinthians 5 to eat with drunkards, harlots, etc., it would sin if it were to hold communion with them, who are known to it as drunkards and harlots, without further ado, and I would sin with the church.

For this reason they would like to let the congregation know through me (after the sermon) that they repent of their sins and want to mend their ways. But they did not understand how to do this, except one, because they considered it too great a disgrace, in spite of all their counter-intentions. I had to explain to them that I could not give them the sacrament in this way, nor could I consider their repentance righteous, because they did not obey God's word.

"These disciplinary measures had also become known to the Consistory (and, moreover, various exaggerated and slanderous rumors, such as: that I had burned Harms' sermon book, while in truth I had given Luther's house postilla to someone else for a stock rationalist sermon book and had shoved that into the oven); and henceforth I was to leave all that alone and promise not to do it.

"The devil give such a promise! I thank God that He did not let me doubt the answer for a moment, but gave me a firm, cheerful no in heart and mouth.

"However, my pastor took the liberty of not accepting my decision immediately, but only after the Pentecost holidays, during which I was indispensable to him, should the church not be closed. Yes, he even made a request to the Consistory, to which he was somewhat indebted, that, since the spring communions were now over, I should at least be left for the summer until the autumn communions, since he and the congregation were very unwilling to lose me.

"A number of men, I think about twenty, had even agreed with the Consistory (by signing their names) to my practice of church discipline. This was the 'powerful opposition' of the congregation against me.

"The parting from the congregation was no less painful for me; and to make valuable improvements based on the Bible finally I would have liked to stay with it, at least until the autumn; I was therefore happy to preach God's word from Ascension to Pentecost. \*)

\*) The sermons preached at this time, with the exception of one - which I will also make known on request - are to be found in my "New Testimonies etc." and show eclatantly how "law-brusque and stormy" I came out.

After the holidays, however, they said: "The Moor has done his duty; the Moor can give. I now had to give my answer, and that in writing. In it, I explained to the Consistory in a proper, respectful form that under the existing circumstances, I would have to make the conscious declaration against the host according to my office and could only revoke it with a complete denial of my faith, and that between the Consistory and me, it was not a matter of church discipline, to the practice of which the congregation also belonged, but of the handling of the binding key commanded to me in the ordination. By demanding this key from me again - since I was henceforth to keep sins from no one else - the Consistory is firstly contradicting Christ's foundation, who has inseparably joined the two keys together, while the Consistory wants to tear them apart, just as the Romans tear apart Holy Communion; secondly, to the Lutheran confession, which expressly testifies that the jurisdiction or the binding key has been bestowed by Christ on all pastors or holders of the spiritual office and has been stolen by the bishops as tyrants; and thirdly, finally, in contradiction to its own 'Evangelical Lutheran' name as well as to its own actions, since even in ordination it hands over both keys to everyone according to Christ's foundation. Therefore, instead of revoking and renouncing the binding key, I should rather ask the Consistory to withdraw its ungodly demand and, if it does not want to order the handling of the binding key, at least not to refuse it, by which it would sin terribly against Christ and His Church.

"As a result of this answer, the earlier order of suspension was immediately renewed, and I now went my way wistfully and yet confidently and cheerfully, waiting for another divine call. For since I was suspended until I submitted to the 'existing ecclesiastical order,' that is, until I renounced the binding key, I saw myself excluded forever from the service of the national church."

## To the ecclesiastical

### I. America.

**The Lutheran Central Bible Society** of the West has just begun publishing a new edition of the Bible. The excellent Hopf edition (by Teubner in Leipzig) is the basis for this; however, extreme care is taken to remove the printing errors that have also crept into the latter

and to make valuable improvements based on the Bible finally revised by Luther. As soon as the work has appeared, with God's help, a detailed report will be given on it. W.

[Walther]

### II. foreign countries.

**Kurhessen.** Under the headline: "A teachers' conference prevented by the police", the newspaper "Hessische Blätter" reports the following in its number of July 12: The executive committee of the "Association of Church Teachers and Friends of Schools in Hesse" had announced a conference in Ziegenhain for the 4th of June of this year, for which the agenda had been set in the organ of this association, the "Christlicher Schulboten", and as the main subject of discussion the position of the elementary school teachers on the new school supervision law was to be discussed.



should come. Teacher Dietz in Marburg had drawn up theses for this purpose, which were also published in the same paper, and whose character will be clear enough when we report the last of them: "Teachers who are faithful to the confession must, for the sake of their conscience, resolutely protest against any governmental direction and supervision of religious instruction, and reject all regulations relating to religious instruction which have been unilaterally enacted by the state; a rejection of such regulations on the part of the teacher is not to be regarded as disobedience or rebellion against the secular authorities." On the morning of the 4th of June, about 24 teachers of Upper and Lower Hesse and one pastor had gathered in the garden of the innkeeper Dietzel for the intended conference, when the Royal Landrath Günther, accompanied by the district secretary and land ruler, appeared and the present board member of the association, He was instructed by the Royal Government in Kassel to inform the chairman that the discussion of the theses put forward by the teacher Dietz could not be permitted. He was therefore instructed to strictly supervise the conference negotiations and, if the aforementioned theses should nevertheless come up for discussion, to dissolve the conference, to issue an exact list of all participants, and to hold the board personally responsible, since the discussion of the theses would have to be considered a rebellion against the secular authorities. After the aforementioned member of the board had communicated this to the assembly standing in front of the garden house, the assembly considered what was to be done and decided to have the member of the board declare to the Landrath that, since the discussion of the main item on the agenda was forbidden by the Royal Government the association considered the conference to be prevented from taking place at all. After this declaration had been made by teacher Niemann, accompanied by the Thesenstellers, the Landrath left the local and the garden with the district secretary, and the assembled friends continued to plough through the garden of conversation for several hours, watched by a Gensdarmen, who kept carefully close to them. If, by the way, the Royal Government should hope to be able to suppress the movement that is currently making itself felt in the Hessian teaching world against the state mandate by virtue of which religious instruction is to be given in our elementary schools since March 1872, then it is likely to be somewhat mistaken.

**The Church of Social Democracy.** In the popular assemblies in Saxony there is agitation for mass withdrawal from the church. One resolves to live "henceforth as heathens"; one commits oneself by signing one's name not only to leaving any religious society, but also to renouncing the biblical God. "Two pulpit addresses on the religion of Social Democracy" have been circulated. These call labor "the Savior, the Redeemer of the human race," and specifically headwork and manual labor, science and handicraft, which they compare to God the Father and the Son as two distinct figures of the same entity. In those speeches, which conclude with "Amen" and address themselves to the "beloved hearers," it is said, among other things: "Cultivated human society is the highest being in which we believe; on its social-democratic organization rests our hope. Only it will make the love of truth, for which religious fantasists have hitherto only raved. The obdurate and limited may need to transfer their hope and love away from earth to a beyond. The democrat is different. In order to really be able to enjoy the consolation that the believer finds in the idea of the father who protects and shields his earthly children, we strive for the following

for a society, and by virtue of the wealth we have historically acquired we can demand that it guarantee us not only work but also our "daily bread," that it feed the hungry, clothe the naked, nurse the sick, in short, practice all works of love and mercy. Democracy replaces religion with humanity, which henceforth will rest on the recognition that only in social fraternal work, in economic community, lives the Redeemer who can free us from bodily evil."

Synodical Conference.

The recent sessions of the Synodal Conference, held at Fort Wayne from July 16 to 22, gave the participants cause for sorrow and joy, for deep humiliation before the Lord, and for fervent thanksgiving for His grace.

The six synods that make up the conference are entitled to 68 representatives at the conference, according to the provisions of the constitution and their current number. One of the synods, because of the great distance of the meeting place, had chosen for it only two representatives instead of four, and of the other synods, for the sake of all kinds of circumstances, 15 representatives were still missing, so that the synods were in reality represented by 51 delegates. In addition, 53 standing members from three different of the associated synods participated in the negotiations. Of course, soon more, soon less guests, especially from the dear Fort Wayne congregations, attended the meetings.

The congregation was very saddened by the fact that the dear Professor Walther, since then President of the Synodal Conference, was prevented from attending the meetings due to overwork during the latter period. She deeply felt what she lost through his absence. It was most gratifying, however, that even at these meetings it became clear how the synods united in the Conference are truly united in the eternal truth of the Word of God and the confession of the Lutheran Church. Here is not a union made only by men, as we so often find in our time, but one created by our faithful, gracious God through His Holy Spirit, and indeed from such elements as were only a short time ago often opposed to each other. This was certainly the impression that every participant took home with him. Admittedly, it was not as gentle and sweet as in some other so-called church meetings, where peace is sought at any cost. In the end, however, complete agreement was reached in part, and in part the differences that still came to light were of very minor importance and could not yet be completely resolved only because of a lack of time. When God brings the conference together again next year, this will undoubtedly happen, since nothing may and should be covered up, even in the least essential matters that come up for negotiation.

The main topics of discussion were the theses on church fellowship already reported in the "Lutheraner" and then theses on parochial boundaries. In both cases the basic theses were not discussed, so that the unfinished theses are reserved for discussion next year. In the case of the former theses, the issue was for a long time whether one could rightly say that the justifying faith, which grasps the merit of our highly praised Lord and Saviour JESU Christ, is also among Lutherans, as among all true children of God, in whichever church party they may be found, the only inner bond of fellowship, or whether these are not also in the doctrines of distinction of the Lutheran Church another inner bond of fellowship.



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that did not take place between them and other Christians. It was readily admitted on all sides that the Lutheran doctrines of distinction live in the hearts of all true Lutherans, and to that extent are certainly something internal to them; However, it was noted, and finally recognized by all, that where justifying faith does not exist, even if all the individual doctrines of Holy Scripture stand as a confession, there is no inner bond of fellowship whatsoever, and that wherever the justifying faith that has existed up to now disappears, everything and every inner bond of fellowship with true children of God, whether they are Lutherans or not, is absolutely broken.- With regard to the parochial boundaries, it was admitted from the outset that territorial delimitation of the congregations, where practicable, was always preferable; but it was not possible to reach unanimity immediately as to whether every other delimitation, such as that according to heads, was in itself to be called disorder, and from it nothing but disorder, confusion, and confusion could arise.

The promotion of the emigrant mission was unanimously recommended to all congregations in association with the Synodal Conference, and preparatory steps were taken to finally make this matter entirely that of the Conference. - The question of what special steps the Synodal Conference could take to counteract the pernicious influence of the ungodly literature of the day on our congregation members elicited especially excellent and detailed testimony against the spirit of the depths that is emerging in the latter and for the necessity of working against it with all one's might, as well as the resolutions of the Conference aimed at this end. - The venerable conference also heard with great interest the announcement that a deaf-mute institute had now been founded in our district - in or near Detroit - probably the first German institute in the United States. Further announcements about this are to appear in our church periodicals and especially in the "Evang.-Luth. Schulblatt" of our Synod. Applications for the admission of children from any quarter, as well as gifts of love, should be addressed to Pastor Hügli in Detroit.

Hopefully this year's detailed report of the Synodal Conference will be published shortly. Through these few lines I would like to help it to be widely distributed in our Synod.

Next year's sessions of the Synodical Conference are to be held again, beloved be it God, in the middle of July, and that at the congregation of the Rev. Herzberger in Pittsburgh, Pennsylvania.

C. A. T. Selle.

### **Fictional Conscience.**

When, in 1526, the priests of the Altenburg Abbey did not want to give out their false divine service because it would be against their "conscience," but also because they "refused to prove their conscience and conduct with Scripture, or to be instructed in it," rather, they declared that "they did not want to engage in Scripture disputation, but rather to remain in their established custom, as proven by the Christian Church," Luther wrote: "Thus they bear sufficient witness against themselves that they invent such consciences and use them only for appearances. For a right good conscience does and desires nothing better than that it may hear the teaching of the Scriptures and dispute its things with the Scriptures." (XX1, 147.) - What those papal priests once did, even now many do who want to be good Lutherans. If something is against their own will, they are quick with the pious speech that it is against their conscience. But he who says this, and yet will not let his conscience be told with God's word, shows plainly enough that he is only pretending to his conscience. But this is a great sin, for such men thus give up their old Adam for God's voice. W.  
[Walther]



## Church News.

Candidate Heinrich Norden was ordained and installed by the undersigned. Mr. Bünge on the 7th Sunday after Trinity in his congregation at Pebble Creek, Dodge County, Nebraska, ordained by the undersigned and inducted into his office. The Lord be with him! A. W. Frese.

Address: Rsv. 8, Xorae,  
Dc-ddls Orssk, Dockte Xobr.

Candidate H. Weissbrot, who began his theological studies in Hermannsburg and completed them in the practical seminary in St. Louis, was ordained and inducted into his office on the 2nd Sunday after Trinity by the undersigned with the assistance of Pastor D. Kothe in the congregation at Mount Olive, Macoupin County, Ill. May the Lord richly bless the labors of the dear brother! Bro. Wolbrecht.

Address: lisv. 8th  
^Vsissbrot, Älount  
Olive, Llaeoupin 60,,  
III.

On the 7th Sunday after Trinity, July 27, Mr. C. A. Geyer, stucl. tk^ol. having completed his studies in Concordia Seminary, St. Louis, Mo., passed the prescribed examination, and received a regular call from Trinity Lutheran Church, Genesee, Allegany County, N. I., in the midst of that congregation. Lutheran Trinity congregation at Genesee, Allegany County, N. I., and had accepted, in the midst of that congregation, by order of the Most Reverend Presidency of the Eastern District, was ordained and installed in his office by the undersigned. May the Lord God be his sun and shield!

I. Bernreuther.

Address: Rsv. (l. H.. O^er,  
Lox 380, 06V6866 , <^0., X.

The Rev. Th. Krumsieg having received a regular call from my former congregation at Prairie Mount, Sibley County, Minnesota, and having accepted with the sanction of his former congregation at LewiStown, Winona Co, Minn, the same was solemnly installed in the midst of his congregation on the first Sunday after Trinity, as June 15, 1873, by order of the honorable Presidency of the Northern District, by the undersigned, assisted by the Rev. Damm, according to the precept of our agendas.

Arch Shepherd JEsus Christ crown his work with rich blessings!

K. F. Schulze.

Address: Rsv. DU, Xrumsisx,  
HanclsrsoL, 8ii)I"^ 6o.,  
Äliirn.

The Rev. I. M. Maisch having received and accepted a regular call from the Trinity Lutheran congregation in Miami County, Kansas, was installed in his new office in that congregation by the undersigned on the 6th Sunday after Trinity, by order of the Most Reverend Büngers, President of the Western District.

May the Lord also adorn him with many blessings, that he may win one victory after another! W. Zschoche.

Address: livv. .l. lU. HlaiseU,  
Lox 412, Laola, !Uikcm" Oo., XunsnA.

## Church dedications.

On the third Sunday after Trinity, June 29th, the St. Trinity Lutheran congregation at Carondelet, now South St. Louis, Missouri, had the great joy of dedicating their new church to the service of the Triune God. Although the dear sun shone very warmly early in the morning, the love of many of the confreres and fellow sisters from the St. Louis and other neighboring parishes was still warmer, for they had come in rather large numbers. The undersigned first gave a short farewell address in the old church on Psalm 2:1-4, after which all present proceeded in procession to the new church, singing the hymn "Now give thanks to God" with trombone accompaniment, and then the door of the new church was opened in the usual manner by the undersigned. The main sermon was preached by Pastor M. Eirich of Minden, Ill, on Psalm 84:2-5, and the confession by the undersigned on the first part of the Kirbcwcib Gospel. Before the end of the morning service, a heavy thunderstorm broke out, which caused many guests to leave in a hurry, and some who had intended to come in the afternoon were held back by it. Nevertheless, the church was again filled in the afternoon. The afternoon sermon was preached by Pastor A. Schüßler from Ellisville, Mo., on Psalm 100. In the evening, Mr. E. Lindemann from the Theological Seminary in St. Louis preached a sermon in English on Romans 5:1.

In the German services the singing choir of teacher Grüber from the Trinity District in St. Louis contributed by singing beautiful choral pieces, and the local trombone choir

by the accompaniment of several chorales contributed not a little to the increase of the festive joy.

Since the undersigned knows from his own experience that descriptions of the richly blessed mission of Eliot among the Indians in Massachusetts in and cost data of churches are very desirable for such congregations that wish the 17th century, of C. Rauch and D. Zeisberger in New York, and especially to build churches, such descriptions and cost data may also follow briefly here.

Our church is a gothic style brick building. The nave is 45 feet wide and 80 in Ohio in the 18th century, and on the sad demise of these two missions. feet long. The whole length with tower projection and altar niche is about 100 feet. Unfortunately, however, the speaker was interrupted in his lecture, which was feet. The 145 feet high, very tasteful tower consists of a brick square, an most interesting to all "Zu" listeners, by a thunderstorm. For half an hour the octagon ending in eight corner towers, in which the bells hang, and a pyramid, rain poured down in torrents, so that with the exception of a few who found which finds its conclusion in a button and cross rose. The main drawings for special shoes, all the others were completely soaked. As soon as the rain the whole building were supplied by Mr. Pastor Stephan in Ehester, Ill. The stopped, everyone started on their way home, and the speaker felt compelled building was executed by Mr. Hartmann Debus of the Dreieinigkeits to postpone the remaining part of his lecture until next year. The third speaker, congregation in St. Louis, which gentlemen we can warmly recommend for Pastor Bode, who was unfortunately prevented by illness from coming, was to church buildings. The whole church, with seats, organ choir, altar, pulpit, and give a lecture on heathen mission, but although Conrector Bischoff from Fort sacristy, cost a little over 18,000 dollars, not including, of course, the organ, Wayne had promised to give it, it could not be given because of the rapid bells, carpet, and other ornaments. The organ, which is highly praised by departure of the congregation. The last collect was taken at the entrance gate connoisseurs, also has a pleasant round tone and a good composition of re. of the fairgrounds. Both collections together amounted to P126.45, of which the gisters, is also distinguished by careful work and good material, has been Emigrant Mission in New York received -D50.00, the Hermannsburg Mission delivered by the organ builder Mr. Fr. Härtet, corner of Soulard and Eighth O25.00, Pastor Brunn's Institution in Dying \$25.00, the Inner Mission \$26.45. Street in St. Louis, at a very cheap price. I. Lehner.

So our church is, among the dozen churches that this part of St. Louis has, the most respectable and an ornament for the whole area; it is also, since it stands quite high, visible very far away, as a monument to the glory of the Town, Staunton, Neu Gehlenbeck, Bethalto and Dorsey Station, Ill. celebrated Triune God, whose name it bears on the portal. May the Triune God make it this year's community mission festival in the congregation of the undersigned a signpost to heaven for many, and an inexhaustible source of eternal life for at Prairie Town. Not only the church, but also the seats arranged around it the glory of God and the blessedness of many people for all who are thirsty under canvas, were soon overcrowded, so numerous were the guests not only for righteousness.

C. F. W. Sapper,  
Pastor of the Lutheran St. Trinitatis parish in Carondelet, Mo.

The first part of the meeting was a reception at the church of the pastor, Mr. H. Stock. Stock's congregation. After 1 o'clock, Mr. Stock gave a historical lecture On the first Sunday after Trinity, the Lutheran congregations of Prairie Town, Staunton, Neu Gehlenbeck, Bethalto and Dorsey Station, Ill. celebrated the first Sunday after Trinity, the Lutheran congregations of Prairie Town, Staunton, Neu Gehlenbeck, Bethalto and Dorsey Station, Ill. celebrated Triune God, whose name it bears on the portal. May the Triune God make it this year's community mission festival in the congregation of the undersigned a signpost to heaven for many, and an inexhaustible source of eternal life for at Prairie Town. Not only the church, but also the seats arranged around it the glory of God and the blessedness of many people for all who are thirsty under canvas, were soon overcrowded, so numerous were the guests not only from the uninvited neighboring Lutheran congregations, but also from the whole surrounding area. On the morning of the festival, as throughout the day, the sun smiled brightly from the sky; but even more radiant than the sun in the sky shone another sun, namely Jesus Christ, the Sun of Righteousness, in a The sermon was a very good one and the testimonies were very clear to the eyes and hearts of the congregants. In the morning, Pastor Hahn preached on the delicious word of 1 Timothy 1:15, which is extremely comforting to all poor sinners. At noon, the festive guests dined at a large banquet table set up behind the church. In the afternoon Pastor Hrinemann gave a lecture on the history of missions about Boniface or Winfried, the apostle of the Germans. Pastor Richter concluded the wonderful festive celebration with a short lecture on John 12:32. The festive collection amounted to \$123.05, of which K50.00 was earmarked for the proseminary in Steeden, O50.00 for the mission house in Hermann-Sbnrg and P23.00 for the poor congregation in Hortonville, Wisconsin.

Praise, glory and thanks be to the good Lord for this glorious mission feast Assemblies, beloved of God, on the last Wednesday in August (the 27th of this month) in Washington, D. C.

Items of discussion are as follows:

1. "The secret societies contrary to the gospel."
2. "The Doctrine of Christian Liberty (Concordia Formula Art. X ) with Special Relation to Fairs, Pimics, Secular Associations, &c."
3. "The support and care of widows and widowers".

Orphans of Pastors and Teachers of our Synod."

For the entry of other items, see Synodal Constitution Cap. V. X. tz 4.

All who intend to attend the Synodal Assembly are requested to notify you at least eight days before the beginning of the sessions.

to the pastor of the village, so that accommodations can be made.

Still special is the reminder that each pastor must submit a full parochial report according to our synodical constitution

### The Eastern District of the Missouri Synod, Ohio and other states

Assemblies, beloved of God, on the last Wednesday in August (the 27th of this month) in Washington, D. C.

Items of discussion are as follows:

1. "The secret societies contrary to the gospel."
  2. "The Doctrine of Christian Liberty (Concordia Formula Art. X ) with Special Relation to Fairs, Pimics, Secular Associations, &c."
  3. "The support and care of widows and widowers".
- Orphans of Pastors and Teachers of our Synod."

For the entry of other items, see Synodal Constitution Cap. V. X. tz 4.

All who intend to attend the Synodal Assembly are requested to notify you at least eight days before the beginning of the sessions.

to the pastor of the village, so that accommodations can be made.

Still special is the reminder that each pastor must submit a full parochial report according to our synodical constitution

### Mission Festivals.

The congregations of the Missouri - Synod in Sheboygan County, Wisconsin, celebrated their mission feast of this year (the thirteenth) at Town Hermann. The Collecte raised was A26.00. Aul I.

All missionary friends should be informed that the congregations of Pastors Fr. Stock, E. Bode, I. Bundenthal, A. Zagel, P. Karrrr and those of the undersigned in the congregation of Rev. Stock in a bush suitable for the celebration of such a feast.

celebrated a mission feast on the second Sunday after Trinity, to which, by must bring and submit. invitation, the trombone choir and the singing society of the dear sister churches in Fort Wayne joined in, singing appropriate pieces both at the beginning of the feast and before and after each presentation.

When the aforementioned congregations and many dear friends and guests from Fort Wayne and other places had gathered on the fairgrounds on the day of the celebration, the undersigned opened the festive service with a prayer at about 10 o'clock, after which Pastor Bundenthal mounted the speaker's platform and gave a lecture on Matth. 9, 35-38. about inner mission. After the end of this lecture the first collecte was raised during a song. From about 11 to 1 o'clock a break was taken.

during which the assembled people could partly enjoy the

H. Hanser, Secretary.

### Conferenz - Ads.

The Wisconsin Pastoral Conference will hold its meetings this year from September 13th through the eighth at Pastor Daib's church in Oshkosh, Wisconsin.

One should not fail to report by letter to the Dnstor locn, Mr. Pastor Daib, at least 14 days before the beginning of the conference. A. Rohrlack, Secretary.

The Grand Rapids Specialeonfrrenz will gather in Grand Haven on August 26th and 27th.

Illinois - Conferences.

The Northern Districts Conference of the evanq. - Lutheran Synodr of Illinois a. St. will meet, God willing, from September 2trn to 4trn at the congregation of the Rev. H. Meyer at Lincoln, Logan County, Ill.

The theses on Holy Communion by Pastor Bötticher are still available for discussion.

The brethren of the Hon. Synod of Missouri are cordially invited to attend. E. Bangerter, Secretary.

The Southern Districts - Conference of the Lutheran Synod of Illinois, &c. St., will assemble, beloved of God, from the third to the fifth of September, at the congregation of the Rev. C. Becker, of New Memphis, Clinton County, Ill.

The pastors of the Eighteenth Synod of Missouri, Ohio, etc., are kindly invited by the Conference to participate in the proceedings.

The main subject of discussion will be: Thesen Wider unrvangrlische Praxis. I. C. Noll, Secretary.

For your kind attention.

The Lutheran High School in St. Louis will resume classes on September 1.

Received at the Middle District Treasurer's Office:

To the synodical treasury: from Past. Bundenthal' Gem. in Marion Township \$21.61. Past. Jor' Gem. in Logansport \$7.25. Past. -Schmidt's congregation in Terre Haute \$13.00. Rev. Wyneken's congregation in Cleveland \$100.00. Rev. Tramms Gem. in Vincennrs \$23.85. Past. Schäfer's congreg. at Lanesville \$6.00. Dessen's congreg. at Holland \$2.70. Past. Heitmüller's parish on the Clifty 4-7.00. Of Past. Gruber's two country parishdrn\$8.85. whose -st. Thomas congregation >95.61. Past. Schwan's gem. in Cleveland \$112.76. Past. Schumms Gem. in Willshirr \$8.00. Past. Knief's congregation in Neu-DrttelSau \$14.35. Dr. Sihler's congregation in Fort Wayne \$60.83. Past. Stubnatzy's congregation there \$70.45. Past. Schwan's congreg. at Cleveland \$94.45. Rev. Frank's congreg. at Lancaster \$8.00. Rev. ZageIS Gem. at Fort Wavne \$16.25. Past. Bundenthal's Gem. in Marion Township \$15.46. Past. Crämer's Gem. at Zanesville \$24.44. Rev. Fleischmann's Gem. at Kendallville \$10.75.

On the emigrant - mission in Baltimore: by Mrs. K. Ahrens in Marion Township \$1.00.

To the building fund: from Bro Laugele at EvanSville \$5.00. Mrs Zschoppe there \$2.00. Bro Eckkmeyer there \$1.00. Mrs Bischen there \$6.00. N. N. at Fort Wayne \$1.00. HochzeitS-Collecte at K. Weber's in EvanSville \$20.00. By H Jdrs there \$1.50. N. N. at Jonesville \$9.00. By Wittwe Brockmann there \$1.50. By Kassirer Birkner. \$28.00. By Prof. Dirdrich at Fort Wayne \$1.00. Past. KarrerS Gem. in Bielefeld \$10.75. Kassirer Birkner \$50.00. Past. Schlessel-Manns Gem. in Hamilton County \$37.75. Past. Crämers Gem. in Zanesville \$60.00.

For poor college - students in Fort Wayne: For E. Sauptert of Past. Sauptert's comm. in EvanSville \$38.25. From a confirmand in LaneSville 50 CtS. For v. Strohe wedding- time collecte -ei Fosbrink in Jonesville \$4.10. For A. Sond- haus wedding- time collecte chiel H. Lridolph in Marion Township \$6.12. From Past. Wryels Gem. in Darmstadt \$19.00. For F and H. ZageIS WeddingS-Collecte at Ch. Schulz in Pastor FaarIS Gem. \$9.60, at H. Bradtmueller there \$10.10. From H. Hör- mann there \$4.00.

On the heathen mission: By A. Sch. in La Porte \$3.00. Past. Niethammer's Gem. there \$30.00.

For you parish in Hartem, N. I.: By A. Sch. in La Porte \$2.00. Mrs. Burre in Vincennes \$1.00. Past. SchummS Gem. in Willshirr \$2.00.

To the orphanage in Boston: from Mrs. Schneider at La Potte \$1.00.

On the emigrant mission in New York: From Past. Stocks Gem. at Fort Wayne \$9.00. A third part of the Collecte at the mission feast at Kendallville \$49.16. A part of the Collecte at the mission feast at Past. Stocks Gem. \$50.00.

On the Leipzig Mission: From Past. Stock's congregation at Fort Wayne \$10.40. From Past. StegrS Gem. in Bremen \$15.75. Olga Horn in Cleveland \$5.00. A third of the Collecte at the Mission Festival in Kendallvillr \$49.17.

To the Widow's Fund: From Past. Stock's congregation at Fort Wayne \$6.12. Dr. Sihlers' congregation at Fort Wayne \$46.24. From the Woman's Club at Liverpool \$8.00. Wedding - Collecte at Ph. Lind's at Lanesville \$4.50. From a confirmand there 25 Cts. From Past. Gruber's comm. m Van value \$2.40. Wedding time collectcte at Past. Hertz there \$9.60. From Prof. Diedrich m Fort Wayne \$4.00. From L. Schatz at Nru-Dettelsau \$1.00. WeddingS-Collecte at I. Heidt at Darmstadt \$2.00.

On the orphanage near St. Louis: By Past. Ste- ger's congregation in Bremen \$12.75. By Past. Gruber's two country parishes \$10.70. By Past. Krafft's WeddingS Collecte at W. Peter \$2.20, Childbirth Collecte at H. Leininger \$2.25. Thanksgiving Offering from L. S. in Jonesville \$1.00. From little E. in Fort Wayne 32 Cts. From Mr. Heine in New Haven \$5.00. weddingS-Collecte at Hessel's in Aurora \$5.75. from Rev. Schlesselmann's Gem. in Tipton County \$2.80. Rev. Crämer's Gem. in Zanesville \$29.00. By Rev. Heitmuellder by Mrs. L-cheidt \$5.00. By the Woman's Club in Eiyria \$5.00.

For inner mission: From Past. Schäfer's congreg. in Lanes- ville \$3.05. H. Jde in EvanSville \$2.00. A part of the col- lecte at the mission feast in Past. Stock's congregation \$26.45.

For Past. Ruhland's congregation in Saxony: From Past. Runkrl's congregation in Aurora \$17.00. Past. Schumms Gem. at Willshirr \$9.00. Past. JüngelS Gem. at Jonesville \$16.55. Past. Nützel's congreg. at Columbus \$12.50. Of some members.

of the congregation of the Rev. Knirf in Neu-Dettelsau \$13.75. From several members of the parish of the Rev. Stubnatzy \$53.90, furthermore 1 Prussian Thaler, werth 75 CtS. From Past. Weyel's parishes \$26.10. From 5 members of the parish in Neu-Dettelsau \$1.00 each. Past. Crämer's congregation in Zanesville \$18.56.

Concerning the seminary house in Addison: From Chr. Meierding in Evansville \$6.00, From an unnamed person \$3.00.

For poor students in St. LouiS: From the Gem. of the Past. Schlesselmann in Arcadia \$16.25.

To the college household in Fort Wayne: From the Gem. of the Past. Disciple in Jonesville \$18.00.

On the Hermannsburg Mission: By G. TrLger in Zanesville \$1.00. A part of the Collecte at the Mission Feast in Past. Stocks Community \$25.00.

For Past. Brunns Anstalt: By H. Hermann at Fort Wayne \$2.00. A third of the Collecte at the Mission Feast at Kendallville \$49.17. A part of the Collecte at the Mission Feast at Past. Stock's congregation \$25.00. From Past. Niethammer's church in La Porte \$11.00.

For the congregation at Van Wert, Ohio: by meh- l'ren ^members of the congregation of the Past. Stubnatzy at Fort Wayne Fort Wayne, June 30, 1873.

c. Grahl, Cassirer.

For the Lutheran Orphanage of the Little Child JESu near St. Louis

the following gifts have been received since June 23:

From Ad. Heinicke in St. Louis \$100.00. A. G. Heinicke \$5.00. Collected at the wedding of Rev. Goehringer in St. Louis \$15.35. From W. Ladage in St. Louis \$1.00. Collected from the school children of Rev. Schroeppel in Grand Haven, Mich. \$1.40. From A. Franke by Rev. Bergt in Paitzdorf, Mo., \$2.00. N. N. in Carlinville \$5.00. Bequest of the late Johann Frrsen, blessedly deceased, in Pleasant Ridge, Ill. by his administrator, Hans Meier \$100.00. From Minna Schneider in NarrowSburg, N. I., \$1.00. N. N. in Benton Town \$7.00. Collected at the infant baptism of Mr. H. Lippoldt and at the wedding of Mr. Karl Fischer in Mem- phis, Trnn., \$9.05. From the Zions District in St. Louis by H. F. Göhmann \$20.00. From the Maidens' Association of the Im- Manuels - District in St. Louis \$4.25. From F. Hölscher in St. Louis \$2.00. From the Drieinigkeits District in St. Louis by E. Schäfer \$4.50. From the pupils of Mr. G. M. Beyer, teacher, in Altenburg, Mo, \$2.00. From Karl Wehking in St. LouiS \$50.00. From the Concordia - District in St. Louis by Student Böttger 55 CtS. From the Immanuel's District in St. Louis by Karl Wilhardt 75 CtS. From N. N. by the- same \$5.00. Andr. Killinger \$1.00. From the DreirinigkeitS- District in St. Louis by A. H. Blumenberg \$5.00. From Mrs. Kay by Mr. Past. Beck in St. LouiS \$1.00. Heinrich Hertz in St. Louis \$5.00. From the congregation of Mr. Pastor Tir- menstrin in New Orleans \$60.00. Subsequently to the Fest- colberte by Mr. Pastor Bünger \$7.00. From Mr. Pastor Schröppel in Michigan \$2.00. Lorenz Rank at Lonaconing, Mb., as an offering of thanksgiving for blessings in his business \$5.00. From Louis Waltke in St. LouiS \$5.00. Mrs. N. N. in Pittsburg \$5.00. From the piggy bank of the children of Mr. Beckmann in St. Louis \$1.10. From Heinrich BehrenS in St. LouiS \$1.00. Joseph Steckmann in St. Louis 50 CtS. From the Virgins' Association of the ImmanuelS- DistrictS in St. Louis \$5.85. Collected at the wedding of Mr. Marx by Mr. Pastor Lauterbach \$4.35. St. LouiS, Aug. 9, 1873. I. M. Estel, Cassirer.

The following gifts have been received for the Lutheran Orphanage at St. LouiS since May 12, 1873:

From Mrs. Reinhardt 1 peck Aeprflrschnitze. Chr. Meier L Co. 1 sack of scrub soifr, 1 piece of washsvda. From Past. Sand- voß 2 children's dresses, 1 apron, 2 pieces of calico. From Mrs. E. Loh in Port Hudson 2 pieces of calico, 1 petticoat, 1 pair of trousers. From Mr. Eggers in St. LouiS for the new orphanage 1 large wash basket. From Mr. Tirmenstein, a set of dishes. From Seb. Bopp 1 ham. From Meier L Westermanu in St. Louis 2 Bores nnt China ware, glasses, plates. From Mr. Heinicke knives and forks. H. Haardt 1 box of soap. Through teacher Karau in St. LouiS 1 bag of clothes, 2 hats. By Rev. Gräbner of the Women's Club in St. Charles 3 pairs of knabrn pants, 5 bodices, 2 shirts, 2 pairs of woolen socks, 2 calico dressschrn for girls, 5 white petticoats, 8 shirts, 4 pairs of underpants, 13 aprons. Mrs. Stein in St. Louis 3 dust brooms, 2 clothes brushes, 2 shoe brushes, 2 scrub brushes. From Mrs. Haas, 5 girls' hats. N.N. Seven girls' hats. N.N. 1 Bor Candy. Mr. Dellitt, one box mixed candy. N.N. One box candy. N. N. 3 pairs of stockings. N. N. 1 ham. By Mr. Past. Bünger 1 pack of worn clothes. By H. Menckr 2 gallons of fat, 1 pack of worn clothes. F. Dette in St. Louis 1 dozen pencils, 1 picture book. Mrs. Gottfr. Mertz here 3 worn linen jackets. Ch. Greb 2 acres of green clover. From the Women's Club at Carlinville, Ill, 3 boys' shirts, 2 pairs of boys' trousers, 4 waists, 2 sheets. By Rev. Kuegele, collected at the after-celebration of his wedding \$8.70. By Rev. Studt \$1.00. By Rev. Schuessler from Teacher Brase, Mr. Brauns and Har- mening together \$3.75. By Rev. Matuschka from his congregation for the household \$16.00. By Mrs. Schmidt \$1.00. By Rev. Hiller of Mrs. Margareth Luecket \$2.00. By Teacher Christian Tchultz of Mrs. Böchmann in the North Prairie District of the parish in St. Charles, Mo. \$4.00. By Rev. Wryel of Peter Kreuter in Darmstadt, Ill, \$5.00. By Rev. Ottmann of Mrs. Anna Ambrosius \$2.00. By Rev. Fackler from Grothe Jr. \$1.00. Through Pastor Achilles from Louis Waltke in Bremen \$5.00. From Mr. Höfer 2 Bushcl apples for the orphans. Mr. Ch. Meier "L Co. 1 sack of scrubbing soap.

Addendum. To the great sorrow of the undersigned, it happened, due to his illness last winter, that a very valuable consignment of Christmas gifts for the orphanage escaped his attention and the receipt was omitted. This is herewith to be made good and heartfelt thanks expressed to the donor, Mrs. Freund, in the name of the children. A. Lehman".



With heartfelt thanks to the faithful God and the "loving" donors I hereby certify that through the kindness of Professor Walther of the honorable Synod of Missouri I have received for the congregations of Planitz and Dresden HI2t.OO (140 Thaler 11 Sgr.) and for my personal support \$163.88 (190 Thaler).

In addition, through the kind mediation of the missionary Pastor Keyl in New Zjork, I received for the congregation of Planitz: from Pastor König's congregation \$10.00, Pastor Gottlieb's congregation P20.00, together H30.00 (34 Thaler 24 Sgr.). Gottlieb's parish P20.00, together H30.00 (34 Thaler 24 Sgr.)

For myself personally: from Mr. Pastor King's congregation -A25.00, Mr. Pastor Walker's congregation \$10.50, Mr. Pastor Gottlieb's congregation P15.00, from Mr. Pastor HvllS P10.00, from N. N. S2.00, Mr. I. W. Reisig \$1.00; together P63.50 (75 thalers).

May the Lord God reward all these dear givers for the good they have done for me and my congregation for the sake of Christ. Heartfelt thanks to them all!

Planitz, July 11, 1873, F. C. Th. Ruhland.

At the same time in the name of his congregation at Planitz and that at Dresden.

For poor students received through Rev. A. Wagner in Chicago from the werth women's club of his congregation A24.00 as well as from dtni werth virgins club of the same P30.00. Through Rev. Rademacher from Mr. I. Eckhardt at Reisterstown, Md. as a thank offering A5.OO. E. F. W. Walther.

#### **For the Preachers' and Teachers' Widows' and Orphans' Coffee**

(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of July 1873:

##### 1. contributions:

From the pastors Brauer svn., Dorn and Francke each A4.00, pastor Zimmermann and teacher Brüchner each A5.00.

##### Two. Gifts:

Collecte collected at the wedding of Mr. C. Goehringer, by Mr. Pastor Baumgart in Warsaw, Ill, A10.OO.

St. Louis, Aug. 5, 1873. Oskar E. Gotsch.

The undersigned, with heartfelt thanks to God and the dear givers, certifies the receipt of the following".

Gifts for Bethlehem Lutheran Church in Hortonville, Outogamie County, Wis. (see "Lutherans" No. 18):

1) From Trinity Parish in Sheboygan, WiS.: share of a Collecte, from the Women's Club, by Pfrenger, Wittwe Rathsburg, L., I., Wezel each A5.00; collected at Welzin's wedding, A4.50; from Zimmermann sen. A4.00; Zimmermann, Jr. A1.50; Heinecke A3.00; Kroos, Bodenstern, Köhn, Jr. each A2.00; Nagel P1.50; Wiehn, Sr., Röhrig, Bowe, Wunderlich, Wils, Schneidewind, Sr. and Jr, Radke, Jung each A1.OO; Stümke, Nahn, Ohlmann, Arndt, Sr., Ewald each 50 Cts. (Summa A67.00.)

2) From out of town by the gentlemen pastors: Wunder A60.30; Lohr A3.50; Althof A3.52; Präger A1.50.

Of the men, Rev. Kleinhans A5.00; A. Schwegler at La Porte, Ind, A2.00: Ottensmann at Sheboygan P1.00.

Of these P143.82 have already been deducted A13432.

Sheboygan, Wis. July 28, 1873, O. Spehr.

##### Received

##### 1. To the college household in Fort Wayne:

From Pastor Zagel's congregation: by H. Hormann P2.00. From Past. Jäbker's congregation by E. Boltemeier 18 Bush. Korn.

##### 2. for poor college students:

From Past. Beyrr's congregation from Mrs. Succop for W. Gehrke A5.00. By Past. Eirich, collected at Mr. Blase's wedding in Minden, Ill, for E. Petersen A6.70. By Mrs. Pastor Sihler 4 sheets, 4 pairs of woollen stockings, 2 bust shirts and 1 dozen linen handkerchiefs.

Fort Wayne, July 31, 1873, Eh. Hengerer.

With heartfelt thanks and with the wish of God's blessing, the undersigned congregation professes to have received the following gifts for their church building: From members of the congregation of the Rev. Stubnatzy in Fort Wayne by the same, first mission, P17.00; second mission, A13.50.

Van Wert, Ohio, July 28, 1873.

The Lutheran congregation here...

On their behalf, G. Grüber, Pastor.

#### Changed address:

kov. 0. 4?. >V. Kasper,

Iriuit^ Olrurott J^arcl, 6ttt 8tr, 8outttt 8t.

I^ouis, No.

The "Lutheran" is published twice every month for the annual sud- scription "prei" "on one dollar and fifty cents" for the out- ward sub- sscribers, who have to carry the same preaurubezablen and da" postage.- In St. Loui" each individual number is sold for ten lent".

Only the letters containing notices for "da" paper are to be sent to the editorial office, but all others containing "business", orders, cancellations, funds, etc., are to be sent to the addressee: LI. <^ klurtUvl, (Jorut-r ot 7tlI aua l.ufu)t-lt"! 8trvets, 8 t, Donis, Illo. to be anberendcn. - In Germany this" sheet can be obtained through luftus Naumanu's bookshop in Leipzig.



Herausgegeben von der Deutschen Evangelisch = P  
Zeitweilig redigirt von dem Lehrer = Colleg

Year 29.

(Sent in by Rev. F. W. Schmitt.)

How once Satan brought a German Lutheran prince into the claws of the Antichrist, and God's grace drew him back into Christ's kingdom.

(A Jesuit play.)

(Continued and concluded.)

### III. How God's grace drew Duke Moriz Wilhelm back into Christ's kingdom.

Motto" Whether with us is much sin, With God is much more grace, His hand to help has no end, However great the harm. He alone is the good shepherd, Who shall save Israel from all her sins.

The faithful, merciful God and Savior did not want to leave our Duke in the jaws of the Antichrist. To be sure, He did not immediately pluck him out by a voice from heaven, as He did Saul. But God nevertheless showed the power of His grace and strength by sending voices that cried out to poor Moriz Wilhelm: "Return, you apostate. Voices in the Duke's own conscience, voices from the Church of God, as from his own house. By ordinary means, not by extraordinary miracles, he was to be brought back to worship in spirit and in truth. That, of course, the faithful Lutheran church servants were as little silent on the apostasy as on the Duke's former entering into the mixed marriage, may well be imagined. Since he wanted to call the aforementioned union into being, it was necessary for him to enter into contact with theologians of the mother church he had left. He turned to Professor August Hermann Franke in Halle and to the garrison preacher Jüngling. He thought he could expect the former to respond to his Union desires, because he knew Franke's mild judgment of those of other faiths. From Jüngling, however, he had the same hope, because he was a Papist who had converted to the Lutheran Church. Of course, the answers of these two men to the question posed were neither according to the Duke's wishes, nor according to those of his Jesuit advisors. The question



Vergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. 1st Sept. 1873,

No. 23.

was: "Whether and how the three Christian religions tolerated in the holy Roman empire \*) are to be united with each other?" Since one knew then as well as today that Rome, when it speaks of an alteration (excitement) and opinion that Lsoeuissimus (the union, understands by it nothing but eating up the other parties, and everything is eaten by the Pope that mingles remotely with the papal bran; so the answers were not at all flattering, especially for Rome. The duke, with whom Franke had in the meantime also discussed the matter verbally, charged his confessor Schmelzer, the "Erzschelm," - to refute in writing what Franke and Jüngling had written. But Schmelzer would not hear of it; he could not. For with what weapons, agreeable to the Duke, who had now become somewhat suspicious, was he to fight against divine truth? How could this man of the flesh have led a theological argument at all? L1. Jüngling says he can hardly remember ever having seen him sober. This made such an impression on Moriz Wilhelm that his conscience was already awakening, and thoughts came to him of returning again to the abandoned church of the fathers. The duke was encouraged in this by further inducements of a similar kind. On the first Sunday after Trinity in 1717, Moriz Wilhelm stayed in Pcgau. Most of the court attended the early sermon in the Lutheran city church there. Superintendent Walter presented there from the gospel of the rich man and the poor Lazarus: Heaven and Hell, and proved with sixteen reasons that there is no third place besides Heaven and Hell - that is, no Purgatory - where the departed souls go. This sermon of the valiant Walter made such an impression on some of the court officials that, in the presence of the duke, they several times called upon Schmelzer to refute the sixteen reasons of the superintendent. "Which he did not particularly do, and only said so much, that I should also have remembered and proved where the souls of the *bis mortuorum* †) were at the first

Death would have been. This made many people here in Pegau and especially in Zeiz, especially at the court of that time, quite an alteration (excitement) and opinion that Lsoeuissimus (the duke) would never have joined the papacy, if they had let the reasons beforehand of this and that Partikular-These (individual doctrine) be presented to them". Thus even Walter reports on this matter, of which he says that through it Moriz Wilhelm's controversy over his change of religion became more and more unsought. In various letters, Walter also most candidly called the Duke's attention to the fact that he should observe his salvation. We want to mention another similar case. In 1718, the Jesuits in Mainz published a booklet in which they set forth the Duke's terrible confession of renunciation, as already described. U. Jüngling published a refutation and examination of it, in which he most duly condemned it. Jüngling's writing was also intended to refute Schmelzer. But he did not do so because he could not. The duke, angry about this matter, ordered the council of Plauen (where Jüngling undoubtedly stayed) to publicly burn Jüngling's writing. The council, however, replied that as much as he would be willing to obey the authorities, this was a matter of conscience and religion. If in this writing the Duke's person should be touched, he would be sorry for it; "but because there is nothing in this inquiry but a defence of many sacred and divine truths, it would not be well practicable that all should be burnt together and without distinction in the obbemelvete manner." The Duke repeated his order, adding that it was not for the Council to criticize the Duke's orders. The council, however, which had asked the theologians at Jena for their opinion on this matter, remained firm and declared: one must indeed obey the authorities, to whatever religion they belong, in all reasonable matters and such matters that do not run counter to conscience. But if the high authorities should command something that was contrary to God's commandment and conscience, then such obligation would cease, for then one would have to adhere to the rule of the holy Scriptures: "One must obey God more than men." Thus said

\*) I.e. in the Empire of the German Nation.

\*\*) Namely Lutherans, Reformed and Roman.

†) I.e. such people who were brought back to life after death, like Lazarus, Tabea and so on.



the Plauen city councils in those good old days. And all the Lutheran estates of the empire blessed them for it. And today? Now it is said that the word of man and the law of the state take precedence over the word of God! Miraculously, of course, the Plauen preachers, who had approved this brave procedure of the city council, "received a brave reprimand from the Superior Consistory in Dresden. The time when the consistories in Germany were pillars of the church was already over in the second decade of the eighteenth century. They had already become authorities over the church. The tree had been planted, from whose bitter fruits God's children in the German Empire have to eat their bread of tears today. But on Moriz Wilhelm the impression of this joyful testimony, which the city fathers had given in Plauen, had become powerful by God's grace.

Like the council of Plauen, the cathedral chapter of Naumburg behaved. Moriz Wilhelm, who had the bishopric of Naumburg in his possession, assured them of his favor even after his departure. He wanted to be their most gracious prince and father, and they should have the same protection from him as before, and the change of religion of the duke should not be detrimental to the monastery and cathedral chapter. But the Capitulars in Naumburg did not want to know anything more about the protection, the grace and the government of the Pope's servant. They made short work of it and declared the bishopric vacant. They said that the prince had taken an oath to "maintain and uphold the pure Protestant doctrine as it is found in the prophetic and apostolic writings, declared and repeated in the unaltered Augsburg Confession and Christian Book of Concord, without admitting any other religions into the diocese; likewise, not to admit that any person of another religion should usurp and subjugate the administration of this diocese. What could the Duke do? He had to bite his tongue and resign as Bishop; all the more so since the already mentioned Prince August I, King of Poland, who had also become Roman, sided with the Chapter. Incidentally, it was agreed that Moriz Wilhelm would receive 35,000 florins each year for life from the Naumburg-Zeizian Church Chapter. But also the Oberconsistorium should have the opportunity to testify against the Duke. Moriz Wilhelm offered this opportunity by a ceremony which he performed on Maundy Thursday 1718 in the chapel on the Osterburg at Weida, which he had established for the Roman service. According to papal commandment the rich, even princes and emperors should wash the feet of poor people on this day. So the duke summoned twelve poor men - of the Lutheran confession - to the chapel, washed their feet there, and led them from there to the table, where he served them himself for an hour. From noon until three o'clock in the afternoon, they were served food and drink, whatever they wanted, until they were full. By order of the Oberconsistorium they had to do public penance for it. These were all repeated blows to Moriz Wilhelm's sore conscience.

Thus God hammered on the hard heart of the duke out of pure mercy. But such hammers were not only wielded by Franke and Jüngling, the council of Plauen, the cathedral chapter of Naumburg, the brave Walter and

finally the Dresden High Consistory. But also quite heartfelt fervent prayers ascended to the mountains from where help should come for the poor Pabst servant. Not only did Franke order public intercession in the orphanage in Halle for the repentant return of Moriz Wilhelm - God alone knows the sighs that went up to God for him from the chambers. Maria Amalia, the Duchess, also lay daily in tears before God for the salvation of her husband. How could He have kept silent, "whose heart is always broken, we come or we do not come"? But by means, not directly, God always helps. So also here. Maria Amalia interceded with the Lutheran theologians on this matter, especially pleading with Waltern and Franke for their help. The former reported: "In the most gracious audience granted to me and my colleagues, you opened your heart's desire above all else that LorenissiniuZ only recognize and confess the pure doctrine, with many moving speeches and stories of their worries, troubles, pleas, entreaties and tears, to the highest compassion. And especially thought that God would not let you be put to shame in your hope and prayers, as you still saw many sparks of the blessed faith in Lerenissimo, which you also sought to ignite more and more by pleading." Thus she sent a nobleman of Griefsheim to Franke to fetch him to Zeiz for an interview on August 3, where the Duchess was then staying. Here she opened her heart to the pious Franke about her grief and implored him to do everything possible to bring the Duke back to the faith of his fathers. "She would have to confess that her lord and she would suffer much temporal misfortune; but she, for her own part, would be willing to take everything upon herself, if only the soul of her husband could be saved. Yes. she would be willing to lodge with him in a peasant's house, if only she could attain her final end." Truly a beautiful wish of this reformed duchess for her husband. She certainly belonged to the community of saints scattered all over the world. What the duke had done evil by his indifference to the confession in entering into his marriage, the good Lord made good by giving him a wife in whom he found "something good" and through whose prayer and supplication he received "the good pleasure of the Lord.

From Zeiz, Franke immediately went to Wciva, where the Duke was holding court. The professor, who was already very popular with Moriz Wilhelm, was received by him in the friendliest manner. Already in the first audience the Duke told him that he had no peace of conscience, for the sake of which he had taken refuge in the shelter of the "all-sufficient Church. He now doubted the truth of the Roman religion, especially in those points in which it deviated from the Lutheran. He also now saw that it was only the evil arts of the Jesuits that had led him to leave his father's religion. Franke replied, "This is no wonder, for only he can have peace of conscience who has a whole certain hope of eternal life." -

They went to the table, where Franke also met the "Erzschelm". The following conversation got underway, which we would like to reproduce mostly in lively conversational form:

Herzog (to Franke): Which then is the best religion among all?  
Franke: Your High Serene Highness will be...

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no doubt you know best to which religion you profess. But I can say with all joy that it is not the Roman Catholic religion.

Schmelzer: Be so good as to say what you dislike so much about the Catholic faith?

Franke: Very much; but most of all this, that neither in faith nor in life do you allow yourselves to be guided by the rule of the holy Scriptures: hence it is that you cannot have any certain hope of eternal life.

(At this point Schmelzer became concerned, for now the very point had been touched upon about which, as Schmelzer knew, the Duke had become difficult. Therefore he tried to give the conversation another turn).

Schmelzer: Luther is to be lamented, the devil gave him cause for reformation; the devil made him a "righteous theologian".

Franke: Luther himself says: "Prayer, reading, and temptation make the theologian." The devil, to be sure, gave him temptation, in which Satan, however, had to be shamefully defeated; that was of such power that out of this temptation Luther came forth, against his will and without thanks from the devil, as a righteous theologian. This is true.

"Hereupon" - so a contemporary relates - "when Prof. Franke had finished this discourse, he began to speak of repentance and Christianity, and gave this Jesuit such a lesson, and preached him such a sermon of repentance, that the Jesuit became quite consternated and confused. All the cavaliers, as well as the bellboys and waiters standing around, are so astonished at the power and mighty speech which Prof. Franke delivered with such joy and frankness that they did not know where they had been, and that not a single one of them was able to say a word. Among other things, Prof. Franke is said to have said freely: "They are really blind leaders (meaning the Jesuits), they want to show others the right way and do not walk on it themselves. Yes, they lead people around by the fool's rope. Instead of leading men to Jesus Christ, they keep the poor souls in such dalliance, whereby they can never attain to a true peace of mind and a right living hope of eternal life. The Father wanted to justify himself against this; but Prof. Franke said to him rudely under his brow: O! Father, he has not yet been to the right school. He must do better, or he is in a miserable condition, in which he has little assurance of his eternal salvation."

Schmelzer: Has He been alone in this school?

Franke: That is not the question now, but whether the Father has been in it? By the grace of God, I can boast that more than I have been in it and have experienced the fruit of it. The duke took up the table. How little he disliked Franke's frank words, however, he proved by discussing the matter in private with the professor for nearly four hours after the table. Franke had to stay with the Duke for several days and had to visit him every day to answer a number of questions. Franke used these visits to confess the evangelical truth most openly to Moriz Wilhelm, thereby relieving the Duke of many scruples. Among other things, Moriz Wilhelm said that he had now read the most diverse books of the Christian religious communities, even

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even those of the Socinians, but fruitlessly and without finding the peace of mind he sought. To this Franke replied: "Your Serene Highness should not be surprised at this. For the rest of the soul cannot be attained by reading this or that opinion, but by true repentance and that one realiter" (i.e. really) "tastes and experiences the power of the divine word in his soul." After Franke's departure, the Duke continued to communicate with him by letter. God, however, gave grace to the testimony of the evangelical truth, and showed the divine power which He had put into it (Rom. 1:16.) also in the heart of Moriz Wilhelm. He was now like a child that is drawn back to her heart by its loving mother, that it may not perish. Thus God's grace, through His Word, drew Duke Moriz Wilhelm, after two sorrowful years, back again from the kingdom of Antichrist into the kingdom of His dear Son JEsu Christ. The public resignation, which in the Duke's opinion was to take place in the Ulrich Church in Halle, of which Franke was the pastor, took place, however, in the city church in Pegau, because Franke had declared that it would cause too much of a stir if it happened in Halle. So the Duke made his confession of repentance in the city church of Pegau on the eighteenth Sunday after Trinity in 1718, and then received the sacrament from the hands of the worthy Superintendent Walter under both forms.

This was then a feast day in heaven with the dear angels, who rejoice more over one sinner who repents than over a hundred righteous. This was also a joy among the saints on earth, as the next chapter will give us an example of from the pen of the Hall theological faculty. God had heard prayer, given power to His word, and shown His power to direct the hearts of men like streams of water. God, who is faithful and gracious, drew the duke like a fire from the fire that Satan had fanned, who lost his game and had to troll himself. Even the black Pabst guard, the Jesuits, were allowed to pack up and leave - with disgrace. The duke, however, let the Lord Jesus enter his heart again, and from then on led a godly life, and also re-established the diocese of Naumburg. In all houses and churches of the country one praised God, and sang with the poor orphans in Halle, who had prayed before for the return of Duke Moriz Wilhelm, now joyfully: W es Praise be to Thee2c. and: Nun danket Alle Gott 2c.

#### **IV. How the Faculty of Theology in Halle wished Duke Moriz Wilhelm good luck for his return to the Lutheran Church, and how he thanked them for it.\*)**

I., Congratulatory letter from the faculty.

Most Serene Duke, most gracious Prince and Lord!

When last Monday evening we professors of theology met at the Friedrich University here for an extraordinary conference in the apartment of our much-loved colleague, Professor Franke, it was not without divine providence that the runner sent by Your Serene Highness brought the pleasing news of Deroselben's blessed return to the Protestant religion.

\*) We take the liberty of reproducing Latin expressions in this letter faithfully in German without comment.



The truths of the inner Christian life, on the other hand, have been partly clearly rejected and partly made suspect by the decrees issued against Quietism (which we do not wish to accept) and especially against the Archbishop of Cambrai. The Jansenists, †) who in some respects follow the teachings of the Gospel, (although we are amply convinced Clement XI pursued them so fiercely that in the oath formula introduced in France by the power of Louis XIV he also took away their innermost and most subtle objections by expressly reporting in a bulla published on the subject that there were some who wanted to help themselves with "respectful silence, and meant that if they only kept their opinion in mind and did not speak or write anything about it, then the oath would still be satisfied. Such evasion, however, the pope has quite circumstantially and from the Psalm for his purpose, that God may declare woe to those who speak with a double tongue. ††)

Therefore it is undeniable that anyone who converts from us to the Roman Catholic Church, and to whom consequently either immediately or in time the Tridentine Oath of Religion ‡) is presented, must, according to the intention of such Roman Church, pledge, at the loss of God's grace and his blessedness, that he will not only agree with the teachings of the papal church, and especially with the abuses confirmed in the Tridentine Council, but also with all his heart, while he will condemn and reject as unholy all contrary teachings, that is, the truths clearly contained in the holy scriptures. Whereby he, in addition, according to the clear content of his former faith, of his former religion...

The only thing that can be said is that a person who has been in the church, his ancestors, parents, and closest blood relatives, must consider and declare doctrine, faith, and godly deeds to be heretical and condemnable, and thus must also cast doubt on his blessedness. If one were to say that the formal invocation of this oath is not always required, experience teaches that the papal authorities have always found an easy means of obliging them to take such an oath in time. In fact, however, it is just as much to publicly confess the Roman Church as if one had taken an oath of allegiance to all its tenets and ways, because one may not in the least think, speak, or do anything against it, but must in all things show oneself as is required of a Roman Catholic Christian under threat of excommunication.

Now that Your Serene Highness has received from God the great grace to improve the dangerous step you took in such a blessed way, and to pull yourself out of the great danger you are now in, not only you, but all righteous evangelical Christians with you, have to thank God for this with the most heartfelt joy, which we too have done in our part and will continue to do in the future.

According to the nature of things, as Protestant theologians, we cannot regard Your Serene Highness any differently than one who has escaped from the shipwreck to land. They are, as it were, beginning to live anew, and we have no doubt that the movement of your soul and conscience, which you have felt for some time, and even the struggle with all kinds of objections of reason, of the world and of the tempter, which are wont to happen in such cases, will have taught them an experience such as was not known to you before, of which you will henceforth be able to avail yourselves for stronger fortification in the known and known truth of the Gospel.

Your Serene Highness, then, graciously permits us to make use of the glorious admonition of the Apostle Jude, v. 20, 21, in theological sincerity, when he writes: "You, my beloved, build yourselves up on your most holy faith, and pray, and keep yourselves in the love of God, and wait for the mercy of God unto eternal life." For it is certain that Your Serene Highness would not make blessed the return to the outward community of the Protestant Church (even if it were necessary and useful in itself).

\*) All that the Hallic theologians have said of the pope of their The same is true of Pope Pius IX, who now sits on the throne of Babylon, and it is multiplied; not only the lie that Mary was conceived by her mother without sin, but also the devil's spitting of the infallibility of the pope. Nothing else, by command of Pope Pius IX, must now be believed as firmly by every one who wishes to be a Christian, to be blessed, as the doctrines that JESUS CHRIST is conceived without sin by the Holy Spirit from Mary, and that the only true God, Father, Son, and Holy Spirit, is infallible and inerrant.

\*\*A particular school of mystics: Francis de Sales, Fenelon, Molinos, which since Molino's time has been called Quietism, i.e. "the doctrine of rest", because it recommended inner spiritual rest as the first condition of union with God.

†) Another, if one wants to say so, more Augustinian direction in contrast to the Jesuits, who, since they also wanted to keep firmly what they still had from God's word, and in which they were better than the papists, were exposed to much persecution by the pope, finally came under the pope's ban, and fled to the Netherlands, where they still maintain fellowship, separated from the Papal Church, under an Archbishop, and have lately approached the so-called "Old Catholics," to whom the Jansenist Archbishop has of late consecrated "their" first Bishop. They take their name from their founder, Bishop Cornelius Jansen of Apem (d. 1638). Incidentally, they reject the Pauline-Lutheran doctrine of justification and the article that Christ died for all men.

(††) And indeed, we think, the pope was right from his point of view. He who has recognized the errors in the Roman Church and rejects them in his heart is also bound before God and man to outwardly depart from Pabstism. How do we judge Lutherans, who inwardly agree with our The Lutheran Church has disintegrated, but still wants to remain united under the Lutheran banner.

‡) The already mentioned "Hungarian curse form", of which the interested reader will find a translation in the 27th volume of the "Lutheran". This formula, by the way, is, depending on the circumstances, expanded or narrowed by the papists, presented to the transgressors for the oath.

if the inner edification of the soul on the most holy faith, which we profess, did not remain connected with it. This edification, however, cannot be obtained and continued by God other than with faithful and humble prayer in the name of Jesus.

Accordingly, Your Serene Highness wants to use this blessed means all the more constantly, because otherwise they would not be able to preserve themselves in the love of God in the face of the many temptations that are presumably still ahead of them, which thirst to reach them from within and without. And they can now base their prayer with all joy on Christ alone, after you again live in that religion which teaches from God's Word that we have only one mediator and intercessor, and since you are not urged to invoke Mary and the saints, nor to make rosaries, processions, and other such self-chosen ceremonies. You may consider yourself assured of the fruit of your baptism, in which, according to papal law, you may doctrine would have to have many doubts; and of the



Holy Communion, you can be sure that it will be administered by us according to Christ's institution. Now, Your Serene Highness does not only have to do with statutes of so-called good works, but you will find in the Gospel, besides the right instruction, also the strength for true godliness. In the Roman Church, it is usually enough to bring a soul to the confession of the

The fact that the Protestant Church has brought the people to the Tridentine dogmas and to the willing observance of the church customs, thus making them subject to the obedience of the papal see, leaves them more often stuck in their sins or falling even deeper into them. The evangelical doctrine, however, as it is presented according to God's word, leads at the same time to true faith and Christian walk. For this reason, Your Serene Highness will recognize the salvation of the change that has now been made, and in consideration of the challenges that may lie ahead, will also keep the preceding words of Jude's epistle in mind, as he describes the called Christians, who are sanctified in God the Father and abide in Jesus Christ, v. 1. 1. whom he wishes much grace, mercy, and peace from God, v. 2. also warmly admonishes, and that they struggle because of the faith which once had the sanctification of God.

And because for this purpose a right divine power of faith is required, we beseech God with all our hearts, that, as He began the good work in Your Serene Highness, so He Himself may also accomplish it in you until the day of Jesus Christ, Phil. 1, 6, and, according to the riches of His glory, give you strength to become strong through His Spirit in the inner man, Ephesians 3, 16, so that you may fight a good fight and keep the faith, and so that the Lord may give you the crown of righteousness on that day. 3, 16, that you may fight a good fight, finish the race, and keep the faith, and so that the Lord may give you the crown of righteousness in that day, 2 Tim. 4, 8. Before we close, we cannot abstain. We would like to remind Your Serene Highness of the excellent example of the most worthy Duke Henry of Saxony (from whom Your Serene Highness is descended). Of the same it is said (Luther's Works. Altenburg Edition 7, 401.) it is said that when the envoys "sent to him" by his sick brother, Duke George, presented to him how the said Duke George wanted to make a will in which he and his sons, Moriz and August, would be appointed heirs, with the condition that in the lands which they would receive they should not change anything in the Roman religion, and if they would do so, that then Emperor Carl and Ferdinand, the Roman king, should have the lands until the lord brother, his sons, or a close relative liked this condition, whereby the deputies endeavored to persuade Duke Henry with all kinds of reasons to grant them, and among other things brought forward that there was much cash, much stock, and much silver. Then the said noble prince, without taking any time for reflection, immediately replied, "Truly, your legation offers me the very thing of which we read in the Holy Scriptures, that Satan promises Christ kingdoms to the whole world, if he will only fall down and worship him. Do you think that I should esteem some riches and pleasures so highly that for their sake I should renounce known truth and pure religion? In this you are far mistaken!" In such a manner did Duke Henry prefer to accept this whole, great inheritance in his heart and in public answer, than that he should act against religion and conscience.



have. God, however, knew how to take care of him and provide him with justice. For before the legation returned to Duke George, he had died, and the will could not be executed; therefore, Duke Henry was able to pay homage without hindrance, and preach the gospel to his subjects; as he summoned Luther to Leipzig in the first weeks, and instructed him to preach there.

Your High Princely Serene Highness will then now confidently follow in the footsteps of this most glorious ancestor, and, after you have so obviously seen the tender love of Dero's faithful subjects in the present events, they will all the more stretch all of their abilities to it, to bring them into full enjoyment of the treasures of the Gospel, and to bring them closer day by day to the right, living knowledge of Jesus Christ, through the abolition of the obvious vices that may still be in Dero's lands and the promotion of all that is good, and also to constantly advance them with their own Christian-princely example of virtue. In this way, Your Serene Highness will spend the remaining years of your life in the desired tranquility of your soul, in great joy of your conscience, in childlike confidence in God, in all kinds of Christian devotional exercises, in the blessed performance of your governmental duties, in the grateful use of God's bodily gifts, and in constant growth, and in constant growth of spiritual and bodily blessings, and one day, with faithful assurance of your blessedness (of which the same would have to doubt in the papacy or violate the religious oath), be able to entrust your soul into the hand of our Savior and His heavenly Father. We want to continue to call upon God for all these and even more graces for Your Serene Highness, as we are and remain in all due respect.

Your Most Serene Highness's most humble respects to  
God the professors of the theological faculty.

B. Letter of reply from Duke Moriz Wilhelm.

Dignified, esteemed

Dear devotees and special ones,

I have rightly received and read to you your letter of congratulations on account of the Evangelical Lutheran religion of the 22nd of the current month, which was again adopted and known on the eighteenth Sunday after Trinity of this year. I now thank you duly for this and the well-meant reminders that have been given, and I will not fail to use them for my good benefit and use; as I wish from the Most High that He may keep you altogether healthy and in good health for the further reception of the Lutheran Church.

Beside which I assure to be at all times...

of the professors

very committed and friendly benevolent

Moriz Wilhelm, Duke of Saxony.

"If all else were right and good in the papacy, as it is not, yet that they should teach the people to doubt God's grace and will in this way would be such a tremendously harmful error that it is not to be said." (Luther on Gal. 4, 6. VIII, 2419.)

(Sent in by Dr. Sihler.)

## What do Christian parents owe their confirmed children?

Easter is over. Many hundreds of children, also in the area of civil and domestic community can expect to be strengthened and our Synod, have been admitted by confirmation to the enjoyment invigorated by them?

of Holy Communion and invited "to partake of all the rights, goods and blessings of the Evangelical Lutheran Church for their and teachers who do not keep a careful enough eye on the temporal and eternal salvation. Nevertheless, their pastors and confirmed young people, who do not follow up the careless and fathers in Christ look anxiously into the future; for unfortunately sluggish ones at times with serious and loving instruction and common experience teaches that not a few of these just-confirmed admonition from and according to God's Word, and who, in return, boys and girls, having grown up into young men and maidens in a with wisdom, earnestness, and love, do not make faithful use of the few years, are getting more and more into a worldly direction. It is confession for them, in order to give these younger members of true that most of them still retain the form of sound doctrine, their household their due, according to law and gospel, as faithful especially if they have been taught and brought up in the words of and wise stewards of Christ's householder and his housewife, the faith for years in a good parochial school; But the righteous church. For this we must daily ask God more and more for the character in Christ, the right fear of God, love for God's word, the necessary material and skill; for this we must also have time, as for diligent practice of prayer, the pious shyness and reverence before the most important part of the fatherly pastoral care of the elderly their parents and other superiors, diligence and faithfulness in their and the young; and it is decidedly wrong if, for example, in larger civil or, in the case of girls, in their domestic occupation, humility, city congregations only one day is strictly set aside for the simplicity, submissiveness, a moral character, in short, these and registration for confession. There the pastor, especially when Holy other fruits of a righteous repentance and conversion to Christ can Communion is administered only every four weeks, cannot write only be felt in a few.

In many, the opposite is more likely to be the case, namely, laziness and unwillingness to hear and read the divine Word, careless neglect of the sermon or even of the teaching of the catechism, omission of prayer, disrespectful behavior toward parents and other superiors, and insolent equating with them, ...especially when they have come of age in the common law... ...a common lucre in the exercise of their civil or domestic profession... ...without true love of their neighbor, an inclination to mere gain of money..., ...to earn more money with less labor, and conduct of their confirmed children is borne by many parents unfaithfulness and indolence in their profession, when no human eye watches them, and therein denial of the true fear of God, lust and pleasure in all manner of worldly pleasures and diversions, parents, who are very earnest that they may be saved, and so also all manner of sensuality and pleasure-seeking, waste of money to their children. These parents, in the light of the Scriptures and the gratify the various lusts of the eyes and flesh, finery, vanity, and faith, see their children from an early age as the threefold property pleasure-seeking, especially among girls, frivolous love affairs of the triune God, created and preserved by the Father, redeemed behind the backs of parents, association with unchurched young by the Son, reborn and sanctified by the Holy Spirit through people, and participation in them: The young people and baptism. Accordingly, they do not regard themselves as the owners participation in these and those associations of the children of and possessors of their children, for "children are a gift of the Lord, unbelief, or the inclination and inclination to do so, and so on. etc. and the fruit of the womb is a gift," Ps. 127:1, but only as God's

Summa, it does not occur to them to move earnestly and stewards and caretakers, in order to bring up these noblest natural diligently in their hearts and apply to themselves the question and gifts, the children, according to God's word and will, according to answer in Ps. 119:9: "How shall a young man (a virgin) walk his law and gospel, in discipline and admonition to the Lord, and to set (her) way blamelessly? If he (she) keep himself according to thy before them a godly example. In the end they send them, as soon words." And instead of denying in their daily walk the ungodly as they are fit for school, persistently to the Christian church school, nature and worldly lusts, and living chastely, righteously, and so that here too they hear and learn God's word and experience godly, in this wicked world deceived and seduced by the devil, the wholesome Christian discipline. They supervise their diligence at contradiction is rather seen in them, by making themselves like the home for

world in the above manner; for in it they rather deny their baptismal their schoolwork, also diligently inquire of the teacher how their covenant with God, and their vow of confirmation against God, and children are doing in school.

open their eyes, ears, and hearts again to the devil and his works But there is a difference between these parents with regard to and nature. And although this worldly nature and carnal mind is not the degree of knowledge and wisdom for the truly Christian and equally strong in all the young men and virgins just described, it is godly discipline of children, especially when the children have nevertheless noticeably present in all of them. been dismissed from school and confirmed and are growing toward adolescence. For there are parents who, in spite of all the sincerity of their Christian attitude, are somewhat weaker in this knowledge and wisdom.

But who now, besides themselves, carries a great

Is it the fault of our young people that they are in such a sad and dangerous state, and that without righteous repentance and conversion to the Shepherd and Bishop of their souls so many are hastening towards eternal ruin, and that neither the church nor the

A part of this guilt is undeniably borne by those of us shepherds and teachers who do not keep a careful enough eye on the temporal and eternal salvation. Nevertheless, their pastors and confirmed young people, who do not follow up the careless and fathers in Christ look anxiously into the future; for unfortunately sluggish ones at times with serious and loving instruction and common experience teaches that not a few of these just-confirmed admonition from and according to God's Word, and who, in return, boys and girls, having grown up into young men and maidens in a with wisdom, earnestness, and love, do not make faithful use of the few years, are getting more and more into a worldly direction. It is confession for them, in order to give these younger members of true that most of them still retain the form of sound doctrine, their household their due, according to law and gospel, as faithful especially if they have been taught and brought up in the words of and wise stewards of Christ's householder and his housewife, the faith for years in a good parochial school; But the righteous church. For this we must daily ask God more and more for the character in Christ, the right fear of God, love for God's word, the necessary material and skill; for this we must also have time, as for diligent practice of prayer, the pious shyness and reverence before the most important part of the fatherly pastoral care of the elderly their parents and other superiors, diligence and faithfulness in their and the young; and it is decidedly wrong if, for example, in larger civil or, in the case of girls, in their domestic occupation, humility, city congregations only one day is strictly set aside for the simplicity, submissiveness, a moral character, in short, these and registration for confession. There the pastor, especially when Holy other fruits of a righteous repentance and conversion to Christ can Communion is administered only every four weeks, cannot write down much more than the names of the communicants. And if, for example, he wanted to meet with one of the young people in a close

If we go into a confessional conversation with a father, listen to and apply a piece of the catechism and proof, it is difficult to do so, for no sooner has he begun than another knocks at the door. It is also our duty to inquire of the parents of the confirmed how they are doing, especially if they are still in their parents' houses.

But a great part of the blame for the worldly and carnal nature and conduct of their confirmed children is borne by many parents themselves. For there are two kinds of parents, both of whom bear the Christian name. The first are the truly Christian-minded parents, who are very earnest that they may be saved, and so also all manner of sensuality and pleasure-seeking, waste of money to their children. These parents, in the light of the Scriptures and the gratify the various lusts of the eyes and flesh, finery, vanity, and faith, see their children from an early age as the threefold property pleasure-seeking, especially among girls, frivolous love affairs of the triune God, created and preserved by the Father, redeemed behind the backs of parents, association with unchurched young by the Son, reborn and sanctified by the Holy Spirit through people, and participation in them: The young people and baptism. Accordingly, they do not regard themselves as the owners participation in these and those associations of the children of and possessors of their children, for "children are a gift of the Lord, unbelief, or the inclination and inclination to do so, and so on. etc. and the fruit of the womb is a gift," Ps. 127:1, but only as God's

Summa, it does not occur to them to move earnestly and stewards and caretakers, in order to bring up these noblest natural diligently in their hearts and apply to themselves the question and gifts, the children, according to God's word and will, according to answer in Ps. 119:9: "How shall a young man (a virgin) walk his law and gospel, in discipline and admonition to the Lord, and to set (her) way blamelessly? If he (she) keep himself according to thy before them a godly example. In the end they send them, as soon words." And instead of denying in their daily walk the ungodly as they are fit for school, persistently to the Christian church school, nature and worldly lusts, and living chastely, righteously, and so that here too they hear and learn God's word and experience godly, in this wicked world deceived and seduced by the devil, the wholesome Christian discipline. They supervise their diligence at contradiction is rather seen in them, by making themselves like the home for

world in the above manner; for in it they rather deny their baptismal their schoolwork, also diligently inquire of the teacher how their covenant with God, and their vow of confirmation against God, and children are doing in school.

But there is a difference between these parents with regard to and nature. And although this worldly nature and carnal mind is not the degree of knowledge and wisdom for the truly Christian and equally strong in all the young men and virgins just described, it is godly discipline of children, especially when the children have nevertheless noticeably present in all of them. been dismissed from school and confirmed and are growing toward adolescence. For there are parents who, in spite of all the sincerity of their Christian attitude, are somewhat weaker in this knowledge and wisdom.



Sometimes they lack the strength of will to persistently carry out what is recognized as necessary and wholesome in the treatment of their confirmed children. These parents in particular will now be served by what will soon follow, when the other kind of parents are described, who indeed also bear the Christian name, but do not correspond to it in their child rearing.

For they regard their children, as soon as they come into this world, only as their flesh and blood, without this natural love, which even beasts of prey have for their young, being sanctified by the spirit of God and by virtue of true faith in Christ. It is true that they have them baptized, because it is Christian custom and usage; but they do not think of the high value and the great divine benefit of holy baptism; and therefore they often leave their little children lying for weeks in the filth and filthiness of original sin, as children of the wrath of nature, without any need. It is much more important to them that the mother, who has risen from her child-bed, should herself prepare the baptismal feast, than that her infant should receive the bath of regeneration as soon as possible. They also choose their godparents and baptismal witnesses according to human and carnal considerations; and if the pastor would allow it, they would miss little if one or the other of them were a completely unchurched cousin and other good friend of this kind.

Later, of course, there is nothing to be felt of Christian child discipline. They have no idea that it is in accordance with the law and its threat and punishment to curb the outbreaks of original sin and to strengthen baptismal grace through the gospel. It is enough for them to feed and clothe their children; and in this way or in another they sin constantly by ignorance against their children; for they sometimes unduly punish the temperamental naughtinesses of their children, which are troublesome and inconvenient to them, and sometimes they allow moral transgressions against God's commandments to go unpunished; so that at the wrong time and in the wrong place they are sometimes too strict, and sometimes too lax; and it seems, for instance, to a mother of this kind much more to punish her children. For example, it seems much more punishable to a mother of this kind if her little daughter soils or tears her new or clean dress, or breaks a plate, than if she is lied to by her.

Such parents do indeed send their children to school, and as early as possible; for they like to have them (as city children) away from the street, where they play about for hours at pleasure with rough feral children; they are also troublesome and burdensome at home to the dear mothers, who command three things at once and keep them above no commandment, by many a naughtiness, quarrels with the other brethren, and also by their youthful vivacity and agility, and are in their way for their domestic pursuits. And in sending them to school, they usually have in view only that they may learn reading, writing, arithmetic, and other things there which will be useful and beneficial to them in their future life; but the hearing and learning of the divine word is not the chief thing to them; and therefore it makes no conscience to them to keep them back from attending school when they grow older and are able to serve somewhat at home, for the sake of a lighter cause. Of course such parents do not inquire of the teacher how their children are doing at school, nor do they watch their learning for school at home. And if they occasionally make inquiries about their possibly gifted children, they do so only in order to hear the praise of their children from the teacher's mouth, but this only strengthens their parental vanity.

Of course, there can be no talk of "discipline and exhortation to the Lord" in the home of these parents; after all, they themselves care so little for their own souls that they do not read God's Word regularly at home, nor does a daily home service take place with them. At best they read a morning and evening blessing from a prayer book and pray before and after meals. Nor do the children hear from their mouths almost nothing but words about food and drink, house and farm, land and cattle, money and goods, etc., and all in the manner of the unbelieving care for money and the world and the service of mammon; for the making of money, earthly advancement, being well off, that is the main thing to such parents; they feel blessed when they succeed especially in this, unhappy when they fail. How can such parents, who do not care for their own souls, be the closest pastors and Christian educators of their children?

But just as they had no spiritual benefit from their parents during their school days, so also after the end of the same and after Confirmation. If the parents' circumstances are still somewhat narrower and more meager, they regard their children, and especially the boys, only as working machines and money earners; they care little what kind of teachers and employers and employers they come to, whether these are at least civil and honorable or godless people, if they only pay good wages. They take these wages until the young journeymen come of age and try to improve their circumstances.

In sum, before and after the confirmation of their children they were and are not truly Christian parents, as the fourth commandment presupposes them to be; and therefore it is no wonder that their children neither before nor after confirmation have kept and still keep themselves in the fear and love of God according to the fourth commandment against them. It is largely the fault of such parents if their children, especially after they have attained their majority, regard their parental home at best as a somewhat cheap house of fare, and spend their evenings and Sundays and feast days according to the lust of the eyes and of the flesh. And if it is different and better with some of the young people, their parents have no part in it, but it is the effect of the divine word in their hearts and consciences already from school and church, but not from the mouths of their parents.

Such parents need above all that a righteous conversion takes place in them through true repentance and faith in Christ; for this purpose, even the occasional gross sinfulness of their spiritually neglected children can be helpful and beneficial to them from the outside. The good advice, instruction, and admonition in this essay concerning the treatment of confirmed children is not directed to them, for they would not understand it and would not be able to follow it. Rather, this instruction is directed only to such parents as are indicated above. These are parents who are sincerely Christian and who are concerned about their own and their children's eternal salvation. However, with regard to the treatment of their newly confirmed children, they are unclear in their knowledge of many things and undecided in their will, and are justly concerned that they are doing too much or too little that is good. For their benefit and piety, then, after this introduction, the answer to the question shall follow in the next number: "What do Christian parents owe their confirmed children?"

(Conclusion

follows.)



## **Dedication of the first wing of our new orphanage near St. Louis, Mo.**

Since orphans are mentioned fifty-two times in the Holy Scriptures, it should not be surprising that our "Lutheran" also contains a message about orphans from time to time. Let us include them in our church prayers every Sunday. Like children in general, orphans are especially God's favorites.

With great joy, after many difficulties and annoyances had been overcome, as they often occur during construction, the ceremonial dedication of the first wing of our new house could take place. This celebration was set for June 8 of this year, on Trinity Sunday. A mass of closely packed wagons drove that day, early in the morning, from St. Louis, along the Manchester road. About two miles from the orphanage one could see not only the steeple of St. Paul's Church, as before, but now the new building with its mansard roof peeping out over the trees. That was a jubilation! At 10 o'clock in the morning, when most of the guests had arrived, the bell signaled the beginning of the service outside. The arrangement was made that the first service would give Trinity its due. Therefore, hymns of praise were sung to the Triune God, accompanied by trombones from our Immanuel Trombone Choir. Also the sermon of Pastor Schüssler on Rom 11, 36: "For of Him, and through Him, and to Him are all things. To him be glory forever and ever! Amen" referred to the great and blessed mystery of the one divine being in three distinct persons, by which Christians differ from all other false religious relatives. After the sermon a collection was taken which amounted to over 500 dollars. The orphans sang a poem specially composed by one of the asylum people, which I take the liberty of including here.

O Lord our God, we thank thee. That thou hast proved in us for and for so much good and faithfulness, And let them be renewed daily.

From thee all blessings flow, To thee, to thee alone is the honour due, It is thou who hast brought us thus far. Who has watched over us day and night. Thou hast been kind to us at all times, And ever ready to help us, Thou wilt be the widow's shelter, The father of all orphans.

Thou hast now built us this house, Therefore we praise thee aloud today, And give it to thee again. That thou thyself mayest dwell in it.

Enter thou the hearts of all, Consecrate them to thy temples fine, That great and small may serve thee With delight and pure desire of heart.

Let godliness and discipline and honour flourish here more and more. Give us peace and harmony. Pour on us holy love within.

In the afternoon, the actual inauguration of the new house was to take place. Until then, the food that each family had brought with them was eaten in many groups. Coffee and lemonade were supplied by the dear orphan parents for everyone. A small box placed there reminded everyone that something could be donated to the orphanage.



Under the auspices of the trombone choir, about 2 o'clock, the orphans, with their superintendents and teachers, moved out of the old house into the new one, and into the large school room, which admittedly could not hold for a long time the 2,000 or so persons present. Here the undersigned, after the recital of a suitable hymn by the men's choir of Bethlehem Parish in North St. Louis, delivered a prayer of praise, thanksgiving and supplication, and a discourse on Psalm 68:4-6: "The righteous must rejoice and be glad in the sight of God, and be glad with their hearts. Sing to God, praise his name. Make way for him who leads gently; his name is the LORD, and rejoice before him. Who is a father to the fatherless." Of course, the reason for joy mentioned here, that God is a Father of orphans, was especially emphasized for old and young, and especially for our dear orphans. Mr. Pastor Lehmann could not resist the urging of his heart. He also had to express his feelings, and did so by starting from the hymn of praise of the heavenly host at the birth of the Saviour: "Glory to God in the highest" 2c. Rector I. Walther had the orphans not only sing, but also recite the Apostles' Creed in chorus, and presented a short examen on the holy, highly praised Trinity. Finally, it was presented to the entire society that our orphanage, because there are now several Lutheran orphanages, must have a specific name. Two names were suggested. It should be called "St. Salvator Orphanage", or "the Lutheran Orphanage for the Little Child JESU". The latter name was accepted after a vote.

Because the house was not yet completely painted, no one had moved in yet, and so the furnishings could not yet be seen on the day of the inauguration. On a later visit, however, when I again brought out several orphans, for I have the boarding house, I found everything in good order. The house is divided into two sections by a wide corridor on each floor. On the ground floor, on the south side, is the large dining room, and on the north side is the kitchen, a laundry room, and a pantry. On the first floor above the dining room is the schoolroom for the first class, with so many small tables and benches, which have iron feet, that 60 pupils can sit comfortably. Opposite live the aged dear orphan parents and 4st a sewing room. On the second floor are the dormitories for the girls, a sickroom 2c. On the third floor, apart from storerooms for beds, clothes, etc., are apartments for old asylum seekers who are unable to work, the oldest of whom is 82 years old. In the old house lives Mr. Rector Walther with his family and with all the orphan boys, and also a few asylum people. The number of children has lately increased to 64, and the number of asylum people to 7, 6 men and 1 widow. At the present time there are 82 persons living in the two houses together. That is a colony! But with this amount of children, things are quite quiet during the day. Everyone is required to work. In addition to school, the older boys are busy making wood, preparing a pond, and helping in the fields; the girls are active in the kitchen, in the washhouse, and in the sewing room.

But what have we to do now? Only listen and watch? - Certainly not. And that does not happen. Love has always been active. I

must come again this time with a big request. We still owe 2700 dollars on the new house, which, because we have to pay interest on it, is quite a burden for us. Dear brothers and sisters in Christ and you happy children who still have your dear parents, help us to get rid of the debt. We hoped to cover the costs of the building with the rich taxes we received, but the building has just become more expensive. We also still lack many things for the furnishings. I think it is enough that I have told you how things stand. The gifts will follow and be acknowledged. God help it! Amen.

J. F. Bunger.

Church News.

On the 9th Sunday after Trinity, the 10th of August of this year, Candidate B. Johannes Ansorge, having completed his theological studies in St. Louis and having been duly called by the Evangelical Lutheran congregation in Paducah, Kentucky, to be its pastor, was ordained there in the midst of his congregation by the undersigned on behalf of the Presidium of the Western District and inducted into his office. The congregation was most pleased to have received a preacher in the State of Kentucky from our Synod, after the happy outcome of a lawsuit concerning the church property, which had been awarded to the faithful Lutheran part.

May the Lord bless the new labourer of his vineyard, and make him a blessing to many, that he may bear much fruit, and that his fruit may remain unto life everlasting.

M. Stephan.

Address: Xsv. L. ckokn Ansorge, ilox 173. dnckuanll, X)'.

On the 6th Sunday after Trinity, the candidate for the office of preacher, Mr. Daniel Graf, who studied in St. Louis and, after passing his exams, accepted a job from the Lutheran congregation in Hay, was ordained by the undersigned, assisted by Pastor Dubpernell, by order of the honorable Presidium of the "Eastern" District, and inducted into his office.

Likewise, on the 7th Sunday after Trinity, the candidate Mr. Christian Reuschel, who first studied in Hermannsburg, last in St. Louis, and had received and accepted a profession from the Lutheran congregation in Logan, was ordained by order of the honorable Presidium of the Eastern District by the undersigned, assisted by Pastor Lohrmann, and inducted into his office.

May the Lord make both brothers a blessing to many!

H. H. Succop.

Addresses: liev. Dnn. 6rn<?f, Dnsu^voock I'. O., Iluron Oo., Outnrlio. lioiv. Olir. Uusoliol, ^litoliolll, Xortli Oo., Ontario.

Notice.

The following persons have been nominated as candidates for the vacated professorship at Fort Wayne: by the electoral college by majority vote:

- 1st Mr. Pastor A. Crull, 2nd Mr. Pastor H. Niemann,
- 3. Mr. Pastor I. A. Hugli;

from the teaching staff:

Rev. A. Crull,

from a synodical congregation:

Teacher W. Albach.

The ballots must be sent in immediately.

St. Louis, Aug. 26, 1873. Th. Brohm, d. Z. Secretary of the Electoral College.

Conferenz - Ads.

The Pastoral Conference of the St. Louis District will hold its meetings this year, God willing, at Staunton, Illinois, from the 16th to the 20th of October.

The subject of the hearing is: Thesis XV and XVI of the work: "The Evangelical Lutheran Church the True Visible Church of God on Earth" pages 70 to 104.

W. Achenbach, Secretary.

r The Michigan Preachers' and Teachers' Conference will meet, God willing, at the congregation of the Rev. I. A. Hugli at Detroit from the 9th to the 13th of October inol.

Those concerned are requested to report to the Duster loei in good time.

G. Markworth.

The Wisconsin Pastoral Conference will hold its meetings this year not from the 13th to the 23rd of September, as erroneously stated in the last number of the "Lutheran" as a result of a typesetting error, but rather

from the INe to the 23rd

at Pastor Daib's church in Oshkosh, Wisconsin.

One should not fail to report by letter to the lnstor looi, Mr. Pastor Daib, at least 1-1 days before the beginning of the conference. A. Rohrlack, Secretary.

The Iowa Districts Conference will be assembled, God willing, from the 10th to the 15th of September, at the church of the Rev. Schurmann, at Homestead, Iowa County.

The main subject for discussion is Pastor Engrlbrecht's theses on the truth of the Christian religion.

I. F. Do scher, Secretary.

The Leavcnworth Pastoral Conference will meet, God willing, on Thursday, the 9th of October at the church of the Rev. Meyer at Leavcnworth, Kansas.

Those who intend to participate should register with the local pastor at least 8 days in advance.

The main subject of the proceedings will be: Methodism." Duration of the conference: from the 9th to the 13th of October.

C. L. Janzow, Secretary.

Received in the Western District treasury:

To the synodical treasury: from Past. Holls'congregation at Columbia, Ill, 416.75, at Cntreville, Ill, 10.00. Past. Voigt's congreg. at Perryville, Mo., 5.00. Past. Nightingale's Cross comm. at Waterloo, Ill. 7.00. Of whose Immaniels comm. there, 2.50. Past. Schuricht's comm. at Vandalia, Ill. 11.18. F. Clusmann by Past. Lober at Niles, Ill, 1.50. Past. H. Mueller at Kankakee, Ill., 2.00. Past. Nuoffers Gem. at Crete, Ill., 19.05. Past. Stephen's Gem. at Ehester, Ill., 6.55. Of the Trinity District in Vt. Louis, 20.85. Two collects from Past. I. Frese'S St. Paul's Gem. in Logan, Nebr., 7.78. Of the Jm- manuels Distr. in St. Louis 9.55. Of Past. "appers Gem. in South St. Louis 14.15. Collecte in Past. Scholz's Gem. in Corning, Holt Co. mo. 2.40. From Past. Bruegmann's Gem. in Rosenberg, Ill., 14.50.

To the college maintenance fund: from Rev. Beyer's congreg. in Pittsburg, 33.25. from the Trinity District in St. Louis, 11.00. from Immannels' Dist. there, 11.00. Collecte in Rev. Scholz's Gem. in Corning, Holt Co. mo. 5.60.

To the Sunodal Missions treasury: from the piggy bank of two orphan boys at CollinSville, Ill, 1.65. Half of the Mission Festival Collecte at Past. Vtclers Gem. in Cole County, Mo., 8.00. Half of the Mission Festival Collecte in Past. Bremer's congregation in Lake Creek, Benton Co. mo., 28.50.

For inner mission: from Past. RauschertS congregation at Dalton, Ill, 10.00. From Trinity District at St. Louis, 20 CtS. Half of the Mission Festival Collecte at Past. Vettters Gem. in Cole County, Mo., 8.00. half of Mission Fest Collecte in Past. Bremer's Gem. in Lake Creek, Benton Co. mo, 28.50.

On the new seminary building in St. Louis: By Past. A. Schmidt in CyprcSS City, Teras, 8.00. By Past. Zimmermann's Gem. in Harris County, Teras, 22.30. Jakob Scherer there 6.85. Ad. Klein therein 5.75. Past. Nuoffers Gem. at Crete, Ill, 66.40. Of Hinrichs by Past. Quclrl at LyonS- ville, Ill, 1.00. Past. Lofner's Gem. at Brecher, Will Co, Ill, 10.25. Past. Holst's comm. at Troy, Ill, 13.35. Past. Tirmen- stein's parish in New Orleans, 68.00, first broadcast. From Past. Hachcnbergcr's congreg. in Loef Creek, Franklin Co. mo., 30.00. Past.Frcse's Tt.JobanniS congreg. in Dodge County, Nebr. 10.25. Whose St. Paul's congreg. there 21.00. Mission feast collecte in Past. EndreS' congreg. in Boone, Iowa, 10.00.

On the emigrant mission in New York: from F. CluSmann through Past. Lober in Niles, Ill, 2.00.

For Past. Brunn's institution: by Jacob TheiS in Past. Zimmermanus Gem. in Harris County, TeraS, 11.45. mission feast Collecte in Past. Ramelow's Gem. in Prairietown, Ill, 50.00. From Past. Zimmermanus Gem. in Harris County, TeraS, 10.00.

On the Hermannsburg Mission: Easter Collecte in Past. Zimmermann's church in Harris County, TeraS, 16.75. mission feast collecte by Past. Ramelow at Prairietown, Ill, 50.00.

On the Leipzig Mission: From Gottl. Theis in Pastor Zimmermanus Gem. in Harris County, Texas, 1.15. Emilie Tbeis there 1.15.

On the emigrant - mission in Baltimore: from Past. Hartmann's Gem. at Matteson, Ill., 9.00.

For poor students: From Hinrichs by Pastor Ouerl in Lyonsvitle, Ill., 2.00. From the Women's Association in Pastor Schuricht's parish at Vandalia, Ill., 7.35.

To the seminary household in St. Louis: from Past. Zimmermanus Gem. at Rose Hill, Harris Co., Texas, 6.00.

For Rev. Ruhlands Gemeinde: Von Pastor Nuoffers Gem. bei Crete, Ill., 19.20.

For the church at Hortonville, Outogamie Co, Wis. mission feast collecte by Rev. Ramelow at Prairie- town, Ill, 23.00. E. Roschke, Cassirer.

Received in the treasury of the "northern" district:

For poor students in Fort Wayne: From Pastor Nohrlack's congregation 4- 5.00,

On the emigrant mission in Baltimore: by Past. Prager, collected on his infant baptism, 45.85. By Past. Johl's congregation, \$5.00. Past. Rosch's congregation, 43.10.

To the widow's fund: From Past. I. L. Hahn 42.00. From teacher P. Nies 412.00. Prof. F. W. Stellhorn 48.00. Pastor Lober, teacher Riedel, teacher Nuchterleiu 44.00 each, Pastor Stecher 48.00, from Pastorn WambSgan, Kuchle 44.00 each, K. L.

Moll 45.00, Brehling 44.1X), Sprckhardt 45.00, Pb. Dicke 44.00, Engelbert 48.00, I. F. Müller, A. Henkel, Johl, Ruff, Fürbringer each 44.00, teacher A. Damköhler 45.i 0, of the teachers Bar- telt, F. H. Meyer jc 44.00, Himmler 45.00, C. Fröhlich 42.00, Zacharias4'3.I)0, Simon, Fürstenau each 44,t>0, Past. G. E. Ahnrr 43.00, the Rev. I. I. Karrer, Horst, Allwardt each44.00, W. I. Friedrich 410.00, Wübben 48.00, Strafen, H. Fischer, Hügli each 44.00, Arndt 48.00, Lanritzcn, Hörnicke each 44.00, Winter 42.00, F. Schneider, Hattstädt, Teacher Pfeiffer each 44.00, Pastor Sprengeler 48.00. Ferd. Nüchterlcin in Frankcnmuth 42.00. weddingSCollecte at I. Meyer's in Plymouth 44.74. for vrr- wittwcte Mrs. Pastor Wüstemann on child baptism at Mr. B. Rre's in Roseville collected by some women 426.00. thank- offerings of Mrs. Pastor Arendt 45.00. Bon Wittwe Techam 4'1-00. on Past. Plebn's infant baptism collected 42.80. By Rev. Schilling: wedding collecte at C. Diuö 45.50, from A. Opper- mann 41.50, collecte of St. John's parish 46.50. From Past. Lifts Gem. in Roseville, Mich. 45.00, Past. SprengelcrS Gem. 46.75.

For Past. BrnnnS Institution: By Past. Daib, on F. Anger's silver wedding collected, 45-50- By Rev. Engelbert's congreg. in Racine 412.50. Rev. F. Schneider 44.00. Rev. Sippel 45-00- Collected at mission feast at Howards Grove 440.00. From Past. NoschS Gem. 4'5.55. F. K. in Grand Rapi'tS, Mich. 45.00.

For teacher salaries: From St. Stepbans Parish, Milwaukee, Pentecostal Collecte, 425.0t". Don Past. WerfelmannS Kreuz congregation there 4'4.31. Surplus of funds collected for Dr. Düm- ling 422.41. From Rev. Daib 41.38, from his congregation in Oshkvsh 411 62. Past. Sievers' parish 411.58.

For Pastor Ruhland in Saxony: from Chr. Wetzcl in Freistadt 43.00. From Past. Hattstäbts Gemeinde: collected at K. Knab's wedding, 45.00; from K. Göbel, 42.50; collected in Missionsstlinten, 47.88; from Teacher Damköhler, 42.5t). Bon of the congregation at Utica, Minn. collected 419.00. Past. Engelbert's congreg. in Racine 4'20.85.

For poor pupils in Addison: By Teacher Wies 42.00. By the comm. in Kirchhayn 46.25. Wedding Collectr at Chr. Pöhling's, in Eourtand, Minn. 418.05. By Past. Winter 4'2-00. by Past. Schilling by C. Block 44.00. By Past. Schumann Hochzcits-Lollccte by I. Schöner 411.61, by W. Wendtlandt 42.60. By Chr. Wetzcl 43.00.

For inner mission: From Past. WerfelmannS Kreuz- Gem. 42.00. Past. BölingS Gem. 49.40. mission collecte in the DreieinigkritS Gcm. in Milwaukee 442.00. Bon the Sanct- JohanniS Gem. in Frazer 46.75. St. Peters Gem. in Roseville 410.28. Past. Mueller's congreg. in Amelith 43.75.

For the Emigrant Mission in New York: From Past. Krumsiegs Gem. 414.40. By F. Menge, collected at K. Wach- Holz' wedding, 4'3.60. From the mission fund of the Gem. in Adrian 45.00. From the DreieinigkcitS Gem. in Sheboygan 410.00. WeddingS - Collecte at J/Neiber in Saginaw Cito 46.08. From Past. JohIS Gem. 45.00. N. N. in Racine 41.00 Past. F. Schneider 42.00. mission feast - Collecte at Howards Grove 416.0t). From Past. Nöschs Gem. 43.82. From the Her- mannSauer Virgins' Association 412.55,

To the S.ynodal Fund: Pentecostal Collecte of Trinity congreg. in Milwaukee 446.35. Bon Past. Präger's St. Peter's congreg. 45.63. Whose congreg. in Town Milwaukee 43.02. Pentecostal Collecte in Past. Partenfelder's Gem. 413.00. of Past. Werfelmann 41.0t). Pentecost- Collecte of the Gem. in Richville 46.80. From the Immanuels-Gem. in Milwaukee 418.67, Pentecost- Collecte 421.82. Collected at the Confirmation of Agnes Sievers 46.74. From the Gem. in Frankenmuth 431.50. From Teacher Riedel 41.00. Teacher Nüchterlcin 41.00. Past. Stecher 41.00. Whose Gem. 45.55. Past. I. Schmidt 42-00. whose comm. 443.00. teacher Winterstein 4'1-00. past. Wambsganß' upper Immanuels-Gem. 49.25, of the lower 48.81. Past. Schumann 41.00. whose Gem. 411-00. past. Wambsganß, Küchele, Leyhe each 4'1.00. Past. HoffmannS Gem. 49.30. teacher Den- ninger, teacher Weegerter, teacher H. Mcyrr each 41.0t). From the Gem. on Cedar Creek 48.19. teacher Selle, Rev. H. Mcycr Pa". Böling 41.00 each. from the Gem. of which Easter Collecte 414 00 Pentecost Collecte 417.00. Past. Dicke 42.00, teacher Bartelt' Past. Johl 41-00 each. Past. Ruff 41.00. whose Gem. 48.0/' Past. Fürbringer 41.00. Past. I. I. Karrer 42.00. Past. Allwardt 41.00. Bon the teachers: Zacharias 42.00, Simon Fürstenau, F. H. Meyer each 41.00. Past. Mueller 42.00. Rev. Keller's Gem. in Mcquon 43.18, to Washington Noad 42.84. Rev. Engelbert's gem. 432.25, to Rev. Strasen 41.00. whose gem. is 430.00. Past. H. Fischer's comm. 412.00. Past. Hüglig Gem. 423.25, of his own 41.00. Past. Speckhardt 41.00, whose gem. 4'3.45. 9k. 9k. 42.00. Past. Hörnicke 42.00. by his congregation, Easter coUccie 46.00, Pentecost coll. 43.70. Rev. Winter 41.00, whose congreg. 46.1t). Rev. Müller's congregation 47.00 Child's Collect with A. Cichiuger 41.80. Past. Schilling's parish, 2 collects, 418.15. Past. Links Gem. 431.00. pastor Hattstadis Gem. 4'13.58. past. Jske's Gem. 46.80. pastor CrullS Gem. 418 00. past. Buechle's Gem. in Grafton 48 30 m Town XI 44.70. teacher Pfeiffer 42.00.

To the building fund: Von dcr Gem. in Frankcnmuth 425.00. By Past. Witte 44.00. St. John's parish in Frazer 48 00 St. Peter's parish in Roseville (?). Past. Plehus Gem. in Lake Rtdge 42.70, in Tecunish 44.00.

To the orphanage at St. Louis: Thank offering from Mrs. Janzow at Ntira 42.00. Collected at Bärlin's wedding at Bay Citv, Mich., 42.89. From Wittwe Schwarz at Richville 42.00. Anna Lrhmann at Hay Creek 41.00. N. N. at Racine 50 CtS. Mrs. Buechner 41.00. WeddingS Collecte at C. Meyer's in Town Wilson, Wis., 46.25. Desgl. at G. Hillert's in Sher- man, Wis., 42.62.

To the college - new building in St. Louis: by Past. I. L. Hahn at HiUSdale, Mich.: by L. Denner 42.00, E. LuddrrS, C. Mannerow, I. Mannerow, Mrs. N. N. 41.00 each, G. Kaas 42.00, H. Carls 43.00, M. Mannerow, Himmrlmann, C. Klin- genschmidt, F. Bach, P. Schmrldtpetr 41.00 each, G. Krster 50 CtS. W. Emmert 43.00, of those Kiudern-4 3.00. Of Past. Bernthal's comm. 410.00. From Frankenlust: von Ammon 41.00, von Beiner 45.00, Elbinger 41.00, G. Enser, I. L. Enser 42.00 each.

Markmaun 43.00, Men 44.00, I. L. Enser, I. G. Noth sen each 42.00, Schütter 41.00, Vogel, Weggrl each 42.00, White 45.0t), I. L. Zill, Arnold each 44.00, Fischer 42.00, G. Schmidt, A. Pound each 43.00, Appold 42.80, F. Zill 42-00. From Frankenmuth parish 4305.65. Past. Schumann's comm. 419.0t). Past. Leyhe 45.00. whose Gem. in Sigel 42.45, in Grant 42.55. Past. K. L. Moll's Gem. 422.00. gr. tech in Lalrdonia 42.00. I. DreveS 43.00. by Past. Henkel of his Gem. in Bnrr Oak 48.00, in Sturgis 42.20. By Past. Schumann's Gem. 410.00, by Past. Bcrnthal's comm. 411.00. Past. Sievers' Gem. in Frankenlust 459.00. Past. Rnff's congreg. 48.15. Past. Daibs Kreuz-Gem. 483.50. Past. Lauritzens Gem. 410.35. Rev. Horsts Gem. 4'29.00. Rev. Hudtloff's Gem. 4'1- 00. weddingSCollecte at Andam 43.75, at Börnke 45.14. By Past. Schillings St. Johannis-Gem. 48-00. by Past. C. Löbers Gem. 4243.00. past. SprenglrnrS Gem. 45.25.

For Rev. Ruhland's congregation in Saxony: From the congregation in Frankentrost 48.20. From the congregation in Adrian from various members 411.9t), from the women's association 47.60. Pastor Anlich's congregation 45.25. From Past. Bernthal's congregation 46.50. From the congregation in Frankenlust, Ascension Festival-Lollecte, 417.44. Collected at the wedding of Mr. Jordan in Frankenmuth 430.00. From Rev. Horst's parish 47.14. Teacher A. Damköhler 42.50. Past. Strasens Gem. 419.00. Past. Lifts Gem. in Town Sherman 419.25, in Cascade 41.00. Past. Hudtloff's Gem. 411.00.

For a'm c students in St. Louis: from teacher Wies 42.00. By Rev. Speckhardt: from a private communion 33 cts. wedding collecte at R. Bach 4j1.25. HvchzeitS coll. at M. Jankc in Shcrman, Wis. 45.00.

For the Tractate Association: Contribution by Past. Hattstädt 50CtS., by Past. Engelbert 50CtS., by L. Schlegel 50 CtS. For sold Tractate 42.25.

To the orphanage near Detroit: By confirmands and pupils of the congregation of the Past. Daib 4.3-37. From the piggy bank of Past. Daib's children 43.62. From Past. Schilling's immanuels gcm. 45.70. From Mrs. H. in Grand Rapids, Mich. 41-00.

On the Hermannsburg Mission: by Chr. Schmidt 41.00. Past. Mueller's Gem. 41.30. MissionStefft-Collectr at Howards Grove, Wis. 435.00. By Past. Strasen's congregation

To the Hospital in St. Louis: By Wm. Hartwig m Town Shcrman 45.00.

To the Orphanage at Addison: Family Collectr by L. E. 44.00.

To the rectory. Building in Lansing, Mich. by Rev. Schumann's congreg. 4'13.30. From Past. Wambsganß' upper Immanuels-Gem. 417.00. C. Eißfeldt, Kassirer.

**Received in the Eastern District treasury:**

To the synodical treasury: from the congregation in College Point 411.00. Gcm. in Washington 417.10. congregation in North East 47.00. congregation in Ellicottsvillr 43.50. congregation in Ashforb 4'1.50. DreieinigkritS Gern, in Buffalo 419.10. by Pastor Ernst in Canada 411.00. by Pastor Flrcnkcstrin 41.00. by Pastor Grätzel of Theod. King 42.00. By the Gem. in Rorbury 422.65. Gem, in East Boston 46.85. Gem. in Wolcottsvillr 49 38. Gem. in Jvhanuisbnrg 47.35. Gem. in Tonawanda 44.75. Gcm. in Washington 419.85. Gem. in WilliamSburg 415.00 and 411.80. By Past. Dreier 45.00.

For the heathen mission: By Pastor Ernst in Canada for Leipzig 418.80. By N. N. for Leipzig 45.00. By N. N. for Hermannsburg 45.00. From the confirmands in Patcrsou for Hermannsburg 411.00. From Mrs. Rothhaupt 42.00. From A. Mcinrcke for purchase of books 45.00. Georg Schülfr in Buffalo for Leipzig 42.25, for Hermannsburg 42.25. From the Gcm. in Tonawanda for Hermannsburg 41.44. Gem. in Washington for Hermannsburg 48.00. From Past. T. Körner's St. Paul's parish in Williamsburg for Hermannsburg 420.00.

For inner mission: From Johann Wegncr in North East, as thanksgiving for happy delivery of his wife, 4'1.00. From Emanuels Grm. in Baltimore 412.00.

To the building fund: from dcr parish in North East 47.00. Einanucls-Gem. in Baltimore 451.03.

To the church building in Harlem: From N. N. 42.00. E. V. 41-00. S. in A. 45.00. From the congregation in Johanuis- burg 43.15. Congregation in PittSburg 4'72.00.

To the Collrgr UntrrhaltSkasse: From the Gem. in North East 47-00. Gcm. in New Zsork 48.60. St. Pauls Gem. in Baltimore, for Lcbrcrgchaltr, 4'35.52.

To the widow's fund: From Rev. Fleckenstein 44.00. Rev. Eirich 45.00. don the congreg. in Port Richmonb 418.88. from Rev. C. Frincke jun- 44-00. from the congreg. in Eden 413.00. Thank offering from Mrs. Rev. Gross 45.00. from Rev. F. Dreyer 48.00.

For the college building at St. Louis: By Pastor Ernst in Canada 437.00. From the congregation at Port Richmond 430.00. St. Paul's congregation in Baltimore 4204.00. From the Young Women's Association of this congregation 432.35. From the Young Men's Association of the same 412.30. From the congregation at Johamnsburg 4'20.85. From Karl Ruth 41.00. Chr. Willkopf 41.00. From W. Steffen 75 CtS. From the Gem. in East Boston 411.00.

To the orphanage near Boston: Through Pastor Ernst in Canada 42.60. Collected at C. Hingmann's funeral 42.00. From the Gcm. in Washington 4'7.77.

To the Orphanage at St. LouiS: Thank offering from I. Eckhardt for happy delivery of his wife 45.00.

To the hospital in St. Louis: From Mrs. E. Heinrich 41-00. Thank offering from Mrs. Rev. Gross 4'5-00.

On the emigrant mission in Baltimore: From the Gem. in North East 43.50. For Past. Ruhland's congregation in Planitz: By Past. Ernst in Canada 44.60. By St. ManinS parish in Baltimore 441.00. St. Andrew's gcm. in Buffalo 415.00. Gem. in Wolcoltsville 4'9.00. Gem. in East Boston 4'7-00. Gem. of Past. Engelder 410.00. Gem. in Washington 4'22.05.

For poor students in St. Louis: For G. Kröning of the Martinsville congreg. 46.70 and 414.00.



For support at all: Thank offering from Mrs. Koehler 410.00. From Mrs. Krank 45.00. From Haverstraw congregation 43.26. Kindtauf-Cvllecte at Geo. Lange in West Flushing 44.25.

For Nademacher in Addison: from Washington Township 41 193.

For the Proseminar in Steeden: From Rev. T. Körner's St. Paul's congreg. in Williamsburg 420.00.

For the burned down in the Prairie: From the Wittwe Heinemann 50 Cts.

For Mrs. Pastor Keyl, Sr: From St. Paul's Grm. in Baltimore 432.00.

New Zjork, August 1, 1873. I. Birkner, Cassirer.

#### Received for the Caffle Garden mission:

From Grm. in North East 45.00. Wedding Collecte at Stephan Zorn's in Saginaw 4'6.00. From Past. Woods 41.00. don of the Gem. in Freedom 48.50. of Marx in Cinrinnali 43.50. past. F. König 42.00. From his children 41.00. Past. Kluge 41.20. Past. A. Haußmann 41.00. Past. W. Friedrich 77 Cts. Past. W. E. Liebkart 420.00. F. Bergmann 42.00. Mrs. Bloß 45.00. Ed. Massel 50 Cts. C. A. Freicrt 41.00. Miss Bürger 43.00. K. Foll 41.00. L. Cordes 41.00. Past. C. Seuel 44.10. Past. Hallerberg 41.00. pastor Böttcher 424.80. past. Lemhuis 50 cts. Past. Schwan 41.00. C. Lücke 42.00. Past. Hunzikr 41.00. T. Wirk 41.00. H. Schulz 44.55. Grm. in Frroland, Pa, 45 8l>. Miss Mar- gar. EhnerS 41.67. Miss Aug. Wundram 41.67. Franlein Dorothea Johannes 41.66. Pauliue von Farra 41.00. Joh. C. Schmidt 41.00. Joh. Mollrr 50 Cts. Joh. Wienk 42.00. Prins 41.00. H. H. 50 Cts. Friedr. Eberlein 42.00. From the Gem. in Tonawanda 42.25. Joh. Greiuer 41.00. Christculehr- Collecte of the Gem. dcs Past. Vogclsang 411.55. From Jda Ahnert 41.00. G. Lehnigk 60 Cts. G. Anschütz 25 cts. From the 6)je- mcinde of Mr. Past. Tornep at Winona 43.00. don Joh. Dinnicus 45.00. from dcr Gem. dcs Past. Bremer at Lake Creek 43.55. by Pbil. Hölzel 41.00. past. Kolbr 41.00. penat 41.1>0. b. Toebel 4.5.00. by Past. Lahr by Hennemann 44.00. Marie Hunziker 50 Cts. I. R. VoSkamp 46.40. G. L. John 42.00. I. M. Trinklein 50 Cts. C. Krämer 75 Cts. I. M. Gugel 45.25. M. Hupfer 41.00. C. Peter 60 C,S. By Past. Kanold 41.00. by Past. Both 41.00. by Rev. I. Buhler 422.40. by Rev. Großbcrgcr 41.50. by Johann Schnell 42.00. past. H. Heinrichs 45 00. past. Renz 75 cts. Past. I. Große 41.00. Karl Rohde 42.00. Past. F. Wyneken 41.00. Miss H. Hesse 41.00. Mich. Kiehm 40 Cts. By Past. I. Große 50 EtS. By Past. Holze. 41.00. By Rev. Wilhelms 2 congregations 45.00. H. Hartmann 45.00. Aug. Kußmann 90 Cts. Joh. Rohde 42.00. prof. Dirderich 41.02. past. Bühl 41.00. By Past. Bartling 41.00. By N. Düfferstein 49.02. I. C. Dämann 50 Cts. I. E. Dämann 410.00. By Past. Wagner 42.00. By Past. T. Körner's St. Paul's congregation in Williamsburg 440.00. by Jakob Kopp 41.00. by G. Oesterle 41.00. by Rev. Groth by Rev. K. Walz 424.43. Rev. I. Conrad 48.20. Past. L. Dammann 47.05. by Ch. M. by Past. Partcnfeldrr 44.00. By Maria Hüdu 41.00. By Past. Vomhof 60 cts. By Rev. I. Kilian 43.00.

New York, August 1, 1873. I. Birkner, Cassirer.

#### For the orphanage in Addison

I have received since June: From the congregation of Mr. Pastor Traub 537.00. From the congregation of Mr. Pastor Riedel: from Wittwe Tuckhorn 510.00, Wittwe Zum Malm 51.00, Frau Hellbcrg 5'2.00. From the congregation of Mr. Rev. Hartmann 512.57. From Mr. Lehrer Reifert in Bremen 52.40. Mrs. Rebell in Cbicago 51.00. From the congregation of Mr. Pastor Wunder 563.25. From M. Bernhard in Cbicago 55.00. From ocn pupils of the Wesl District of Addison 52.40. From the congregation of Mr. Pastor Rauschcrt 57.00. From members of my congregation 5144.70. From the Young Men's Association of the congregation of Mr. Pastor Ourrl 55.00.

Addison, August 1873.

A. Francke.

On behalf of the Lutheran congregation here, I sincerely certify that we have received 511.00 from Mr. Grahl in Fort Wayne for the building of our church.

Lcland, Lcelanaw Co, Mich. C. H. KahrS, superintendent.

#### Changed address:

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The "Lutheran" is published twice every month for an "annual" "final subscription fee" of one dollar and fifty cents for the out-of-town subscribers, who have to pay the same and pay the postage.- In St. Kouie each number is sold for ten cents.

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Year 29.

(Sent in by Dr. Sihler.)

## What do Christian parents owe their confirmed children?

(Conclusion.)

Before answering this question, the following two things must be said first. One is that the dear parents, for the teaching, discipline, and admonition of these children, as well as for the schoolchildren who are still present, must diligently and earnestly call upon God for grace and wisdom in true faith in Christ. The other thing is that they should no less persistently ask God that their Christian education of the children with and according to God's word may also be successful, and that the Lord may also give prosperity to their labor of love; for like the blessing of the harvest in a field, however well tilled, so also this prosperity is not a debt on God's part, but a gift of his free grace.

So now the answer to the above question is:

First, Christian parents owe it to their formerly and newly confirmed children, whether they are still in or out of the paternal home, to encourage them with friendly earnestness to attend the public worship service and especially the catechism on Sunday afternoons, and to set a good example for them in this. For if the children perceive that their parents, for instance, regularly neglect the doctrine of the catechism, of which Luther professes that he has not yet learned it by any means, it is very natural that their children should look upon it with contempt, and go to it more out of compulsion than with dislike; And it might easily be that the bad example of the parents strengthens their old Adam, who is in any case indolent and disgusted with God's word, more than Luther's reputation and encouragement, which they have heard several times from the mouth of their pastor, entices and stimulates the new man to willingly listen to and diligently learn the ancient and yet always new, the simple and yet unlearnable fundamental truths which our catechism presents.

On the other hand, Christian parents owe it to all their children, that is, also to the confirmed ones whom they still have in the house, that daily home service



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. the 15th of September, 1873.

No. 24.

and that the father of his house priesthood waits with earnestness and diligence. Let him take as a model the praiseworthy example of our dear father Abraham, of whom the Lord says in Genesis 18:19: "For I know that he will command his children to keep the way of the Lord, and to do that which is right and good. And what Abraham, by the inspiration of the Holy Spirit, did orally at that time, the Spirit of God does now by the Holy Scriptures. The exhortation of St. Paul, in his Epistle to the Colossians, Col. 3:16, is also to be taken into account, where it says, "Let the word of Christ be kept in your hearts.

dwell among you richly in all wisdom." And the precious gospel of Christ is really the bread of life for the nourishment and strengthening of the believing soul. If we now feed the body at least three times a day for its strengthening, in order to serve God as a skilful instrument of the soul, is it too much if we feed the soul at least once a day through God's Word, which it cannot do without especially for strengthening in faith and love in this life? For this purpose we also have the delicious Altenburg Bible, which is specially prepared for home worship, and which it is best to begin with the New Testament, beginning with the Gospel of Luke and ending with that of John. It is very useful and wholesome if this home service takes place early in the morning, and where there is the right earnestness for it, the time for it will certainly be found. It is also of great importance that it should not, for the sake of this or that circumstance, be more and more often suspended; for the devil is also heartily displeased with this exercise of godliness, likes to pour cold water on it, and pushes all kinds of hindrances and obstacles in the way, so that the home service does not really get going and remain in it. Of course, this frequent suspension of the service also has a detrimental influence on the children, so that they consider daily eating and drinking for the body much more important than reading, listening to, and contemplating the Scriptures for the nourishment of the soul for eternal life.

It is very important and necessary, however, that daily in the evening, preferably immediately after supper at the

In the first week of the week, the father of the house regularly asks the confirmed and school children one main piece of the Catechism after the other, so that it at least remains in their memory. It has happened to the writer of this that children who were confirmed at Easter, when they registered for Holy Communion in the fall, no longer knew this or that part of the Catechism by heart, even though they had attended the parish school for six years, because no such questioning took place at home. But if the children lose the catechism from their memory, the inevitable consequence is that they do not know it.

and more or less also from the heart and conscience. Such quick forgetting is also a sad testimony to how strange the heavenly teaching of the gospel is to our earthly sense and how difficult it is for our corrupt hearts, which are so easily overgrown by all kinds of sinful weeds. At the same time, however, this hardly isolated and rare fact shows the necessity for the dear fathers of the house not to leave the questioning of the catechism of their confirmed and school children behind.

Third, Christian parents owe it to their newly confirmed sons to conscientiously care for their preparation for a suitable profession. If the boys are quite God-fearing and willingly subject to the fourth commandment, if they have a noticeable attraction to God's Word and a fine understanding of it, which has already been shown in school and in Confirmation classes, then all this is a clear sign from God that he wants to have such boys prepared for the service of his church, whether as preachers or school teachers. Under such circumstances, except in rare cases, parents are not at liberty to have their sons prepared for any other profession, which is likely to yield more money than wages; for God does not give those natural and spiritual gifts in boys to the end of being otherwise applied in a civil profession. But if the parents, as is often the case, are too poor to bear the expenses of preparation in one of our ecclesiastical schools of learning, the Lord will already make the hearts of benevolent and



It is the duty of the pastors to take up this cause seriously and persistently, so that this work will be carried out in full swing. And it is especially the duty of the pastors to take up this cause seriously and persistently, and to see to it that this work gets going and stays there. It is a sad sign, by the way, that the well-talented sons of well-off and Christian-minded parents seldom have the drive and inclination to enter the service of the church later on. Is it always the fault of the parents? But most boys do not have that kind of talent. Parents should pay attention to the special natural inclination their confirmed sons have for this or that civil profession, be it agriculture or a certain craft, etc., for such an inclination, especially if it is persistent and has perhaps already manifested itself several times in school, is always the sign of a certain gift from God for a certain profession in the civil community or in the field of science and art. In such cases, therefore, the decision of the parents is without difficulty in regard to the choice of profession for their sons. But there are also cases in which the newly confirmed sons do not show any definite and decided inclination as a sign of their peculiar gifts for a particular profession. Then the father, as head of the house, is obliged, after careful consideration with the mother, and perhaps with other sensible relatives and friends, to determine the profession for the son himself, and to call upon God diligently to open a door for the boy, in order to obtain for him the right master for teaching or service.

Fourthly, Christian parents, resp. the father, in this and the preceding case, owe it to their confirmed sons, besides the above-mentioned invocation of God, also to conscientiously make every effort to ensure that their boys receive a suitable master for teaching and service; For if such a one were known as a mocker of the divine word and despiser of the church, or as a deceitful man, or as a frivolous fellow, who, given up to worldly lusts, did not wait on his profession with diligence, it would certainly not be conscientiously done to give such a man his son in service or teaching, especially if he is to live entirely in his house ; For there he might, in religious and moral respects, do more harm to his soul than the benefit is worth which he derives in money or increasing skill for his profession. And Christian parents should act similarly in regard to the service of their newly confirmed daughters as nursemaids and maids, if they do not need them in the house.

Fifth, Christian parents owe it to their newly confirmed children, whether sons or daughters, when they enter their new profession and continue it, to diligently impress upon them the truth that, according to God's will, every special civil or domestic profession is to be carried out only in the service of love for one's neighbor. In the natural body, God had already assigned to each individual member its special activity, not in order to serve itself first, but to serve the other members and the whole body. The eye, for example, does not first serve itself, but the legs and feet, the arms and hands, the former to guide and preserve them in their movement toward a certain goal, the latter to guide them in their maneuvering.

...to conduct the same kind of work. So keep it

The members of this community are the various professions, whose operators do not serve themselves, but serve others and receive various services from them. For example, the shoemaker works for the tailor, and the tailor for the shoemaker; the farmer works for all the city craftsmen, and the city craftsmen in turn work for the farmer. But God has ordered it in this way and given each member his special gift, so that they may serve one another in the love of their neighbor. Accordingly, they too, as Christian children, are obliged to serve their respective teachers and servants in the love of their neighbor; and these in turn are obliged, in the same spirit, to give them the corresponding wages for their work. If, however, they served their neighbor only for the sake of wages, without love for him, they would be denying their Christian profession and, like the heathen, would be mere hirelings and belly servants.

Sixthly, in connection with this, Christian parents owe it to their sons to warn them earnestly and persistently at times against the desire to become rich, as Saint Paul 1 Tim. 6. For the little that a righteous man has is better than the great goods of many wicked men; a Christian man should be content with what there is, for no one lives and is happy by having many goods; the Lord Christ does not want his faithful to gather treasures on earth, which words and rust eat up, and which thieves dig up and steal. Rather, it was his will that one should create something good with one's hands, so that one might have something to give to the poor; and the blessing of God rested only on money and goods, which one acquired in the fear of God and in the love of one's neighbor through diligent professional work, but not through daring speculations, moreover, partly with other people's money, against the fear of God and the love of one's neighbor, and which one usually fraudulently appropriated. The curse of God weighs on such gain, and there the proverb comes true: "As gained, so lost. It is a disgrace before God and all true Christians when young men, who have been brought up in the words of faith, squander their sometimes abundant wages and earnings on expensive clothes, fine cigars, and all kinds of worldly pleasures, but do little or nothing to maintain church and school, to support poor students, and to contribute to inner and outer missions.

Seventh, Christian parents owe it to their children, sons and daughters, especially if they still have them in the house, to supervise their social intercourse. Young people are sociable; that is in their nature and there is nothing to be said against it. But here parents need wisdom to strike and keep the right balance between complete restriction and letting their children go free. Here, then, it is important, on the one hand, to keep them, by friendly and earnest instruction and admonition, from associating with crude or morally depraved and unchurched young people, from visiting drinking-houses or balls, etc., and from joining associations which, nearer or farther, have their origin and existence in an attitude hostile to the holy Scriptures and the church, and in unbelief against Christ. For may one or the other of these associations have the figurehead of wanting to awaken and strengthen the sense and love for German education and literature, and for German manliness, it is, after all, in the background only the glorification of the

This is a hidden part of the human spirit, which is expressed quite openly in the speeches and addresses of the leading spokesmen, most of whom do not attend church for the whole year, even if they are not all open mockers and despisers of the divine word. At the same time, they are almost all good epicureans, who contribute their share to the fact that their association, too, is swept down into the deep and broad current of the prevailing coarser or finer hedonism and sensuality, happily and cheerfully into the sea of destruction.

On the other hand, however, it is no less important for Christian parents to make the paternal home pleasant and agreeable to their confirmed children, to invite young moral people into their family for social intercourse, to provide for the cultivation of singing and for instructive and amusing books, which are based on the fear of God and His words, to set in motion also various entertaining games for harmless amusement, to give riddles and charades for the exercise of wit, and so on.

Eighth, Christian parents owe it to their confirmed sons to deny them consent to a frivolous change of profession, and to warn them of it beforehand with great seriousness. The word "reckless" is emphasized on purpose, for there is also a change that is graciously and salutarily ordered and directed by God, or that is brought about without recklessness by special circumstances. Now, as to the latter, it consists in this, that it is chiefly for the greater common good of the church. For example, there were excellent and very capable pastors and school teachers in our synod, mostly in Germany, in the thirties and forties, as young men, apprentices in a civil profession. They were, however, by the grace of God, righteously converted to Christ, heartily devoted to the Lutheran doctrine, faithful and conscientious in their profession, and of fine gifts of memory, understanding, and character for the service of the church. So the Lord of the Church directed that these gifts given by Him should be revealed to understanding and loving Christians who bore the need of our dear Lutheran Church here in the land on their hearts. To these he now directed the heart and procured the means over there and over there that they might be trained for the service of the church as preachers or school teachers in our teaching institutions. And this godly work is, by his grace, still going on and flourishing on this side and on the other side of the sea. This, then, is a change of profession specially willed and directed by God in grace, and therefore pleasing to Him.

Furthermore, it can happen that this or that person is compelled by external circumstances and consideration of health and physical strength to change his profession and to exchange the heavier one for an easier one. There is no sin or injustice in this.

But the careless change of occupation consists in the fact that, for example, young apprentices, only for the sake of greater wages and easier work, leave their former occupation, in which they had already acquired some skill through practice, and have good natural ability for its constant exercise, and choose a more comfortable and more profitable one. Thus it happens far more than usual that, for example, sons of farmers who have grown up and are quite skilled in farming, and who either with their fathers or somewhere else would have had ample opportunity to wait for their profession, come to the city after all. And for what purpose? To have it easier and not to eat their bread by the sweat of their brow, and thereby

to make more money, too. So some people consider it a vain pleasure when they get a seat in a saloon. And while they used to get...

While they were God's helpers in bringing bread out of the earth, they are now the devil's helpers, to help the scoffers and professional drunkards on their way to ruin. Further, it not unfrequently happens that quite skilful young workmen, who possess a certain dexterity, become agents and collectors for a political paper, which has a good circulation, and yields them more wages without any special exertion of the body. Others again, who have hitherto been assistants in a solid merchant's business, leave this profession and become agents for one of the customary insurance companies in the country, which, under the pretence of serving charity, are, however, only the product of unbelief and the vilest selfishness, self-interest and greed for gain, and suck the poor dry through usurious interest on borrowed money.

All this and similar frivolous changes of profession are sinful and immoral in the sight of God, since they spring only from unbelief and greed, and not from the love of one's neighbor. Christian parents, then, should use all diligence to sharpen their sons' consciences with God's word at times, so that they will not be seduced in this matter by the corrupt examples around them. For in this country, where the great god Mammon undeniably has the most numerous congregation of worshippers and worshipers, not only of the churchless, but also of the hypocrites in all kinds of ecclesiastical fellowships, it is not possible to say that he is the most worshipped.

- In this country, where in general a terrible moral slackness, even rottenness, is spreading more and more, and even from the bribable legislators and judges, higher and lower authorities, it gives off its stench, this change of profession is considered exceedingly wise and intelligent, and whoever does not take it before him is a fool and a foolish man.

Ninthly, Christian parents are obliged to show all love and good fidelity to their confirmed daughters who are still in their house. Here they do not have the same difficulty in choosing a suitable profession as in the case of their sons; for while God divides the spheres of ecclesiastical and civil life, he does not give them the same choice.

The female sex has a different destiny according to God's word and order, and also according to the natural light of reason. This is the domestic and maternal vocation. According to God's will, the average man's daughters should become married, be willing and helpful to their husbands in the management and administration of the household, and beget and bring up children with them; in this maternal occupation the domestic occupation finds its conclusion and completion.

For this domestic and maternal occupation the confirmed daughters, who remain in the house of their parents, are to be educated by them, and especially by the mother,

They are to be trained and educated. In addition to the discipline and admonition to the Lord, which they receive in general through God's Word with their brothers and other members of the household, or especially for their personal spiritual needs from their parents and especially from their father, as the priest of the household, here is a wise and persevering education.

It is of the utmost importance that her daughters become accustomed to the work of their later domestic and maternal occupation. It is then the duty of the dear mother to accustom her confirmed daughters by constant practice to industriousness, to a love of order,

to cleanliness, to thrift, to all kinds of service and help in the running of the house and also to her younger brothers and sisters. It is quite wrong, and interferes with and interrupts this habit, if the mother takes over this or that work, which the daughter knows how to do very well, because the daughter has not done it satisfactorily for a time. In such a case the mother should let the daughter do the work again, or even repeat it several times, until it is thoroughly done. Still more important, from a moral point of view, is the habituation to a sedate and chaste, gentle and quiet nature, to humility and submissiveness, to simplicity in dress and adornment, to aversion to tasteless fashion folly, in which so many daughters of the country live and find full satisfaction, and which attract the eyes of the young journeymen as preening and pleasing frats, and strive to obtain this and that rich dandy as marital masters.

received admonition and rebuke is not sufficient. And above all, parents must see to it that their daughters do not imitate other maids who, after completing their housework, go out in the evening to visit without the knowledge and will of their employers, or even engage in secret love affairs with young journeymen, take pleasure with them, and accept visits from them.

This is the most essential thing that Christian parents owe to their confirmed children. And if this duty were first thoroughly recognized and done by them, God would also grant grace and blessing to it. There would then be more hope for the coming times, when our young men have become men and fathers and our virgins wives and mothers, that there would be more salt in our part. For we must be prepared for the fact that the rottenness of unbelief and moral slackness and degeneration will increase more and more in the ecclesiastical and civil community here in our country. In view of this threatening future, it is, as it were, of the utmost importance for Christian parents to set all earnestness and zeal to ensure that their children are not only not seized by this rot, but that they are a salt to ward it off in their part as far as possible

For the training of daughters for their later godly occupation, it is also of considerable importance that those who are left behind it that which has not yet been seized.

be properly trained in their talents through practice and habituation. For experience teaches that, for example, one daughter has a preponderant inclination and skill for knitting, sewing, and similar female manual labor, while another has a preponderant inclination for cooking, roasting, baking, washing, and similar housework; it would be wrong for the mother to give free rein to the daughter's one-sided inclination, and for the mother to do the other side of the necessary work for her. On the contrary, the opposite should take place in home training and habituation, so that the daughter may be sufficiently equipped and educated on both sides for her future profession. And it is even more wrong to assign weak girls exclusively to sewing and cleaning, thereby making them even weaker and weak, while moderate housework would make them stronger and more vigorous. In sum, it is not the one-sided inclination of the daughters, but the Christian wisdom and the will of the parents that should be the regulator and steward here.

As a tithe, Christian parents owe it to their confirmed children, was founded by the devil, are now also inclined to blame it for all sons and daughters, who are outside their father's house, to keep kinds of shameful deeds and acts dangerous to the state, but a watchful eye on them, in addition to what has already been said highly respected dignitaries of the Roman Church, even in our above, so that they do not miss the public worship meetings America, which, for all the curse under which it lies, has without necessity, that they also diligently attend the reading of the nevertheless received the one, great, glorious blessing of freedom divine word and prayer at home, and that they be present at their of faith and conscience, have not been afraid to confess quite parents' house as often as possible, especially on Sunday openly that the Roman Catholic Church of America recognizes this evenings, so that the family bond may not be loosened and they glorious religious liberty only for itself, but not for other may remain in the fellowship of love with their parents and brothers denominations. Thus, among others, Bishop O'Connor of and sisters, and take a lively and active part in the welfare and woe Pittsburgh wrote: "Religious liberty is tolerated only until the of the home, according to God's will. antithesis can be carried into execution without harm to the

Christian parents owe it most urgently to their confirmed Catholic world." And Archbishop Kenrick of St. Louis did not children. They must pay attention to whether and what damage hesitate to write the following words: "If the Catholics ever get an has already been done to them through their contact with the immense numerical majority (of which there is no doubt), religious children of this world, in order to heal them with God's Word, to liberty in this country will be at an end," and again: "Catholicism will warn them seriously and lovingly against all kinds of danger and one day rule America, and religious liberty will then come to an infection, and to keep the fear of God alive in them. end." With such and similar sayings the religious journals of the

Twelfth, Christian parents are obliged to inquire from time to time of their confirmed children who are serving outside the home for the Pope, as God's governor, claims the whole earth, and how they are behaving and fulfilling their professional duties, and Archbishop Hughes even asserted that "America already belongs to the Pope according to the right of discovery, for Columbus, as is also to request these superiors to inform them immediately if their well known, was a Catholic." children are going off the rails in one way or another, and if they are not fulfilling the duties already performed by them.

## Persecutory fury of the papists.

That the Roman Catholic Church tolerates religious freedom only as long as it is not in a position to suppress every other religion by force is a truth which, as certain and significant as it is, is often not believed, and sometimes too little attention is paid to it. This is by no means only an unfounded assertion of hateful Lutherans, who, because they believe with Luther that the papacy at Rome

As often as bigoted Catholics are confronted with such and (in the picture) burned! Thus the Roman clergy of Antigonish at similar sayings of their potentates, they quickly accuse us of the least approved of the disgraceful knavery, if they did not, as is most impudent lies and slander, and even Protestants, who either probable, instigate it. That the murderous rage of these clean do not know or do not believe that there is not only a black but also gentlemen is directed against Pastor Chiniquy is easily explained. a white devil, and that the outward mildness and gentleness of the He knows the Roman Catholic Church better than any other papists toward their erring (?) Protestant neighbors is nothing but Protestant, for he was for twenty years a distinguished priest of that white devilry, often think that this is applied with too thick colors Church, and since becoming a Protestant has caused many and viewed with too black glasses. However incredible and hundreds to leave the Church of the Roman Antichrist. But the only improbable it may seem at first superficial glance, it is nevertheless crime of the Rev. Goodfellow was, that he was a Protestant only too true.

A new, clear, obvious proof of this assertion is provided by the Chiniquy, and for this crime his enemies sought treacherously to brutal persecution that the Catholics in Antigonish, Nova Scotia, murder him!

were recently guilty of against the Protestant preacher Chiniquy. Thus the sheep of the flock of the Roman Catholic bishop of The latter had long been one of the most popular priests in all Antigonish have become faithful followers of the Jews, who also Canada, had at last, by God's grace, come to the knowledge of the tried to shut up the faithful witness of truth Stephen with very truth and converted to Protestantism. Recently he received an weighty arguments, namely with boulders. But his Reverend invitation to preach in the Presbyterian Church at Antigonish. He Bishop Mackinnon, who has the two preachers of the Gospel accepted the invitation, having been sent out by the Presbyterian burned in effigy under the solemn ringing of bells, how he may long Synod of Canada as a missionary preacher. Many Catholics for the pyres and torture chambers of the Inquisition, in order to appeared to hear him (which, after all, they had a good right to do), exterminate the hated Protestant heretics from the face of the and many surrounded the church and disturbed the meeting by earth! - how he may long again for the beautiful days of Costnitz noise and raving (which, of course, they had no right to do). Yes, and Florence, in order to be allowed to silence the Protestant some of them even entered the church noisily and repeatedly heretics, as once Huss and Savonarola, by fire and smoke! - How interrupted the preacher by shouting, "You lie!" "You are a liar!" and he may regret that until now he has only been allowed to burn the image, and not also the persons of the hated heretics to ashes, and the like.

After the end of the service, Pastor Chiniquy and the local to scatter their ashes to the four winds with curses and pastor named Goodfellow calmly went home without suspecting maledictions!

further violence. But suddenly they were surrounded by an angry In the above historical facts, which we have taken from the mob and greeted with stone throwing. Pastor Chiniquy was not "Halifax Presbyterian Witness," we thus find again a new proof of dangerously wounded, but Pastor Goodfellow was seriously the old sad truth that the antichrist Church of the Pope, while where injured in the head and face. Fortunately, the house of a Protestant it is in the minority it always has much to say about peace, love, was close by, where they found safe refuge from the murderous tolerance and equal rights, tolerance and equal rights, yet where it hands of the raging mob. The mob, however, surrounded the has a large majority, it wants nothing to do with freedom of religion house and did not cease to rage and make noise all night. Some and tolerance, but seeks to suppress those of other faiths with of them even went to the home of Pastor Goodfellow, although they diabolical cunning and brutal violence, and to achieve its shameful knew that his wife was alone at home, but they were so intimidated ends, even makes the nefarious hand of cowardly assassins by the calm, serious demeanor of the Christian woman, who subservient to itself. The word of Revelation (17:5, 6) is also true courageously confronted them in the doorway, that they ran away here: "The woman had on her forehead

in shame. written the name: 'The mystery, great Babylon, the mother of fornication and of all abominations in the earth/ And I saw the fanatical mob, but primarily the Roman Catholic Bishop Mackinnon woman drunken with the blood of the saints, and with the blood of and his priests are to be held responsible. For the fact that the mob the witnesses of JEsu."

suddenly bursts into a rage and picks up stones in order to make the men they have been taught to hate harmless is easy to explain, even if it cannot be excused. But the fanatical Papists did not leave it at this first attempt at murder; a second assassination followed. Pastor Goodfellow was soon attacked again by a Catholic mob and escaped by the skin of his teeth. Yes, still more, the Protestant clergymen Chiniquy and Goodfellow, who had escaped the murderous fury of their Roman Catholic persecutors, were publicly put to effigy amid the ringing of Catholic church bells.

(A. Crull.)

## Deaf and Dumb Institution and Orphanage at Royal Oak, Oakland Co, Mich.

The holy Christian church is not only a foundation of truth, but also a place of mercy, where the works of faith and love are carried on. As the eternal Son of God went about in the days of his flesh and did good, so his faithful have always followed him according to the measure of grace and faith. Already of the first Christian congregation we read that they not only remained steadfast in the apostles' teaching, but also in the brotherly fellowship, and that they



especially the widows and orphans, in the daily giving of aid. And where would there be a truly Christian community today that did not hear the voice of the Holy Spirit: "Take care of the needs of the saints?" "A pure and undefiled service before God the Father is this: To visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world."

This voice has also been understood within our Synod. The Spirit of Christ, who is a Spirit of life, has not left itself unwitnessed, but through Christian hearts has called into being institutions in which the poor helpless orphans should find a sheltering home. With praise and thanksgiving to God we may report that the number of orphanages has again increased by one. The Evangelical Lutheran congregations of U. A. C. in the State of Michigan have long felt the need for such an institution. Thus, in the interest of this cause, an orphanage association was formed in the Lutheran congregation of Trinity in Detroit, which set to work and purchased a piece of land and a house in the small town of Royal Oak for the establishment of an orphanage. But the Lord gave the aforementioned association a hint to also take care of the spiritual orphans, the deaf and dumb, and at the same time to connect an asylum for these spiritual orphans with the orphanage. And by divine providence it happened that the undersigned was appointed father of the orphanage and teacher of the deaf and dumb.

In this way these poor souls, who have been bought with the precious blood of Christ just as much as those who can hear, would be helped to get to know their Saviour and to be formed into "useful members" of human society. And if the spirit of humanity in the children of the world can already do so much to alleviate the sad fate of these unfortunates, Christians have still other reasons to offer this help to the poor deaf and dumb. The general will of God's mercy alone should induce them to do so. Since God, according to his great mercy, does not want anyone to be lost, but wants all people to be helped and to come to a knowledge of the truth, he not only made his only begotten Son human, but also gave his word, through which the Holy Spirit works repentance and faith in sinners and gathers a holy people on earth.

To this lost humanity certainly also belong the hundreds of thousands of deaf-mutes, some of whom walk in spiritual darkness in the midst of Christendom. With what care God also remembers these poor, is already proven by the fact that for their protection he gave the people of Israel the law: "Thou shalt not curse the deaf", 3 Mos. 19, 14., and that in the prophecy of the blessed time of the New Testament through the prophet Isaiah he especially remarks: "The mouth of the mute shall also speak praise. And with what kindness and gentleness the Lord received the deaf and dumb is shown in the marvelous miracle of Marc. 7, when he manifested his merciful love in special ceremonies. Since God has had a merciful heart for these unfortunates from eternity, and has called them to eternal life and sanctified them with the precious blood of his Son in holy baptism, and wants the gospel to be preached to all creatures, this is enough for a Christian to help them.

Besides this will of God's grace, the particular misery of the deaf and dumb should also be taken to heart by the Christian.



He stands isolated in the middle of the hearing world. He stands isolated in the midst of the hearing world and is limited only to what affects his eyes. How many audible phenomena of nature that affect the senses escape him: the singing of birds, the rolling of thunder, the ringing of bells, and the like. He is not moved by the groans of the sick, and the cries of the afflicted do not call him to help; innumerable influences that have a beneficent influence on the mind and the will and awaken love, pity, and gratitude escape him. And since his heart, too, is evil by nature, and the instructing, warning word of his surroundings does not have any effect on him, it cannot be strange that the outbreaks of evil not only show themselves more uninhibitedly, but often come out more glaringly than in those who are fully sensible. How soon and strongly do the weeds of evil come to light, in the form of anger, envy, thievery, gluttony, self-opinionatedness, vanity, pride, and vindictiveness! With him the rule of the natural man applies: "As thou art with me, so shall I be with thee"; he knows only the right of the stronger, and to do what his natural inclination drives him to, that he considers to be the right thing. The deep misery of sin, and what an abomination it is before God, he does not perceive, because his conscience is not sharpened by the instructive word of the law. Just as little do the deaf and dumb generally know anything of a Saviour of sinners; they generally go about indifferently, without fear of death and hope of eternal life; even if they live among Christians as baptized persons, they know nothing of the blessing of their baptism, nor what their baptism is for.

grace. The deep spiritual misery of the deaf and dumb is unmistakable. And that King David already had a precise knowledge of the pitiable condition of the deaf and dumb is evident from the 38th Psalm, in which he associates himself with the deaf and dumb when he says: "And he must be like a deaf man who does not hear, and like a dumb man who does not open his mouth. And must be as one that heareth not, and hath no gainsaying in his mouth."

In addition, as a result of his deaf-muteness, his mental faculties remain undeveloped or are only imperfectly developed. He has the same faculty of thought as the senses, he is stimulated to think in various ways, and he makes his ideas and thoughts known by natural signs; but he thinks only in a pictorial language, which is often confined to the most extraordinary things and to a small circle. The ideas and thoughts of the sensible are directly connected with the word; all that they perceive with their five senses finds expression in the spoken language, and this becomes for them at the same time a means by which the thoughts of others are conveyed to them. How much they hear there that not only enriches their knowledge, but also leads to new ideas, judgments, and conclusions.

All this escapes the deaf-mute, because he is entirely confined to himself and must explain everything to himself. His natural pantomime language, in which he first communicates, he creates for himself without the help of his environment; indeed, his parents must first learn it from him. If one wishes to imagine to some extent the influence which arises from the lack of speech, one must think only of the condition of a deaf person. How many stimuli to thought escape him only in one day! soon he stands there among hearing people as if he were a stranger, and often he has to ask about quite ordinary things, because the

The speech of his surroundings was not loud enough for him. Now the deaf-mute learns to speak like a hearing person, this is not think of a deaf-mute who has been deprived of the word of possible, since he lacks hearing; his speech remains hard and instruction from his childhood and is confined to himself; how many monotonous and always moves only in a limited circle, but ideas must escape him in his immediate surroundings? It is nevertheless it is of incalculable profit to him, as experience therefore not to be wondered at that he remains behind in both confirms.

formal and material mental education. What joy it is for a deaf-mute when he learns to know the things When a Christian considers this miserable condition of the deaf of his surroundings and wider circles according to their names, and dumb in his heart, he will not be in doubt as to what he should materials, colours, activities and relations to one another, and to do, namely, nothing less than what those men did on the border of express them in words; when he can communicate his thoughts, Tyre and Sidon, who led the deaf and dumb man to Christ and wishes and petitions in spoken language; when he can recite a little asked him to lay his hands on him. Of course, he could still loosen prayer before and after meals, when he goes to bed and when he his tongue with a word and open his ears so that he could hear and gets up; or when he can read a piece of sacred history in simple speak properly, but he wants to use his Christians as instruments sentences, and when he realizes how he increases in wisdom and for this. Christians should see in such deaf-mutes a vivid picture of knowledge from day to day! And how his spirit comes alive when their spiritual deafness and dumbness, recognize their misery from he hears that he, too, shall one day hear and speak rightly again, it, and what a blessing the Lord did them by redeeming them and hear the heavenly song of the holy angels, and behold his Saviour giving them spiritual ears and tongues by grace. And in gratitude to face to face!

their heavenly Father, they share in Christian love what they have Well then, my dear Christians, let us, mindful of our great debt received in faith, gladly share their need, and seek to ease their of love to God, also pay off some of it in such a way that we also sad fate through all kinds of service of love and, above all, to bring show ourselves to the orphans and deaf and dumb as willing them to the knowledge of their Savior and salvation. Consider, dear helpers to eternal life, to the praise of God's glorious grace, so that reader, from what spiritual misery the Lord has helped us in that life we can boast with them: "The Lord has done all things Christians, how they have heard many a word of teaching, well. Let us think that all our efforts, labor, and sacrifices, which we admonition, warning, and comfort from the holy Scriptures from make for the Lord's sake for these needy ones, will not be in vain, godly parents, teachers, or friends from their youth, how they have but will produce fruit that will reach into eternal life, and that the been enabled by their acquired skill in reading to seek the treasures Lord Christ will regard the least service to them as if it had been of the holy Scriptures and the catechism and to build themselves done for him, as he himself says: "Inasmuch as ye have done it up from the writings of godly men, from the book of hymns and unto one of the least of these my brethren, ye have done it unto prayers. me."

How poor, on the other hand, is the deaf-mute! All these means of attaining Christian knowledge are closed to him. Should this not go to our hearts, and move us to give him some crumbs from our rich treasures of grace? And this can and will happen if we Christians, according to our gifts and means, help to bring the deaf-mute into such institutions, where he can attain a certain degree and skill in the German phonetic and written language, and in which, according to his comprehension, the most important stories of the Old and New Testaments, the main points of Christian doctrine, a number of core sayings and hymn verses are made accessible to his mind and heart and made his own, so that he may find therein teaching and comfort and strengthening in life, suffering and death.

Royal Oak, August 14, 1873.

G. Speckhard.

## Opening of the German Evangelical Lutheran Deaf and Dumb Institution and the Orphanage at Royal Oak, Oakland County, near Detroit, Mich.

This is the task of the Deaf and Dumb Institute which has come into being in Royal Oak. By means of the face and feeling, using artificial means, the individual sounds of the whole alphabet are to be gradually elicited from the deaf-mute, and he is to be enabled to announcement that recently the deaf-mute institution in Royal Oak put words and sentences from his mouth, to learn to write and to has come into being in connection with an orphanage and that read in German printed and written script. The German spoken Reverend G. Speckharv, who has been a teacher at the Grand language is to become the means by which he can attain from the Ducal Hessian Deaf-Mute Institution in Friedberg for a number of Word of God the knowledge of his sinful ruin and of the Son of God, years, has been appointed as house supervisor and deaf-mute his one Saviour, and acquire a sum of worldly knowledge which is teacher.

The undersigned board of directors makes the most humble announcement that recently the deaf-mute institution in Royal Oak put words and sentences from his mouth, to learn to write and to has come into being in connection with an orphanage and that read in German printed and written script. The German spoken Reverend G. Speckharv, who has been a teacher at the Grand language is to become the means by which he can attain from the Ducal Hessian Deaf-Mute Institution in Friedberg for a number of Word of God the knowledge of his sinful ruin and of the Son of God, years, has been appointed as house supervisor and deaf-mute his one Saviour, and acquire a sum of worldly knowledge which is teacher.

necessary to him in civil life. \*) Admittedly, this is a strenuous and laborious work for both teacher and pupil. Nor must we think that

This institution has set itself the task of bringing deaf-mute children, according to their gifts, so far in the German spoken language that they can see German words and sentences from their mouths and learn to speak, read and write them. In this way, the aim is not only to enable them to read the most important main passages of Christian doctrine in the catechism and then to recite them by heart, but also to enable them to understand them, to learn to read and understand the most important stories of the Old and New Testaments in a comprehensibly written biblical history, and thus to come to the knowledge of their Savior and to be confirmed after making their profession of faith. At the same time, they are to be taught a sum of worldly knowledge that will make them fit for this life. At the same time, it is planned that, as soon as the institution expands, a special teacher will be employed who is proficient in the English language, so that the most necessary things can also be taught in it.

\*) Also in the English language, as soon as it is possible, the most necessary shall be taught.



The maintenance costs for a child of wealthy parents amount to 18 dollars per month, for which board, lodging, laundry and lessons are provided. The parents have to provide for clothes and bedding themselves. In the case of less wealthy parents, there is a corresponding reduction, and very poor children are to be admitted free of charge. The age of admission is provisionally set at eight years and the duration of schooling at six years. As far as orphans are concerned, they can also be admitted immediately to the orphanage connected with the deaf and dumb institution.

In the case of registrations of deaf-mutes and orphans one should contact

Rev. Hus^U, 377 Oratiot 8tr. of Detroit, Nioli. or to.

Rev. O. Lpeoklrarci,  
Ro^al Oalc, Oaklauä Oo., Uioll. who will be happy to provide more detailed information.  
Detroit, Mich. August 14, 1873.

The Board of Directors of the Orphanage Association:

Fr. Waltz.	C. H. Beyer.	Carl L. Jung.
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To the ecclesiastical chronicle.

I. America.

**A spiritual reckoning.** The Evangelical Fellowship is not satisfied with its success in the past conference year. It had 660 traveling preachers and 449 local preachers in the "field" and yet, according to the conference reports, only 9748 were converted. The editor of the "Christlicher Botschafter" illustrates how small the success was in relation to the "applied manpower" by means of a mathematical example. In the August 27 issue he writes: "Let us assume that each of the 660 traveling preachers" preached 200 sermons in the past conference year, which adds up to 132,000, so that it took about 14 sermons to convert one sinner. Dividing the conversions among the traveling preachers, there are about 13 new converts to one traveling preacher. "

**Methodist Camp Meeting Songs.** The German Camp Meeting Union in Baltimore has published "Camp Meeting Songs," which the Evangelical Fellowship, along with the United Brethren and Methodists, has "endorses. The poetry developed therein is of such a nature that it does not even find favor with all "brethren" who are, after all, accustomed to strong tobacco. A reviewer in the "Christian Messenger" shares, among other things, the following samples:

"My Saviour, thee only do I love, O help me by thy grace!"  
"O I cling, cling, cling, O I cling to the cross. Yes, I cling, cling, cling, Cling to the cross."

It is incomprehensible how the reviewer can claim that the songs lack "the soul-stirring, old-Methodist element. G.

II. foreign countries.

The "Ev. kirchl. Anz. Von Berlin" contains, as it does every year, a statistical overview of the ecclesiastical conditions in the 47 Protestant parishes of Berlin in 1872. According to this, there are first of all 6 personal parishes in Berlin, namely the Oberpfarr- und Domkirche (including the castle) with about 12,000 souls, the Parochialkirche with 7-8000 souls,

the Bohemian-Lutheran congregation with 560 souls and the Bohemian-Reformed congregation, whose number of souls is not given. These five civil-personnel congregations together number about 22,000 souls, while the military congregation has about 18,500 Protestant members (there are also 2948 non-Protestant military in Berlin). The I. Superintendent's Office I. comprises 164,630 souls in 6 parochial congregations; the II. Superintendent's Office Berlin II. in 9 parochial churches (including the Invalidenhaus) 188,990 souls; the III. Superintendent's Office Cologne-City in 6 parochial churches 204,482 souls, IV. Superintendent's Office Friedrichswerder in 8 parochial churches 125,504 souls. Institutional churches are 12: namely, the orphanage church in Berlin, the orphanage in Rummelsburg, the workhouse, the Friedrich-Wilhelms Hospital, Charite, the new penal institution, the Protestant Johannesstift, the Stadtvoigtei, St. Gertraud, Bethanien, the Hofgerichtskirche, and the Elisabeth Hospital, together with 5968 souls. The aforementioned 12 institutional churches have in part a public character, insofar as public services have always been held in them, to which access is legally open to everyone. In addition to the 5968 members of the institutional churches, the following are generally present in Berlin: 684,606 parochial Protestants and 22,000 non-parochial Protestants, so that, with the addition of the 18,500 Protestant military personnel, the total number of Protestants in Berlin is 731,074. To these must be added the 2948 non-evangelical military, furthermore 50,350 Catholics, 2042 dissidents, 35,943 Jews and 130 other religious comrades, i.e. a total of 91,413 non-evangelicals as against 731,074 evangelicals, with a total population of 822,087. The 47 evangelical parishes (6 personal and 29 parochial parishes, as well as 12 institutional churches) counted in 1872 a total of 731,074 evangelical members. There were 37 churches and 23 chapels, 111 clergymen and assistant clergymen; 30.28 tons of baptisms (29.375 of legitimate and 3909 of illegitimate children); 10.937 confirmations; 20.071 marriages (of which 6502 with and 3569 without a wreath); 97.888 communicants; 26.569 funerals (of which 4508 with and 21.961 without the participation of the clergyman). - The above statistical overview, writes the "Ev. Anz.", gives a sad picture of the church council of Berlin and our church and moral conditions. Here the numbers speak louder than all complaints. With 731,074 Protestants, only 37 churches and 23 chapels with a total of 111 clergy! More than a seventh of the births were illegitimate, more than a third of the weddings without a wreath, and five-sixths of the funerals without the participation of a clergyman. The number of communicants does not yet reach one seventh of the total number of parishioners! If this dechurching of Berlin continues in this way, and if nothing great is done to put a stop to it, Berlin will join the ranks of the capitals which have been compared to plague-breathing swamps. And then what is the use of all outward splendor and grandeur? And what profit will the country then have from a capital which, through a thousand channels, conducts ruin to the farthest town, to the remotest village. Is it unbelief, forgetfulness of God, the life of sin, which make a population strong, capable, and great for all the duties of a great profession, or is it not rather piety, custom, worship, and strict discipline? How long will one hesitate with the answer in view of these fruits and experiences? Shall the very people of Berlin have the sad privilege of growing more and more out of the Church from year to year? Much has been missed here, but much good could probably be done before it is said here, "Too late!"

(Luth. Herald.)

**From Mecklenburg-Strelitz** a peculiar story is reported, characteristic of the direction and the aspirations of our time. There in Strelitz was namely



Several years ago, the small Jewish community, which had found it difficult to maintain its own school, was allowed by the government to send its children to the Lutheran town school, of course under the express condition that the Lutheran character of the school would not be altered. The government had even granted the school community an annual subsidy of 200 Thalers for the sake of this cause. But now, at the beginning of this year, a Jew is elected to the school board. The government declared this inadmissible and refused to confirm the election. The German Bundesrath again decides on the complaint addressed to it by the city council that the confirmation has to take place. "The city school had lost its Lutheran character by admitting the children of the Jewish community." Now, finally - which it would have had the right to do even without such an occasion, but which, under such circumstances, no one with any understanding can blame it for - the government withdraws its grant of 200 Thalers, not without being honored by the liberal newspapers with accusations of intolerance, inhumanity, and so on.

(Pilgrim from Saxony.)

### **The Synod of Middle Districts**

held its meetings this year from August 13 to 19, at the congregation of the Rev. I. Jox, in Logansport, Ind. The same were commenced on Wednesday morning with a public service, Herx Dr. Sihler preaching from the arms of the knighthood of the church, on the ground of the words of St. Paul 2 Cor. 10, ä-6. On the whole, ten sessions were held, which were opened with singing and the reading of suitable passages from the Altenburg Bible, and of which the seven first were devoted to the discussion of theses before prayer, and the three last to an extensive negotiation, concerning the new building of the Seminary for Preachers at St. Louis, as well as to the transaction of other business. There were 152 synod members present: 67 pastors, 30 teachers and 55 deputies.

The subject of the doctrine, as has been remarked, was prayer. This doctrine, which intervenes so deeply in the life of faith of a Christian, and which was discussed in detail, must, as was probable, be of great blessing and benefit under God's grace, and the experience made during the proceedings confirmed a remark made at the beginning of the same, that it had been quite a happy thought to submit this important, instructive, and comforting article to a detailed treatise. To mention the proceedings only very briefly, the proofs of the holy Scriptures appended to the theses gave evidence that God's Word alone guided and governed this assembly, and its God-power and effect was certainly also powerful inwardly at the heart, in that it lacked neither doctrine, punishment, warning and chastening in righteousness, nor comfort, for which all Scripture, inspired by God, is useful. The corresponding testimonies from Luther, the symbolic books, etc., clearly proved that the Lutheran doctrine of prayer is nothing other than the pure divine truth, and that the Synod also follows in this part of the Christian doctrine of faith in the footsteps of the orthodox confessors and faithful witnesses of Jesus Christ. The lively discussions, which were followed attentively by all, testified, praise God, to the "one mind among themselves," which, enlightened and driven by the spirit of concord and peace, bends under God's Word, as well as actually refuting the unjust accusations on the part of the sects, which, as is well known, say that the Lutherans think nothing, or not enough, of prayer. The controversies of the doctrine of prayer and of the right use of it were of such a nature that the heart was not only instructed and strengthened in prayer by it, but also that it was not only strengthened by it, but also that it was strengthened by it.



with weapons of God, to "disturb the attempts and all exaltation" of the sects and enthusiasts, who, though they make much of prayer, yet teach only what their own wit invents, whether they call prayer a meritorious, grace-acquiring work of man, or a means of grace, by which, with all their clamor and naming of the name of Jesus, they rob God of His glory. - In the same way it became quite evident how intimately the doctrine of prayer is connected with the doctrine of the justification of a poor sinner before God.

The dear readers of the "Lutheran" will therefore do well if they carefully, often and diligently read through the Synodal Report, which will appear as soon as possible and which, with regard to its content, may rightly be called a book of teaching and edification. Everyone will find the nourishment he needs in it, and what he does not need or does not believe he needs today may be welcome to him tomorrow as a desirable, indispensable good. Let us note what Scriver writes: "It is reported of Archimedes, your old and famous artist, that he was able to lift and carry away even the heaviest load by means of his artificial instruments, and that he trusted his art so much that he demanded a small space outside the earth where he would place his tools if he wanted to move the globe himself and lift it from its place. As Archimedes desired an impossible thing, so he promised an impossible thing, and so in his art he stooped to a great thing. But this is certain, that believing Christians have such an instrument and tool, that they may lift the very heaviest burden, and bring it from themselves, and move mountains, and cast down walls, and move heaven and earth; and this is dear prayer, the right use of which they themselves have learned from the Lord JEsu, the right Master of prayer." -

A very pleasing zeal was also shown in the discussion of the new seminary for preachers, which has become necessary as a result of the ever-increasing number of students, and the purchase of the four acres adjacent to the college land on which the new building is to be erected. More details will be given in the synodal report.

To God, the eternal King, who has so graciously and kindly guided us in our deliberations, be glory and praise forever. May he also be kind to us and promote the work of our hands with us, and let us henceforth, as before, remain in peace on one mind. May he also bless our dear sister congregation in Logansport and reward her abundantly for all the love she has shown us!

Geo. Rnnkel.

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### Miscellany.

**Karl Gödeke** in his literary-historical work "Elf Bücher deutscher Dichtung" (Leipzig, Hahn'sche Verlagsbuchhandlung, 1849) **has** the first verse of the well-known hymn of Wilhelm II, Duke of Saxe-Weimar, in the following version:

O Lord Jesus Christ, turn you to us, send your Holy Spirit to us, govern us with love and grace, and lead us the way to the Father.

He has taken the song from: Olearius, geistliche Singe-Kunst, Leipzig 1672. As is well known, according to all hymnals now in use, not to mention other variants, one sings the last line: "und uns den Weg zur Wahrheit führ". Should not the Trinitarian construction of the verse (which the sender has emphasized above by blocking it) be the original one? Who can give us certain information about this? (Sachs. Kirchen- u. Schulblatt.)

**Accuracy of the Holy Scriptures.** An avid German Bible reader has calculated that the Old Testament as a whole contains 39 books, 929 chapters, 23,214 verses, 592,439 words, and 2,728,100 letters, while the New Testament comes to 27 books, 260 chapters, 7959 verses,

181,253 words and 838,380 letters. The apocryphal books contain 183 chapters, 6081 verses and 152,185 words. The middle and shortest chapter in the Bible is the 117th Psalm. The middle verse is the 8th in the 118th Psalm. The word "and" occurs 35,543 times in the Old Testament and 10,684 times in the New Testament. The word Jehovah occurs 6855 times. In the Old Testament the Proverbs of Solomon is the middle book, the middle chapter is the 29th in the book of Job, and the middle verse is 2 Chron. 29, 17. or 18. the shortest verse is found in 1 Chron. 1, 1. in the New Testament the second Epistle to the Thessalonians is the middle book, the middle chapter is Rom. 13. or 14. the middle verse is Acts 17, 17. the shortest verse is Joh. 11, 35. the 21st verse in chapter 7. of the book of Ezra has all the letters of the alphabet, also the 19th chapter in the second book of Kings and the 37th in the prophet Isaiah.

(Allgemeine Lechz. Luth. Kirchenzeitung.)

Church News.

(Delayed.)

On the second Sunday after Trinity, Mr. Paul Schwan, Candidate, was ordained by me as Assistant Preacher at Zion Parish, Cleveland, Ohio, by order of the Most Reverend President of the Middle District, assisted by Mr. President, Rev. H. Schwan, and Mr. O. Schmidt, Pastor at Terre Haute, Ind.

May the Lord of the Church crown his work with rich blessings!  
F. Wyneken.

After Candidate A. Meyer had received and accepted a regular call from the Lutheran St. John's congregation in White Oak, he was solemnly ordained and installed in his office by the undersigned in the midst of his congregation on the 6th Sunday after Trinity, the 20th of July, by order of the honorable President Bünger, assisted by Pastor I. Zimmcrmann.

May God's rich blessings be with him! C. Brown.  
Address: Kov. ^4.

Lox 198- Houston, l'oxas.

On the last Sunday after Trinity, Candidate E. W. Kahler, having accepted the call of the first German Lutheran Immanuel congregation in Lancaster, Ohio, was ordained and inducted into office by the undersigned in the midst of the congregation by order of the honorable Presidium, assisted by Pastor Spielmann.

May God grant the young pastor and his congregation prosperity for and through Jesus Christ! Amen.

C. A. Frank.

Address: Rov. ü. 4V. Kaoülor,

Dnnonstar, l'airüslä Oo., Olrio.

Candidate O. Zimmermann, who has completed his studies in St. Louis and has followed a call from the former congregation of Pastor Keller in Town Ahnapee, was ordained and installed by the undersigned by order of the Reverend Mr. President Hügli on the last Sunday after Trinity.

May the Lord crown his servant with grace and blessing!

E d. J o n'a s.

Address: Kov. o. 8. Tivamvrwann,  
Xkvnunov Oo., 4Vis.

The Rev. I. Fleckenstein having accepted the call of the two Lutheran congregations at Alexandria and Charlottesville, Virginia, in conformity with the necessities of the saints." - Any gifts should be sent to the pastor of the his former congregation at Providence, R. I., was inducted by the undersigned into his new office at Alexandria, on the Tenth Sunday after Trinity, by order of the Reverend Presidency of the "Eastern" District.

God bless shepherd and flock!  
R. A. Bischoff.  
Address: liov. .1. msolconstknn, Hoxanäria, Va.

On the IOth Sunday after Trinity, Candidate Joseph A. Bohn, having completed his theological studies at Concordia Seminary, St. Louis, having passed the prescribed examination, and having received and accepted a call from the Lutherans residing at Rogers City, Crawfords Quarry, and vicinity, was ordained by the undersigned, by order of the Reverend Presidency of the Northern District, and installed in his office.

May the Archpastor Jesus Christ bless the shepherds and the flock, and may the seed of His divine Word sprout in this new field of work and produce much fruit for eternal life!

C. Lohrmann.

Address: Kov. 4oso^li Loün,  
KoZei-'s Oit^, Drosczuo Ists Oo., Lliell.

On the Tenth Sunday after Trinity, by order of the Reverend Mr. President Schwan, with the assistance of Pastor Bethke, the preaching candidate C. A. Germann was solemnly ordained by the undersigned in the midst of the Lutheran St. John's congregation at Peru, Ind. from which he had received a regular calling, and was inducted into the sacred office.

May the Lord bless the shepherd and the flock for His name's sake! Amen.  
I. H. Jox.  
Address: Ksv. 0. -4. Ooimaan, Nox 990- Doiu, lud.

Due to the resignation of our beloved Pastor E. Böse, who had not been able to administer his ministry at all in the beginning and later not completely due to illness, the preacher's position at the local Zion Church had become vacant. The congregation, after deciding to care for the pastor who had fallen ill in their service, as long as he was ill, called Pastor G. Link of Lebanon, Wisconsin, and had the joy that he was finally able to accept this appointment with the consent of his former congregation. On the ninth Sunday after Trinity, the 24th of August, 1873, the solemn installation of the called man took place by the undersigned.

Mr. Pastor Böse has planted here. Pastor Link will water it. May God continue to give us prosperity!  
I. F. Bünger.  
Address: Kov. 6. Dinll,  
1420 Wari-on 8tr., 8t. Douis, Llo.

Church dedications.

On the 7th Sunday after Trinity, July 27th of this year, the Lutheran Emanuel congregation in Lock Haven, Clinton County, Penn. had the joy of being able to consecrate their newly built church to the service of the Triune God. Lock Haven is a flourishing commercial town of about 9000 inhabitants, and until a few years ago there was only one German congregation there, which belonged to the old General Synod, and was served by Rev. E. A. Grothk. But because Pastor Grothe came to the conclusion that in the old General Synod the Lutheran confession was by no means the truth, he and a number of faithful Lutherans left the old congregation and formed a new one, which joined the Missouri Synod. Now, of course, good counsel was expensive; for the new congregation numbered only 13 members, and even these were not rich in earthly goods. But trusting in the Lord, the few people undertook the building of a new church, which, by God's help, now stands completed, and indeed as an ornament to the town. Standing on a hill, it towers over all the other churches in the city, is built of brick, 60 feet long, 36 feet wide, with a tower 110 feet high. The church presents such a friendly sight from the outside, as well as from the inside, that both Pastor Stürken and the undersigned could not remember ever having seen a more tasteful little church. On the morning of the consecration day the congregation gathered again in the hall of an opera house, where they had held their services until then, and from there they went in procession into the new church. The undersigned said the consecration prayer and Pastor Stürken preached the sermon on the consecration gospel. In the afternoon the undersigned preached in English to a large congregation, and in the evening Pastor Stürken preached again in German.

Now the following is to be recommended to the dear synodal congregations: The building site and the church together cost at least 10,000 dollars. Now the small congregation has already exerted all its forces, so that it can serve as an example for many others; but still a large debt remains, and support is certainly needed here. It certainly cannot be said here that these people perhaps do not like to give themselves; for that they are willing to do whatever they can for the kingdom of God, they have proved by deed; but they cannot do it alone. Therefore the apostle's word is certainly true here, "Receive

the necessities of the saints." - Any gifts should be sent to the pastor of the congregation, Mr. E. A. Grothe.

F. Kügele, Pastor.

On the 5th Sunday after Trinity, being the 12th of July last, the church of the Lutheran congregation at Denison, Crawford county, Iowa, was solemnly dedicated. This church is the former schoolhouse of the city of Denison, a brick building, 28 feet wide and 40 feet long, with three building lots, good fencing and magnificent shade trees, situated not far from the center of the city on a beautiful knoll. This property was purchased by the congregation for K800, and then the interior of the house was furnished to the best of the church's ability. At the dedication the Dustor looi, Mr. Pastor Haar, said the consecration prayer and the undersigned preached on Col. 3, 16. In the afternoon service was held again, where Mr. Pastor ! Haar preached on Ephes. 2, 19. ff. preached. The name of the Lord be praised!

I. F. D öscher.

**"isflonrfkst.**

To all who have the spreading of the kingdom of God at heart, serve notice that a mission feast was held in the congregation of Pastor Bremer at Lake Creek, Benton County, Missouri, on the first and last day of August. Gathered on a shady spot were nearly 2000 souls from the congregations of Messrs. Pastors Bremer, Mieß- Irr, Sieving, Biltz, Bartens and Wille. The word of the Lord was proclaimed during these days by Pastors Mießler, whose sermon on the first day in the morning was based on the 23rd Psalm; the undersigned in the afternoon of the same day on the basis of Ap. Grsch. 16, 9; Bartens on the basis of Rom. 1, 22, 23; and Liebe on the 117th Psalm. The closing prayer was offered by Rev. Sieving. The festive services were further embellished by the performance of suitable choral pieces by the choral societies under the direction of Mr. Pastor Sieving and Mr. Teacher Knoke.

These were true days of joy for all those present, as evidenced not only by the happy faces, but also by the collection, which, in spite of the great need for money in this region, amounted to 4124.30, half of which was earmarked for the Hermannsburg heathen mission, the other for our inner mission.

God grant that many more such feasts may be celebrated for the glory of his name and the spread of his kingdom!

H. Ph. Wille.

**Notice.**

The result of the election of a professor at the high school at Fort Wayne from among the candidates nominated is as follows:

for Mr. Pastor A. Crull 5 votes,

for Mr. Pastor H. Niemann 1 vote.

Consequently, Pastor A. Crull is elected. This election requires, according to the synodal constitution, the consent of the synodal congregations, which are hereby requested to send in their declaration within 8 weeks. Silence is considered as consent.

St. Louis, Sept. 9, 1873. Th. Brohm, d. Z. Secretary of the Electoral College.

**"The Lutheran," Volumes IV, V, and VI.**

The reprinting of these volumes has been urgently requested from many quarters. In No. 21, of August 1, there is an invitation to subscribe, stating the conditions under which this can be done 2c. Up to now the number of subscriptions received has been small, and those who are interested in the reprinting of this treasure - and who should not be interested? - must pursue the collection of subscriptions in all seriousness.

G.

**Books - Ad.**

**Christmas - Liturgy.** If the dear pastors want to arrange a lovely children's service for the coming Christmas, they will find excellent instructions in this "Liturgy". It contains a complete disposition not only for such a service, but also for everything that is to be sung by the pastor as well as by the school youth (or also by the choir), the notes including organ accompaniment. The whole comprises 9 pages in high quarto format and is neatly printed on fine music paper. - Orders would have to be placed soon, of course, in order to gain time for practice. - The work is available from M. C. Barthel, St. Louis, Mo., from Pastor C. Groß, Buffalo, N. I., and from teacher P. Bürger, Washington, D. C. Price: Single 20 Cts, the dozen 42.00.

**Recheustbel.** The "Rechenfibel" edited by vr. Dümpling has just left the press and can be obtained by teachers through the Synodal Bookstore. In addition to the tasks for the four species in the numerical range from 1 to 100, which are of course given in unnamed numbers, it also contains some small tables for illustration and methodical hints and examples for the treatment of arithmetic instruction at the lower level.

H. E.

**Conferenz - Ads.**

The Michigan Preachers' and Teachers' Conference will meet, God willing, at the congregation of the Rev. I. A. Hügli, at Detroit, from the 9th to the 13th of October, inel.

Those concerned are requested to report in good time to the ?s "tor loei.

G. Markworth.

The Cleveland Specialcnferenz will meet, God willing, on the 30th of September and the first of October at the home of Mr. President Schwan in Cleveland (east side).

I. Rupprecht.

The Pastoral Conference of the St. Louis District will hold its meetings this year, God willing, at Staunton, Illinois, from the 16th to the 20th of October.

The subject of the hearing is: Thesis XV and XVI of the work: "The Evangelical Lutheran Church the True Visible Church of God on Earth" pages 70 to 104.

All who intend to attend the conference are asked to contact Pastor Hahn in good time.

W. Achenbach, Secretary.

The Leavenworth Pastoral Conference will assemble, God willing,, on Thursday, the 9th of October at the church of the Rev. Meyer at Leavenworth, Kansas.

Those who intend to participate should register at least 8 days in advance with the local president.

The main subject of the proceedings will be: Methodism." Duration of the conference: from the 9th to the 13th of October.

C. L. Janzow, Secretary.

The next meeting of the Fort Wayne Pastors and Teachers Conference will commence, God helping, on Tuesday, the 7th of October, at 9 o'clock in the morning, and the sessions, which will be held as usual at Fort Wayne, will continue until Thursday, the 9th of October, in the evening.

In addition to the usual business, the following items are before the Conference for discussion:

1) On the use of means, or the binding of consciences to them.

2) On the connection of the doctrine of justification with the other articles of Christian doctrine.

3) Theses on Article V of the Formula of Concord, of Law and Gospel.

To preach: on Tuesday evening Pastor Heintz on one of the pericopes of Michaelmas; substitute: Rev. Niethammer; on Thursday evening: Pastor Schumm on the 2nd part of the 6th main part of the Catechism; substitute: Pastor Zucker.

A. Krafft, Secretary.

The Cincinnati Pastoral Conference will, God willing, hold its next meetings from the 7th to the 9th of October at the residence of the undersigned. The brethren will travel by the Jeffersonville Railroad to Columbus, where cars will be ready to pick up the guests the day before the conference.

A. Hei.t müller.

God willing, the Baltimore Diftricts Conference will meet together with the Concordia Conference from the 14th to the 16th of October in the congregation of Pastor F. Kügele at Cumberland, Md.

The subjects of the negotiations are:

1. the doctrine of the holy supper.

2. a template on confessional speeches.

3. a catechesis.

Those who intend to come should report in time to the local pastor. L. Lochner, Secretary.

The Fall - Conference of the Teachers of St. Louis and vicinity will, God willing, be held at the school of the undersigned on the afternoon of the 10th and the morning of the 11th of October.

H. Erck.

**For the preachers' and teachers' widows' and orphans' kafse** (middle districts).

The undersigned hereby acknowledges receipt of the following submissions:

1. contributions:

For the years 1871 and 1872 from the pastors Horst and Saupert 44.00 each. For 1873 from the pastors: Reichhardt, Steinbach, Tramm, Schöneberg, O. Schmidt, C. Schmidt, Dr. Sihlcr, Stubnatzy, Fleischmann, Sieger, F. Wyneken, P. Rupprecht, Bundenthal, Praeses Schwan, H. Crämer, Fritze, Maak, Schlesselmann, Stock, Schäfer, Lebner, I. Rupprecht, Zaget, Schwan jun. Lange, Husmann, Runkel, Bauer, Heintz, Jäbker, Rector Schick, Evers, Dultz, Gümmer 44.00 each. Bon the teachers Heyer, Conzelmann, C. O. Schmidt, Gotsch, Kirsch, Engelbricht, Glaser each 44.00. Of Rev. Jor 45.00, Rev. Saupert 42.00.

Two. Gifts:

From Mr. I. Sattler in Lafayette, Ind. 45.00. Mr. Lehrer v. Renner 41.00. Mr. Richtelmann by Rev. Wichmann 42.00. Wittve Wöhrmann through Rev. Jüngel 41.00. Mr. Mtthfksel through Rev. Sallmann 41.00. By the same from Mr. F. Tönsing as a thank offering 43.00. By Mr. Wilhelm Brüggemann as a thank offering for gracious keeping and preservation on his journey to Germany and back 45.00. By the congregation of Mr. Rev. Mertz 412.20.

I. G. Kunz, Kassirer.

For Brunn's pupils at the local institution I have received: From Rev. Jox's congregation at Delphi, Ind. 46.25. From Rev. Karrer 45.00. From Rev. Rupprecht's parish, 411.05. From Rev. Sieger 45.00.

Collected for poor pupils in my parish: On Beverförden's wedding 45.30; on I. Peter's wedding 412.20; on Siedboff's wedding 45.08; on Wahrenburg's wedding 48.20; from H. L. 410.00 (for pupil Grimm 45.00).

God's lay to the dear givers!

Fort Wayne, Aug. 26, 1873, W. S. S tubnatzy.



**For the Preachers' and Teachers' Wittven and Orphans' Coffee**  
(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following submissions during the month of August 1873: s

1. contributions:

By Mr. Pastor Scholz \$2.00, Mr. Teacher Heider H3.00, Mr. Pastor G. A. Müller -L'4.00, Mr. Teacher Köhnke P4.00, Mr. Pastor H. G. Sauer H5.00.

Two. Gifts:

"A cheerful giver God loves" - by Mr. Pastor Beck at St. Louis by N. N. H4.50. Mr. Pastor Zimmermann's congregation at Rosehill, Harris Co, Texas, \$10.00. Vo" Mr. Pastor Hartmann's congregation at Matteson, Ill, Z9.00. Mr. Pastor Biltz's congregation at Concordia, Lafayette Co, Mo, G'10.00. By the same, collected at the wedding of Henn Gustav Frerking, \$13.70. Oskar E. Gotsch.

For the church deprived by fire

B e t h e m s - congregation at Hortonville, Outagamie Co, Wis.  
("Lutheran" No. 18) the following additional gifts of love have been received by the undersigned :

1) By Mr. Pastor I. Horn from his St. Johannis- l parish H7.00, from his St. Pauls parish P3.25. By i Mr. Past. I. Drögemüller P14.00. By Mr. Past. Achen- i bach by W. Hülsekötter P5.00. By Mr. Past. Dowidat by F. Grupe, W. Stolzmann, C. Dowidat each A1.00, C. Fischer, I. Kämpf, C. Leutwitz, W. M. Dorsch, L. Siggelkow, H. Grupe each 50 CtS., by F. Karl 30 Cts., by Reinemann sen. and jun., W. Fricke, Roßberg sen., F. Kussa each 25 Cts., together P7.55. By R. Offenheise in Past. Ahrendt's parish of Geo. Eberlein, Joh. Eberlein, Joh. Gustow, Ch. Knorr, R. Offenheise each O1.00, Ch. Ahrens, L. Fleischhut, Ch. Frühauf, H. Hänsner, Ch. and Leonhard Seiferlein, Fr. Reindel, Geo. Schneider 50 Cts. each, together P9.00. By Mr. Pastor C. Sallmann of N. N. P1.00. By Mr. Rev. Bro. Ottmann \$15.20.

2) By Messrs. Pastors Markworth, Lauritzen, Dicke M (collected at a conference at New Hope, Wis.) each P1M M By Mr. Teacher Paul E. Ebert ri.00 and through him by Mrs.. W I. Dahms P1.00. From Arndt, Jr. in Sheboygan P1.00, M Sum total of gifts received to date rjß212.82. D

May the Lord bless the giver and the gift! O. Spehr.

**For the Emigrant - Mission in Baltimore H** the following gifts were received by me from Feb. 4 to Aug. 1mr W Collecte at the Emanuel Church in Baltimore H37.00. From Mr. Birkncr G70.10. A. Jfselhardt in Aurora, Ind. by Rev. Runkel tzi.00. Prof. Selle in Addison P2.00. C. G. Hart- mann in Esfingham, Ill, G6.15. By Teacher Buneke in Milwaukee from his pupils P2.50. By Past. Liebkert's Sanct- Marcus parish in Butter, Penn. tklO.OO. Johann Stuckert in Baltimore O1.00. Past. Lochner's congregation at Richmond, Va. tklO.4i8.15. Past. Frey in Rockville, Conn. k1.00. From Mr. Birk- r "er P105.11. Collecte of St. Paul's parish in Baltimore G30.51. From N. N. in Indianapolis by Past. Frincke \$1.50. G. Wiedemann in Baltimore -P2.00. Kreinke in Detroit, Mich. by B. H. Succop m Pittsburgh, Pa. by H. H. Hol- termann in Esfingham, Ill. by H7.35. by Past. Lauterbach on Ph. Baum's wedding collected P5.80. By Past. Sitzmanu H on infant baptism collected at I. Treß's in Pomeroy G'10.00. By Past. Tb. MießlerS congregation D6.00. By Mr. Kassirer Grahl O79.OO. Charles H. Herrlich.

Received by the undersigned: By Mr. HanS Meier as a bequest from Mr. John Freesen of Pleasant H Ridge, Ill, for the Lutheran College at St. Louis \$100.00. By Mr. Rev. H. T. Bötticher, Cassirer of the Lutheran Synod of Illinois a. St. for Professorcn salaries P100.00. By Mr. Prof. Crämer from the congregation of Mr. Rev. F. Reisinger for the new building at St. Louis -P130.00.

John F. Schuricht, Cassirer of the General Synod.

The address of the General KassirerS is:

**ckoün D. Lelruilclit,  
8t. Douis, lcko.**

The following gifts have been received for the seminary household in St. Louis: L

By Prof. Brandt from the Madison congregation l l50.00, from the Decorah congregation -D25.00. From the congregation of Rev. Trautmann in Adrian, Mich. from the communion treasury -l12.00. From Mr. Schürmann from Rev. Niedel's congregation 2 bushels of potatoes. From Mr. Peter Brinkmann auS the same congregation 1Z Bush. Potatoes.

August WaschilcwSki.

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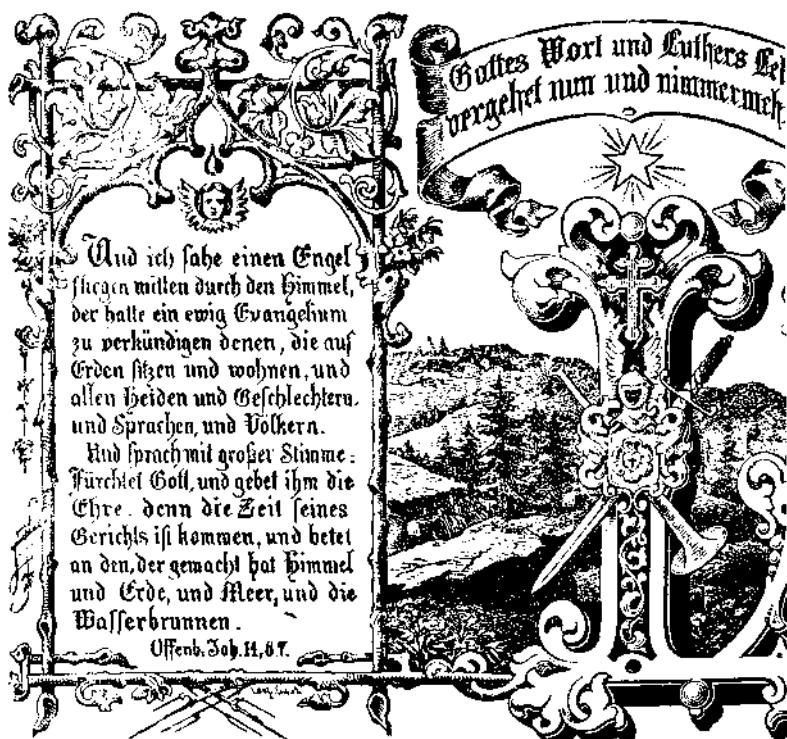
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**Herausgegeben von der Deutschen Evangelisch:  
Zeitweilig redigirt von dem Lehrer: G**

Year 29.

### **Paul Odentius.**

The life of this Lutheran preacher is a heaven-shattering testimony against the terrible cruelty of the Roman church and its followers, but at the same time a heart-rending example of evangelical faithfulness. Magister Paulus Odentius (i.e. Zahn), born in 1570 in the city of Werdau, which now belongs to the Kingdom of Saxony, was a preacher of the Gospel. When he was 25 years old he came (in March 1595) to Styria, where at that time the Gospel, notwithstanding many oppressions and persecutions, had numerous adherents, also many belonging to the higher estates. On the recommendation of the pastor Dr. Wilhelm Zimmermann, he became the educator of the young barons of Trautmannsdorf and Lobkowitz, and at the same time preached frequently in the collegiate church at Grätz, the capital of Styria. The Protestant Consistory, made aware of his unusual gifts, procured for him after a short time the position of castle preacher at Waldstein. "God knows," says the humble man, "against my will, as I was well aware of my youth and unworthiness."

In October 1598, a few months after he took office, the owner of the castle, Hippolita, widowed Baroness of Windisch-Grätz, died on a journey. Odentius was with her, and was undecided whether he should return to Waldstein. In that year the most terrible atrocities against the Protestants in the Austrian hereditary lands had begun anew. The young Archduke Ferdinand II (later Emperor in 1619), influenced by the Jesuits, of whom he was the most faithful disciple, had declared, on assuming the government of his hereditary lands: "He would rather seek his bread at the doors and be cut to pieces before he would tolerate the Lutheran heresy any longer in his country. This shameful word of the prince was the signal for the attack. First the Romans vented their heresy on many thousands of Lutheran books. Then, on September 28, 1598, all Protestants who remained faithful to their confession were expelled from the country, their churches were never torn down, and high courts were established in their place.



ergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. the 1st of October, 1873,

No. 25.

built. As in the times of the second and third centuries, so also now not a few renounced their faith; but also many remained faithful. Thirty thousand of the richest and most respected families and families left the land of their fathers. In Ljubljana, for example, only six citizens renounced their faith; all the others would rather give up their houses and homes than their dear Lutheran confession.

Odentius did not know whether he should leave Austria or not. The young lords of Windisch-Grätz were still minors, and their two guardians, two noble noblemen, were just out of the country. They were of the opinion, however, that Ferdinand's order applied only to the princely estates and markets, but not to the "Estates of the Augsburg Confession" on their estates and castles, whose freedom of confession was guaranteed and sealed. Therefore they ordered the priest to return to Waldstein. Odentius now went to the place of danger, "so that," as he says, "by my, as a shepherd's, cline piety, other pious Christians would not be frightened and made despondent and misguided in their faith."

Then the Roman Court of Inquisition at Grätz issued two decrees ordering all lords and lands subject to Archduke Ferdinand to depose their Lutheran clergy. It also expressly demanded the deposition and banishment of Odentius. The guardians of the Waldstein estate, without informing the pastor, declared that they were not authorized to expel the clergy found on the estates; one must wait until the owners had come of age. Suddenly, on April 20, 1602, at 4 o'clock in the morning, an armed band from Grätz appeared in front of the castle and gained entrance. Odentius, awakened from his sleep, fled, only scantily clad, to the inner floor of the castle. There were the young lords of Windisch Grätz, their sisters and the bailiff of the manor, well protected against the attacks of the crowd. The furious servants of the Court of Faith now forced their way into Odentius' study, took or smashed everything they found, robbed him of his cash of 1500 gulden, and then burned his entire library in the courtyard. They then tried to storm the inner floor as well, but were unable to

but not to enter. Only now did they show the order of the Inquisition, which permitted them to use force only if the priest was not willingly surrendered. Several times the young gentlemen offered to give themselves up for Odentius; but without listening to them, they continued to bombard and confess the castle. When new crowds arrived from Grätz, the inner floor was opened. The preacher, in order to avert greater misfortune from his dominion, came forward voluntarily, and surrendered himself prisoner to the captain. He received back one of the stolen garments, and was then forced to ride with the troop to Grätz. Here he had to languish as a prisoner in a vault of the princely castle for ten weeks. The young lords of Windisch-Grätz, who came to Grätz to complain about the violent burglary, were also imprisoned for several weeks with their bailiff, and were only able to gain their freedom by paying a considerable sum of money.

The conversion attempts began with Odentius. Already on the second day, three Catholic clergymen appeared, who asked about his condition with feigned sympathy and told him that they wanted to practice on him Christ's command to visit the prisoners. When they began to discuss matters of faith, the prisoner demanded above all a Bible. After they had refused for a long time, they finally brought him the book of God, and now argued "with sweet and with sour words". But they achieved nothing; for Odentius proved his faith powerfully from the holy Scriptures. When the enemies of the gospel perceived that by such means nothing could be obtained from the heretic, they tried it in another way. Under the threat of "unspeakable tortures" they demanded the answer to several questions in order to learn about the internal conditions of the Lutheran congregations and their relations with foreign countries and the like. When the steadfast confessor claimed not to know the number of his co-religionists, because the directory of them had been burned, the torturers were enraged at themselves, "because the directory would have served them well to extort money from the Lutheran Christians. The threats were increased still further. One let



present to the prisoner all manner of instruments of torture, stretching ladders, and other implements of torment. "Where is it written," said Odentius, "that Christ and his apostles thus converted the people?" The confessor stood firm. Again they resorted to entreaty, promise, flattery, persuasion. One day they brought the works of the old church teachers to convince him of the truth of the papal heresies; but soon they had to give way again. For Odentius would acknowledge only the sacred Scriptures as the source of faith. Another time they tried to persuade him to worship the saints and especially the Virgin Mary, but in vain. Then they seized him furiously by the collar, threw him to the ground, and thus left him in great pain. The Father Rector offered him the return of the 1500 florins which had been stolen; but Odentius would not sell his Lord for money. In response to the sovereign's inquiry, the confessor finally declared with firmness that by God's grace he was ready to live and die by the Lutheran confession, according to which he had preached for four years and comforted the dying.

On June 27, 1602, he was led out of prison and handed over to the city court. He was brought to the town hall, had him chained to a chain in a hall, and also guarded day and night by a watchman. When the violent attempts to convert him, which began again here, were unsuccessful, the assembled council finally announced to him that he was to be executed by the sword. Odentius loudly thanked his God for the grace of martyrdom^ which would serve to strengthen his dear listeners and confessors in their faith. However, he was not honored to be a blood witness of the gospel. The execution did not take place. Barefoot friars, Capuchins, and Jesuits came anew to win the heretic's soul for the Church, which is the only one that can save. At last a fanatical priest, named Scherer, threatened him with thumbscrews and all sorts of tortures if he dared not confess to him. "If you have so great a desire," replied Odentius, "to tear and devour me, release me altogether; but begin, I know not where!" Full of wrath the Father ran away.

Soon after, the faithful preacher was led from his imprisonment before the public court martial, and he was told that he was condemned to the galleys "out of native Austrian goodness and meekness. He was to be delivered - that was the intention - to the pope's slaughter. Forged in iron, he was led away in a carriage, accompanied by eight soldiers, and allowed to be seen at all places on the highway, as if he were a "captured Turkish Bassa." At Ljubljana his leg-irons were taken from him, that he might mount a horse, and ride through the passes inaccessible to wagons. Thus on August 5 they came to Senosetzsch, three miles from Trieft on the Italian frontier. Here the prisoner was to be handed over to the bishop, set on the sea, and delivered to the pope. But God the Lord had other plans for his servant.

Odentius was detained in the apartment of the city magistrate under many maltreatments, while the soldiers of the gate waited. Just as supper was about to be served, the preacher asked to be let out into the courtyard to relieve himself. A servant went down with him, directed him to a stable, and waited. Then Odentius, with a joyful fright, noticed in the rear of the stable a small,

open door, hurriedly passed through it, and happily reached the city wall. This was very high, and the city gates were already closed. But God, the Lord, made it so that Odentius came to a small, iron-barred door in the city wall, which was well guarded with a bolt and a lock, but was not locked. The fugitive hurried through it, jumped over the brook that flowed along the wall, and reached the nearby forest. In the meantime, his escape was soon discovered in the town, and they hurried after him into the forest with lanterns, firewood, and sticks. But the glow of the lights served the pursued man as a hint where his enemies were, so that he got farther and farther away from them. Towards midnight he saw no more pursuers; but with the dawn of day the search began anew. He was almost caught; he carelessly tried to open the iron on his arm with a stone, and by this noise directed the steps of his enemies to the place where he was; only a stone's throw away from him were four peasants. Nevertheless he escaped again through a field of oats, quickly took another direction, and leaped down three or four fathoms into a cleft of stone, where he lay concealed under bushes for two days and nights without food or drink, according to his own narrative "as if covered with the shadow of the Almighty's wings." At nightfall of the third night he set out anew, and came to Ljubljana with unspeakable discomfort and privation. Since he had to fear that the crossings over the sow were guarded, he walked five or six miles along the river, and was finally crossed by a farmer. After he had wandered about many times in the unknown region, he met a pious man who showed him the way through Eastern Austria, and so he finally arrived at his home, with many more dangers and hardships - a high price had been set on his head. The living God, for whose gospel he had endured such severe suffering and had also courageously faced death, had saved him from the hand of his adversaries.

In April 1603 Odentius was introduced as pastor in Oederan in Saxony. But only a short time was granted him for his effectiveness in the vineyard of the Lord. The maltreatment, dangers and privations he had suffered had exhausted his strength early. In December 1605, the martyr of the evangelical faith died in his 35th year, and entered the blessed community of those "who came out of great tribulation, and washed their robes, and made their garments white with the blood of the Lamb. (Revelation 7:14.)

(Sent in by P Fick.)

The reading books in use in the free schools here.

Of all the books used in the local free schools, none are as important and influential as the reading books, called Readers. They contain not only reading exercises, but also morals, religion, and instructions for becoming blessed.

Now if we examine them according to the guidance of the divine word, justice requires that we willingly acknowledge all the good that is found in them. This is as follows. There are in some

In some of them, the Bible is praised as the Word of God, Christ as the Savior, and Christianity is acknowledged with great reverence as the true religion. In some of them the Bible is praised as the Word of God, Christ is exalted as the Saviour, and Christianity is acknowledged with great reverence as the true religion. But most weight is laid upon the truths of natural religion. The denial of God is decidedly rejected. It is taught that there is a God, and his providence, omnipotence, wisdom, and goodness from creation are quite appealingly demonstrated. The moral law is held to be binding, and the immortality of the soul and eternal retribution are emphasized. The textbooks also contain much from all fields of knowledge that is quite instructive, interesting, and presented in a way that is appropriate to the youth's powers of comprehension.

Would to God that we could conclude our evaluation of the free school textbooks with this! But a fair examination of them compels us to emphasize their appalling damage as well.

It is already a great, not enough deplorable defect that nowhere and never in them is clear instruction given on salvation. Nowhere and never is it explained in detail that man is by nature a lost and damned sinner, and can only be saved through faith in Jesus Christ. For even if it is said in passing that faith in Christ makes one blessed, this fundamental doctrine of the Bible concerning sin and grace is nowhere pressed with resounding earnestness. And even if Sanders' First Reader p. 385 says that natural religion is "absolutely insufficient," this isolated statement has no further influence on the attitude of the whole book.

But the main and basic damage, from which all local free-school textbooks suffer to a greater or lesser extent, is the pernicious Pharisaic false doctrine that man is good, that he can do good and leave evil by his own efforts, and thus earn heaven. This is stated quite openly. Thus Willson Second Reader, p. 57. says: "The soul is like a garden.... The soil is good. But angry and evil thoughts desire to go forth in it, and if you let them grow, they will choke the good thoughts. If you wish to become good, you must uproot and throw away all evil thoughts, just as one uproots weeds in a garden." Very often there is talk of good children and good people. Webster, Elementary Spelling Book, p. 93: "The wise, good man controls his passions, and does not admit of being inflamed with anger."

McGuffey II. Pp. 14 and 38: "Good children are kind to everyone. In this they are equal to God." "No unkind words passed their lips, no sullen frowns disfigured their countenances, no selfish feelings 'disturbed' their bliss." Emerson, The New National Spelling Book, p. 51: "We must seek to be good, for God is good, and he loves those who are most like him." A very particularly pious child is represented as boasting against his mother, "I am your good little son!" Parker and Watson, National First Reader p. 125. Thus it is asserted throughout that human nature is good, contrary to the teaching of holy Scripture, that the human heart is infinitely deeply corrupted by sin. On the other hand, the few passages which



of the depravity of human nature are out of the question.

According to the Freischull books, man is not only good, but he also possesses the extraordinary gift of making himself good and becoming good. He does this by, as has already been said, simply rooting out all evil thoughts from his soul, or by following the dictates of his conscience. Thus *Sanders' Second Reader* p. 15 says of a boy, "He endeavored to obey the teachings of his conscience, and became a great and good man." A little boy, according to *Sanborn's Keacksr* p. 62, improved in the following way. At the advice of his mother, he drove a nail into a post for every evil deed, until the same was entirely covered with nails. Thereupon he was ashamed of his conduct and resolved to mend his ways. Now he began to do good deeds, and for each good deed he pulled out a nail, until they were all pulled up. According to *Van Hook's Lieackler* p. 65, one becomes good in the following way: "If I do to others as I want them to do to me, that makes me honest, kind, and good, as children should be." From envy, according to *Sancker's Rsacksr* p. 89, one frees himself in the following way: "We may cure the envy in us by either signifying how unnecessary or bad the things are, wherefore we envy our neighbor, or also that we possess as many and good things."

While the Scriptures teach that man is by nature spiritually dead in sins, and that by his own power he cannot think, will, or do anything good, the textbooks assert that man is not only good by nature, but that by his own power he can do good and improve himself. The ghastly doctrine is pronounced that man possesses all abilities and powers for this purpose. Thus it is said in *Upton's Reacker*, p. 60: "What a masterpiece is man! how noble in his reason! how infinite in his faculties! in action as equal to an angel! in his powers of comprehension as equal to a god!" This ungodly, atrocious doctrine, that man is "infinite in his faculties," is also repeated in *Van Hook's Rsacker* p. 331. Only rarely, and very feebly, is there any mention of God's succour. "If we seek to be good, God will help us to be so," *Lmer's 8pellm-* p. 130. "God helps him who helps himself; ... Rely on yourself and God," *Sanborn's 8660llck Reacker* p. 83. Man can by his own power bring it about that his "business is free from deceit," that "all his resolutions are pure and right," that he "performs all his public and special duties with the most conscientious heavenly uprightness, in that sense which drives out of the heart all petty, dark, crooked, sordid, and degrading thoughts of selfishness, and moves you to act, on every occasion, uprightly, justly, nobly, and generous. There is a higher morality, a noble aspiration, a proud elevation and conscious grandeur of character ... and I wish that you would strive to attain such a high and noble level of character. I wished that, like the waters of the fountain, you would become purer by your own activity." *Upton's 8 Rsacksr* p. 175.

Thus, as the highest example, the youth is presented with that blind, virtuous Pharisee, who also imagined that he had become pure through his own activity, and in whom that proud, unpretentious, and untrustworthy Pharisee was to be found.

exaltation, and found that conscious greatness of character in sois being made. What else can be educated by this than spiritually high a degree, that he said, I thank thee, O Lord, that I am betterblind, proud of one's work and self-righteous Pharisees! And this is than other men; - for which, however, he was eternally condemnedwhat you wanted your children to be educated in? by the righteous judgment of God.

Although God's help and spiritual aids are sometimes mentioned, man is basically his own savior. This is expressed countless times, as in LarAent's Header, p. 324: "Virtue, religion, and knowledge must therefore be primarily the work of our soul. Here, too, external means are useless without our earnest cooperation. Under God, and through these spiritual means of help, which come to us in exact proportion to our striving to obtain them, we make ourselves what we are in moral, religious, and spiritual respect" (>V6 are ttle makers ot' our- selves). Likewise Imvn's Hourtlr Header p. 25: "Yes, there is no obstacle to the human faculties which cannot be overcome by special effort."

From all this it naturally follows that man, who possesses the great Reformer was well aware of how wrong the sprinkling of "infinite faculties," easily earns blessedness. This is often said. infants (Baptist term for our infant baptism) who had not yet "God forgives those who repent of their sins and lead a holy life. A believed was: 'To the third: Since we have the great benefit and holy life robs death of its sting.'" - Webster, HlementarvLoolcpower of baptism, let us now see who is the person who receives p. 101. "He has no

Fear of the future. He has been seen by the Master, whose the finest and clearest manner above in the words: "He that goodness he has not abused. He carries within him a conscience believeth and is baptized shall be saved; that is, faith alone makes free from guilt," LarAent V. p. 222. "In that hour nothing will comfort the person worthy to receive the beneficial, divine water; - without you but the consciousness that you have been guided by worthy faith it is of no use, etc. (Luther's Larger Catechism.) "Where we and good principles," V. p. 237. "If we seek to be good, . God will cannot better answer this question and prove that the young take us to heaven," Hmksrou p. 130. According to Landers IV. an children themselves believe and have faith of their own, then it is Arabian robber chief obtains "blessed immortality" by discharging my faithful counsel and judgment that one should desist, the sooner his bands at the advice of a Turkish monk, releasing his prisoners, the better, and never baptize a child, lest we mock and blaspheme and restoring what he has stolen. Very often, too, it is said, without the highly praised majesty of God with such alfalfa and jiggery-any further circumstance, that all men will be blessed, without pokery, since there is nothing behind them.) When will our people regard to what else they have done on earth. "We shall all go to our heed this faithful 'counsel and judgment' of their great Reformer?" Father's house in heaven," Harter and V^atson iii. 102. "God takes So far the "Handbook."

us from earth that he may lead us to heaven," Landers' HIUIli Aren't you afraid for dear Luther, dear reader? For Luther really Header p. 287, which, according to the context, refers to all men. did write these words. But we want to make some glosses on the

Every Christian heart must be appalled at the abomination of text for a better understanding of Baptist love of truth. May Luther these false, pernicious, blasphemous heresies. The Pharisaic justify himself.

doctrine of self-righteousness prevails in the Free School 1) That the dear gentlemen have dealt too unmannerly with the textbooks, whereby man is idolized, the merit of Christ is first passage, even the most simple-minded will see at first sight; blasphemed, the doctrine of justification is denied, and the whole for in it there is no mention at all of who the person is who is to be of Christianity is completely abolished. The false doctrine that once baptized, but of whom the baptism benefits; to speak in the words filled the Jews with such satanic hatred against Christ that they of the "Manual," not of the sprinkling of children who do not yet condemned him to death and crucified him. The doctrine of self-believe being wrong, but of who the person is who receives what righteousness, with which Satan, the world, and the Roman baptism gives and benefits. Luther says, of course, that faith alone Antichrist fought and still fight against Christ without ceasing, makes a person worthy to receive the beneficial divine water, but prevails in it, and is most fully refuted by the Bible itself, which not a word about the sprinkling not being right and the children not Christ Himself rejects with the words: "Watch and beware of the believing. Rather, he speaks immediately after this, as everyone leaven of the Pharisees and Sadducees!" Match. 16, 6. And can see in the Large Catechism: "So you see that the objection of this poisonous, soul-murdering false doctrine is the food, the idiots is useless. For (as I said), even if the children do not nourishment, and pasture which is daily served to the poor youth believe, which is not as now proved, yet baptism would be right; in the free schools.

and no one should rebaptize them" Why did the Baptists not also add this passage? Why? The reason is very simple and most obvious. For then their members would at once see that their teachers, out of certain considerations, grossly misuse and shamefully pervert Luther's sayings, that Luther is not in harmony with the holy

(Submitted.)

## Does Luther -reject infant baptism, as Baptists claim?

Scripture teaches that infants should believe and be baptized, but not the opposite, as the Baptists maintain; but that would be quite contrary to the purpose which they have in view in such counterfeits.

2) In Luther's second statement, they possibly proceed even more dishonestly. Let us examine the passage a little more closely in its context. In the foregoing, Luther refutes the Sophists, who said, "that young children are baptized without their own faith, namely, on the faith of the churches, which the godparents confess at baptism"; then the holy fathers, "who taught a little about it, but not clearly enough"; third, the Waldenses, who taught that children are baptized, "not that they are thereby blessed and have forgiveness of sins, but that they are received into the church and brought to the gospel. After showing that this was all false, nothing talked about, and invented out of his own conceit, he continues, "Where we cannot now prove better, etc."; as above. The next words of Luther, after those of the Baptists, are, "Wherefore we say here therefore, and conclude, That the children believe in baptism itself, and have faith of their own, etc." And soon after he says: "So we also say here that the children are not baptized in the faith of the godparents or of the churches, but the faith of the godparents and of Christendom asks and brings about that own faith in which they are baptized and believe for themselves. Of this we have strong and firm sayings. (Matth. 19. Marci 10. Luc. 18.) When some brought little children to the Lord Jesus, and the disciples wept for them, he punished the disciples, and brought the children near, and laid his hands upon them, and blessed them, saying, "Such is the kingdom of God," and so forth. These sayings no man shall take away from us, neither shall he lay them down for a good cause: for here it is written, that Christ will not forbid to bring the little children unto him, and bless them, and give them the kingdom of heaven. Let us mark this well. ... What shall we say here? If we say that they were without their own faith, then the preceding sayings are false: "He that believeth not" 2c. ....

Who can stand for this text? Who will be so bold as not to let the little children come to baptism, or not believe that he will bless them when they come there?" So Luther says in brief, "If we had to rely on such fictions as the Sophists and others, my counsel and judgment would be not to baptize any infant, lest we should blaspheme the holy majesty of God; but we have quite other irrefragable ground, the holy Scriptures, the word of God itself, for it, that infants themselves believe and have faith of their own, and are by all means to be baptized. But the Baptists, by taking his words out of context, make him say just the opposite. What is the German term for such a procedure? - We must not be surprised at such things among the enthusiasts. For he who does not shrink from perverting God's holy word will not shrink from doing likewise with "human sayings"; he also does not take any hesitation in using falsifications of Luther's sayings, under the sound of Luther's name, to beguile lukewarm Lutherans, and to lure them into the yarn of pernicious Anabaptist false doctrines. Genuinely Jesuitical: The end justifies the means.

On behalf of the Leavenworth Districts Conference.  
C. L. Janzow.

Another new orphanage!

"Another new orphanage within the Missouri Synod!" - some may exclaim when reading the headline, repeating the same, but certainly not out of annoyance that they have heard more than enough about orphanages in their dear "Lutheran" lately, but rather in joyful amazement and in praise of the abundant grace of our merciful God, who never tires of showering us. His so unworthy children, so very richly and ever more abundantly with His blessings and gifts. Yes, praise be to His holy name that He has given us "yet another new orphanage"! His gift is so very evident, and not by our own running and chasing, as our time so often sees, but entirely without the same, and so very actually above all our asking and understanding. Now let me briefly tell the dear Lutheran reader how this happened.

At our Jubilee Synod in the spring of 1872, in the report of a committee, it was casually mentioned as desirable that later on an orphanage could be founded in the immediate vicinity of the Evangelical Lutheran School Teachers' Seminary in Addison, Du Page Co, Ill, so that especially in the school of this orphanage the seminarians of that institution would have more opportunity to practice teaching in the Word of God and in all other subjects of the Christian elementary school. Probably all the synod members thought with me at the time that this would certainly remain only a "pious wish", at least for a long time to come; for where, in view of the many, indeed continuous demands on the charity of our congregations and in view of their average lack of means, was the large amount of money necessary for the establishment of an orphanage to come from? The Synod adopted the report, but without a single word further being said on the point here mentioned. A reporter of a political newspaper in St. Louis, however, misunderstood the matter and - lo and behold! the next day it could be read in black and white that the synod had decided to found an orphanage in Addison. The article in question went into several other papers. No doubt this misunderstanding caused many a smile. But, lo! how God, the Lord, has so wonderfully used this misunderstanding of a man to push us, that we now had to make His work our own! In May was the Synod; in June, of course, without any request on our part, a collection arrived here "for the orphanage to be founded at Addison," and this first gift was followed, in the same way, quickly by other donations for the same purpose. The money now lay there without being allowed to be used for any other purpose than that for which it had been given. Had not God then irrefutably shown us what was His good, gracious will in this matter? The venerable Pastoral Conference of Northern Illinois, to whose territory Addison belongs, took the highly important matter in hand with great joy by repeatedly discussing it in detail and then presenting it to their congregations. A number of the latter also immediately decided to unite to form an orphanage society, and through their appointed representatives adopted a constitution appropriate to the circumstances and conditions. According to

of this Constitution, the "German Evangelical Lutheran Orphanage Society of Northern Illinois," already legally incorporated, "consists of congregations served by pastors of the venerable Northern Illinois Pastoral Conference of the German Evangelical Lutheran Synod of Missouri, Ohio, and other states, whether or not said congregations are themselves already affiliated with said Synod"; and "of associations within such respective congregations which, for any reason, do not wish or are unable to affiliate in their entirety." The affiliation to the Society on the part of the "congregation" or the associations concerned is effected by their notifying the President of the former that they agree to the provisions of the Constitution, and their membership in the body as a whole lasts as long as they regularly send a contribution for the purposes of the latter to its treasurer quarterly, half-yearly, or at least once a year, and the congregations concerned retain their purely Lutheran character." Of course, first of all, consideration had to be given to acquiring land for the orphanage to be founded in the appropriate vicinity of the school seminary, and - just now the excellent property of 54 acres with its "improvements", located directly west of the seminary land, was to be purchased for the sum of 8600 dollars, while up to then the supervisory authority of the seminary had been striving in vain for a number of years to expand its land holdings somewhat! So it was a matter of quick action, and with this the Seminary has now also been served, in that the Synod Society has now let go ten acres of the land for the sum of 1250 dollars. The purchase price of the whole can be paid off in the near future to the tune of 2000 dollars, mostly from the many smaller gifts that have already been received. He who has so far wonderfully led the work, will certainly also provide that what is necessary for the rest of the purchase price will be at hand at the time of the fixed annual dates. -

But when shall the orphanage be opened? The Lord says: Now! and we must not resist Him. He has already given us ten orphans! Again, without any request on our part, they have been brought to us, partly without further ado, partly with the urgent request to take them in as soon as possible. And as there are now children, there is also a house on the purchased land, which may serve the purpose for the time being by providing space for 10 to 12 orphans, together with orphan father and mother. Accordingly, the Board of Directors of the Society, in conjunction with the Trustees of the Society, has decided to open the orphanage in God's name, if possible, at the beginning of October, and the Electoral College has taken preparatory steps to find a suitable provisional orphan father, i.e. a faithful Lutheran Christian, who, together with his wife, has a right heart for the poor orphans and the right skill for their care and home education, as well as for the management of a larger household in general, and also for the cultivation of the land. As long as the number of orphans of school age is still limited, they may for the time being attend our nearby parish school. Later, if God in His grace will make our work great, it will be necessary to appoint a man as permanent father of the orphans.

who can also preside over the orphan school, namely according to its peculiar character as a training school for seminarians at the same time, while the father of the orphan, who is now to be provisionally employed, and his wife, God willing, can then still find ample use elsewhere in the orphanage.

We begin small, just as God is wont to begin small all His works which He wishes to make great, just as our Synod was also very small at first, and thereupon also began all its institutions small. We do not scour the land in order first to gather and accumulate large sums of money, perhaps even for our own glory, which will of course stink before God, partly and especially because we are afraid of this sin, but partly also because God does not allow us any time for it. Now must we begin. However small it may be, not inconsiderable means are necessary for it. The orphanage must be provided with the necessary household goods, about 12 beds must be procured right at the beginning, the father of the orphans and his wife must be duly provided for, the orphans themselves must be fed and clothed, and in addition to all this, the annual dates for paying off the purchase price of the land of about \$1000 each must be adjusted, not to mention whether God will not urge us to build a large new house for the institution sooner or later. Now where are the means for all this to come from? How else can we obtain them than by the Lord, our faithful God and Saviour, He who is the right director of the heart, awakening again and again and more and more dear, faithful Christians to turn their love, which of course, as I said, must already prove itself in so many other ways, also to this orphanage. They already know from experience that giving is more blessed than receiving, and that the care of poor orphans, their bodily sustenance, and especially their education in the twitching and exhortation to the Lord and to the kingdom of heaven is a right service of God, pleasing before Him who has always loved us and has now also drawn us to Himself through His sweet gospel of His free grace and forgiveness of all our sins for Christ's sake and made us blessed children of God and heirs of heaven. Now some of the readers of these lines may have been startled and saddened when they saw that the orphanage in question is to be under a society, and a society only, in Northern Illinois, thinking that they, who do not live in Northern Illinois, should be prevented from giving their gifts to it. Such dear reader may be reassured: he understands the matter of society wrongly. We know quite well that the care of orphans is a matter for the whole church; but a special society has only been created because the synod as such cannot yet take the establishment and maintenance of orphanages into its own hands, and yet there must be a certain number of people who make it their special task to see to the necessary regulation of the administration here and to the appropriate use of the love gifts flowing from wider circles; For what is generally everybody's business in such matters is, as experience shows, in the end nobody's business. Thus, with the help of the Orphanage Society, it is possible to call out to all cheerful donors within our Synod and wherever else they may be, and I hereby call out to them, in accordance with a mandate that has come to me: "Our doors are wide open for the reception of all gifts that may be given.

Christian love to the orphanage in Addison, whether they consist The Dominican friar, who had been relieved of toil and labor and of money, household and kitchen utensils, bedding, body and had drawn this chariot, was still pulling it and intended to remain at bedclothes, appropriate clothing or in kind. Particularly urgent his work until the end of the world. Naturally, the Dominicans were requests are superfluous: the same love that has helped to not very edified when they heard this. On the following Sunday their preserve our other orphanages and will continue to help to Ordinary stood up and preached, referring to the Jesuit's remarks: preserve them, will certainly also let such rich gifts flow here as are "Of course the old mendicant orders are now weak horses, needed, and all the more so, as this orphanage in particular is likely because the young horse has eaten away all their food. By this he to become a darling of the Synod before others, since through its meant that they were so poor and unrespected because the Jesuits training school for the seminarians it should also do great service deprived them and other monks of food and made them low and to the whole Synod in a special sense and, we hope to God, will contemptible among great lords. - This is also a proof of the unity certainly do so if He allows it to come into being. of the Roman Church.

Finally, it should be noted that all monetary contributions are to 3) What the Jesuits do with their discontented members. be sent to the treasurer of the society, Mr. H. Bartling, teacher, Matthias Rons in Dillingen, a Jesuit of four vows, was accused Addison, Du Page Co., Ill. For the time being and until the orphan before the Jesuit General in Rome that on Sept. 24, 1664, in the father to be elected has taken office, Mr. Bartling will also presence of other Jesuits in the Collegium, he broke out into the graciously accept all other donations for the orphanage; however, following words: "Every hour I regret that I spent in the Order. What since Addison is not directly on the railroad, these are to be a fool I am to have remained in it! A fool is he who desires it, a fool addressed:

Orplran ^8^lunr,  
(Oalena R. R.)  
DlmlrumL, III.

And now again: Praise be to God with mouth and hands, from the bottom of the heart!

Addison, Sept. 8, v. 1873.

C. A. T. Selle.

who remains where such fools rule. Much has been written against us, and we have been wronged; but I could write other things that are more true. O why has the devil led me to this Collegium, O that thunder might smite it!" The General ordered to open to Father Rons: it is written: Thou shalt honour thy father and thy mother, that thou mayest live long upon the earth. But since he honored only one mother, the order, so little, it was to be feared that he would not live much longer. In fact, he suddenly fell ill and is said to have exclaimed repeatedly on his sickbed: Yes! Yes! I quite understand the meaning of these words! He died on February 25, 1665, and his body was soon covered with black stains! Surely the holy fathers didn't poison him? - In the winter of 1774 skeletons were found walled up in the Jesuit College in Munich. -

## Jesuitica.

1. a Jesuit feat. Elisabeth Christine, Princess of Brunswick-Wolfenbüttel, had the prospect of a union with the imperial house. At first she was not willing to take the necessary step of converting to the Roman Church. A Jesuit, however, promoted her conversion and knew how to advise her. He made all kinds of concessions to her, showed her that there was not really such a great difference between the Roman and Protestant faiths, and persuaded her to sign a somewhat Lutheran confession. The clever Jesuit knew well that she would not go back on the step she had once taken. The pope did not want to know anything about this confession; the princess had to be led further. Many things were now changed in the preliminary confession, and the princess finally understood not only to renounce the religion of her parents, but also to condemn it. She wrote to her grandfather on the day of her conversion: in the confidence that he would not force her to do anything against her conscience, she had wanted to be obedient, and since the making of the Tridentine Confession could not be avoided, she had also decided to do so, but after an explanation that no one knew but she herself. Soon thereafter she became the wife of Carl VI.

Why the Jesuit Order can do more than other orders. In Iglau in Moravia, a Jesuit once preached to the Dominican monks. He compared the Roman Church to the chariot of Israel, and the founders of the various orders, Francis, Dominic and others, to the horses which for many years faithfully pulled this chariot, but at last, tired and old, could no longer go on. But, he thought, a fresh horse with several other young steeds, Ignatius Loyola with his companions, would have joined them, had the old horses of the

4. a secret Jesuit. A Protestant merchant from Hamburg was asked by a Prussian statesman to join the Masonic Order. He explained to him, however, that he could not do so, as there was a person from whom he was not allowed to keep a secret. When the statesman pressed further into him, the hamburger confessed that he was a secular member of the Jesuit order, and was bound by the vow of obedience to keep nothing secret from the Superior. To the question how it was possible to be a Protestant and married and to belong to the Jesuit Order, he replied that all that could be done easily. When asked what he gained from joining the order, he replied that he owed the flourishing of his business to the Jesuit order, since the Jesuits had provided him with customers and correspondents in all parts of the world as a reward for his small services.

## To the ecclesiastical chronicle.

### I. America.

**The immorality that prevails among the American youth who** attend the local free schools was recently portrayed in a gruesome way by New York Representative Clinton L. Merriam. He said in a speech, "The pride of our people in their schools is no small humiliation from the revelations made by a young man employed by the *Young Men's Christian Association*, who is



He set himself the task of getting to the bottom of the matter and calling the participants to account. He discovered and confiscated, for example, from merchants and publishers in the city of New York more than 15,000 letters from students from all over the country, in which obscene (lewd) writings were ordered. Fathers and mothers had no idea that even in the best schools their children were studying immoral literature taught to them by deceitful hands. Investigations in the *Dead Letter Office* and the confiscations in New York have shown that the dealers in obscene literature have organized lending libraries under the direction of the most dissolute boys in the schools, who are chosen and paid by the proprietors and circulate among the pupils any one of the 144 obscene books published in New York at 10 cents a piece. - It has been proved that the pernicious influence of this literature in the schools of our cities has exposed promising young people to utter ruin. Indeed, as in New York and Brooklyn, this literature has been found in the colleges of Pennsylvania and Ohio, and no State or Territory is free from the same. In New York, for instance, 20 different orders were found entered in the books of one dealer, made by the librarian of a free school in one of our fairest Western States. And this trade is so profitable that many a large fortune has been accumulated in the same. It is of the highest importance to the final suppression of this trade, that any useful information concerning it be brought before Congress and the country." Mr. Merriam here read a letter from an agent of the said Association, stating, among other things, "The following articles I have seized and destroyed: Obscene photographs, stereoscopes, and other pictures over 152,000; obscene printed sheets more than two tons; indecent songs, catalogues, billets 2c. more than 21,000; obscene microscopic watch and knife ornaments and finger rings, more than 5000; obscene negative plates for photographs and stereoscopic views, about 625; obscene steel and copper plates 350; lithographs destroyed 20; obscene woodcuts more than 500; stereotype plates for printing obscene books more than 5 tons; obscene transparent playing-cards, about 6000; obscene and immoral gum-ware, over 30,000; lead moulds for the manufacture of such gum-ware, over 700 pounds; seized newspapers, about 4600; letters from all parts of the country ordering such things, 15,000; names of merchants, according to the account-books, about 6000. Over 50 merchants have been arrested since October 9, 1872. With the exception of one arrest, all this has been done since March 2, 1873, and, except about three arrests, by myself or under my supervision, so that I know exactly what I allege. - The victims of this trade have filled the prisons and asylums of our country; therefore the very needs of political economy demand prompt and vigorous intervention of all right-minded people."

**Chicago.** The "*Lutheran Observer*", an organ of the General Synod, reports, according to an English paper from Chicago, of a "fair" held by the German "Lutheran" St. Stephen's congregation there in Burlington Hall, at which wine and beer were served without a license; the police superintendent entered and told the attendants that they must obtain a saloon license or stop selling the wine and beer. The "*Observer*" would like to know to which Lutheran persuasion these people belong. We can tell him: they are people of the direction of the General Synod. Even if the preacher of these people does not belong to the General Synod, he is of the same ilk as far as confession or rather denial is concerned.

of the Lutheran confession. St. Stephen's parish bears the Lutheran name with the same right as the General Synod. Other newspapers, e.g. the "Christian Messenger", should also be informed that the "Lutheran" Salem congregation there, which also held a "fair" with drinking and dancing, is not a Lutheran congregation either, but an united one. True Lutherans do not unir with false believers, nor with the ungodly world. G.

**Lutherans of the General Synod** and others of their ilk like to claim lively piety for themselves and deny it to the symbolists, as they call us. But what are we to say to the fact that Mr. Peter Anstädt, in his "*^werieau Dutberav*," has a column for "wit and humor," in which, among other things, he also brings such jokes as are not proper for Christians, and does not even disgrace himself to touch the sacred? Is this part of the American living piety? - G.

**The "Christian Messenger" of** the Evangelical Fellowship reports, "Mrs. York has been licensed to preach by the Ann Arbor Districts Conference (Detroit Conference). Rev. John Jlnskip also spoke very strongly in favor of licensing women to preach at the Moundsville National camp meeting." Rev. Jnskip seems to hold more sway with the zealots than the Apostle Paul, who spoke very emphatically in 1 Cor. 14, 34. and 1 Tim. 2, 11. 12. to the disadvantage of the preaching of women. G.

**The "Katholische Kirchenzeitung"** makes the following concluding remark on the presentation of the Rev. Hörger in Memmingen the following concluding remark: "The good man is then jealous for nothing on account of the binding key. Like the Lutheran loosening key, the Lutheran binding key is groundless. Lutheran pastors can neither forgive sins nor retain sins." The Catholic readers of the "Catholic Church Newspaper" may well blindly accept this, but a Lutheran asks: where is this written? G.

**Agassiz.** When the Anderson School of Science was recently opened, he said, "I do not feel that I can ask anyone to pray for blessings for us. I do not desire anyone to pray for us at this moment. I ask you to pray for yourselves for a moment. Hereupon he reverently bowed his head, his pupils and friends did the same. The dream of a Buechner, Vogt, and other materialists, that all living things developed from a primordial cell, that man descended from the ape 2c., he described in a public speech as "a muck-puddle of arbitrary assertions." G.

II. foreign countries.

**Prussia.** The "Allgemeine ev.-luth. Kirchenzeitung" of August 22 reports the following: Some clergymen in the Mark, after preaching on Sunday, July 27, communicated the following to their congregations: "Dear Christians! The preacher Dr. Sydow in Berlin has publicly denied the Christian faith and blasphemed the name of our Lord Jesus Christ, saying that he is not the Son of God. For this reason, our dear Consistory has removed him from office because of a serious breach of his official duty. The Ober-Kirchenrath has now reinstated him and we have him again as a Christian evangelical preacher among us. Now hear the word of God. Thus writes St. John, who lay at the breast of the Lord: He that transgresseth, and abideth not in the doctrine of Christ, hath no God. He that abideth in the doctrine of Christ hath both the Father and the Son. If any man come to you, and bring not this doctrine, receive him not at home, neither salute him. And again St. Paul writes, "Do not be turned away from him who called you into the grace of Christ to another gospel, when there is no other.

without there being some that confound you, and would pervert the gospel of Christ. But if we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we have now said, so say we again, If any man preach any other gospel unto you than that ye have received, let him be accursed (Gal. 1:6-9.) Amen!"

**Corn usury.** In Persia, the Muhammadan priests, in particular, practice grain usury and thus artificially maintain the inflation. One of the governors had a large number of them executed, whereupon the price of grain immediately fell. So reports the Leipzig Evangelical Chronicle. In this country the preachers do not practice usury of grain, but we know some who practice usury of money all the more zealously, even with their spiritual and physical brethren. No wonder that they present the teaching of Luther, or rather of the Bible, as one of the most dangerous heresies, and fight against it with great valor. But this fight also finds a most grateful public. W.

[Walther]

**Life Insurance.** The "Leipziger Allgemeine ev.-Lutherische Kirchenzeitung" reports: On January 13 of this year, the (Prussian) Oberkirchenrath concluded a contract with the management of the Berlin Life Insurance Company, by which the latter undertakes to call upon the regional clergy to insure their lives with the aforementioned company, in return for which the latter will make available to the Oberkirchenrath two cents of the premium for insurance policies already taken out. The latter wants to use these two cents to support orphaned preachers' daughters in need of help. - After the Oberkirchenrath has bid farewell to the Lord Christ by reinstating the Christ-denier Sydow in office, it is very wise that he now looks around for another God for himself and his faithful clergy in the form of the life insurance companies. W.

[Walther]

**Catholicism is becoming** more and more widespread in **Denmark.** There are two Catholic churches in Copenhagen, in addition to a convent of the Sisters of Mercy and a chapel. In addition, a church has recently been built near the capital by a rich widow who has become a Roman, and which is served by immigrant Jesuits. They also wanted to open a grammar school there on August 1, which the same has built for them. G.

**Gartenlaube.** Dr. C. Schöpfer has published a pamphlet in which he proves the hostile tendency of the Gartenlaube towards Christianity. The "

Mecklenburgische Kirchen- und Zeitblatt" concludes its remarks with the following words: "We wish his pamphlet, which supports its attacks with ample evidence from the Gartenlaube, the best success, and agree with his remark that parents who allow their children to read the Gartenlaube are playing a sinful game with their morals and judgment.

### The catechism in its final hours.

On the battlefield of Sedan lay many dear victims of the great victory. A son of the Prussian Minister of War, Captain von Roon of the Guard Artillery, was severely wounded by a shot in the abdomen, but in the midst of great pain he made a joyful profession of a humble and strong Christian faith. His brother had rushed to him at the news of his wounding, and in his presence he received Holy Communion. The moment was deeply moving when he began in a loud voice: "I believe that Jesus Christ, truly God, born of the Father in eternity, and also truly man, born of the Virgin Mary, is my Lord, who has given me life.



poor, lost and damned, purchased and won from all sins, from death and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death; that I may be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence and blessedness, even as He is risen from death, alive and well.

reigns forever and ever. That is certainly true!" This was his confession, he declared, and on it he wished to die, and in it he hoped to be saved. The next day he took leave of his father, and two days later he passed away gently in the arms of his brother and under the prayers of those around him.

One of the wounded from the day at Sedan was a young merchant, Ludwig Streeb from Nuremberg, who died in our hospital at Heilbronn. He had gone out with his brother as a one-year volunteer with good courage and fresh strength; but on that field of honor the arm he had stretched out to fight was broken.

and the breast that beat for the fatherland was struck and wounded twice. Alas, how terrible was the poor man when he reached us, already taken with his wounds, and yet the spark of hope had not yet vanished that life might be saved! He was a lively young man who loved a little joke even in these hours of pain, but even then he never drank his cocoa for breakfast without saying to the deaconess who was looking after him: "First pray the morning prayer! One day, however, when Professor Dr. Bruns of Tübingen was examining him during a tour of the military hospital, Streeb noticed a small spot on one of his armpits.

the doctor's movement, what his verdict was. "Sister, I must die!" he said immediately afterwards; and when, a little while after, the deaconess asked, "What shall I tell your wife's mother when she comes?" he answered, "My mother will not make the journey, but give my love to my mother, and tell her that the good Lord will continue to be her help!" Dysentery was rapidly exhausting his strength to the full. On the last night the watch was on a male keeper, but when the deaconess was about to depart at 11 o'clock, he said, "Stay here, do not go away; pray with me!" Now she prayed single verses from the hymn, O head full of blood and wounds! But he now prayed in silence also, repeating often the words, "Forgive me all my sins, accept me in grace for JEsu's sake!" At 3 o'clock in the morning he said: "Death approaches, now I must die; - - comfort, dear God, my mother, forgive me all my sins ----- ; I pray thee that thou mayest save me from all evil.

I pray thee, deliver me from this pitiful valley, of body and soul, of goods and honour, and at last, when my hour shall come, give me a blessed end, and with grace take me to thee from this pitiful valley into heaven! -----Be my refuge and shield, and

Shield, - comfort my mother when she receives the sad tidings." - At 6 o'clock in the morning he spoke the little word, "Into Thy hands I commend my spirit!" and so passed over into the land of promise. The morning sun shone ^up as his eye broke in death, and when it had set, the sorrowful widow had the saddest tidings that a mother's heart can wound. He was sunk into the earth of Nuremberg.

(Lutheran Church Gazette.)

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## Death notice.

Since the promised more detailed report has not arrived until today, we share the following painful news with the dear Lutheran readers from a letter of Pastor Proft: "Our dear Pastor Pallmer died of fever on September 1, 11 o'clock in the morning. Mr. Pastor Kilian is also suffering from fever, but is on the road to recovery. Therefore, although ill myself, I have arranged for the funeral." -

Church News.

By order of the Reverend Mr. Bunger, Candidate W. Lemann was ordained by the undersigned and installed into his office on the last Sunday after Trinity in St. Matthew's Parish at SherrillS Mount, Iowa.

May the Lord also bless and prosper his servant in his work!  
L. Osterhus.  
Address: Rov.

LberriUs Llouiirt, Oubuc>uo Oo., lo^va.

With great joy and gratitude to God, who even today professes His Lutheran Church and blesses its flourishing, the undersigned may report that now also up here in northern Minnesota a group of German Lutherans have joined together to form a congregation, have "called" a preacher, and have received him by God's grace.

After Mr. Robert Winkle r, candidate for the office of preacher, had completed his studies at the practical theological seminary in St. Louis and, after passing his examinations, had been found and declared fit for the office, he followed the call to the newly established congregation in Fergus Falls and Elizabethtown, Otter Tail County, and was ordained and solemnly inducted into his office by the undersigned on the ninth Sunday after Trinity, the last of August, by order of Mr. President Hugli.

May the faithful Archpastor Jesus Christ, who has also entrusted his servant with this exquisite work, a bishop's office, equip him with true joy and divine zeal, so that he may build and defend his Lutheran Zion in this place. May he, our Master, who always shows us only when he has entrusted us with his office of service, how low down we have to go in service, also give him a cheerful heart to climb the lowest step here in service; for only then can his work in this difficult field be accompanied by rich blessings. C. H. Better.  
Address: llov. R. ^inlclsr,

LliMdotlitovir, Otter Tail Oo., linn.

The Lutheran Zion congregation in Jndependence, Kansas, which has been gathered, organized and served with the precious Word of God every six weeks since last fall by the undersigned, has now received its own pastor through the appointment of Candidate Ferdinand Karth. However, it was with an anxious heart that she made this appointment, because the congregation is not only small, but also poor. However, since the town of Jndependence (which lies about 20 miles from the border of the Indian territory), although only four years old, already has 3000 inhabitants and is still growing, because it has a beautiful and healthy location and the surrounding area is very fertile, the dear congregation hopes that the Lord will also bring many brothers in faith to it from the many immigrants. The congregation is at the same time a missionary congregation; for in the whole surrounding area, where so many Germans have settled, there is no orthodox Lutheran pastor.

After Mr. Ferdinand Karth had completed his theological studies at the Seminary of St. Louis, had passed the prescribed examination and had received and accepted a proper profession from this small congregation, he was ordained by the undersigned in the midst of his congregation on the 12th Sunday after Trinity by order of the Reverend Presidium of the Western District and was inducted into his office.

May the Lord Jesus Christ, the Archpastor, also bless the work of this servant of his, so that this little congregation may also grow, not only in the number of members, but above all in the knowledge of eternal life!  
S. Wesche.

Address: Rov. k'. Xurtll,

Lox ZZZ.

Luusks.

On the 9th Sunday after Trinity, Candidate L. Schutz from the Seminary in St. Louis was ordained by the undersigned in his previous branch on Sugar Island and inducted into office.

May the Lord God be his sun and shield! G. Link. Address: iov. D Lokuotn,  
^skobo" O., Vockgo Oo.,

older girls amazing things. But I do not want to give any more advice. Pastor Moll shall report on this in detail to the dear readers of the "Lutheran".

But the Lord our God, who often begins the most glorious works in a very small way, may he now also bless abundantly this small undertaking, which has been begun in his name, for his glory and for the salvation of many souls!  
I. Detroit in September 1873. I. A. Hugli.

Address: Kev. O. 8poolcluii-ck,

Uo) al Oulc, Oulclunck Oo., UiolnAun.

On the 13th Sunday after Trinity, the candidate for the office of preacher, Mr. H. Fischer, having completed his studies in the theoretical seminary at St. Loui's, passed the prescribed examination and accepted a call from the ".Lutheran congregation at Seymour, Jackson Co., Ind. by order of the venerable Presidium of the Middle District, was ordained by the undersigned with the assistance of the Rev.

God make him a blessing to many! I. G. Sauer.

Address: liov. 8. l'iselloi',

Lox 61- Lo^Inour, . Inckson Oo., lull.

Mr. H. W. Homann, candidate for the sacred office of preaching, who completed his studies in the practical department of Concordia Seminary in St. Louis, passed the prescribed examination and received and accepted a regular appointment from the newly formed congerregation in Wet Mountain Valley, Fremont County, Colorado, was ordained on the 13th Sunday after Trinity by order of the Reverend Mr. President of the Western District by the undersigned in the midst of his congregation with commitment to all the symbols of our Lutheran Church.Lutheran Church and was solemnly ordained into his office.

This is now the second preacher of our Lutheran Church who offers, praises and shares the certain, eternal and imperishable treasures through the Gospel to the thousands of Germans who are streaming here in the rocky mountains of the praised gold country, often seeking earthly happiness and earthly treasures in vain.

May the highly praised Lord of the Church equip His servant with the gifts of His Spirit and bless his work for the salvation of many souls!  
I. H. Brammer.

Address: Rov. ll. ^V. lloemunn,

Oolkux, l'romont Oo., Ooloruclo.

Church consecration.

On the 7th Sunday after Trinity, the 27th of July, the Lutheran congregation of Trinity in Cleveland (west side) had the great joy of consecrating their new, magnificent church with the numerous participation of Pastor Schwans and the five neighboring congregations. The principal sermon was preached by the former pastor of the congregation, Mr. Director Lindemann, on Psalm 26:6-8, in which he set forth "the twofold vow of an Evangelical Lutheran congregation on the day of its church dedication," namely, 1. Here let one preach of all Thy wonders; 2) I hold myself, O Lord, to Thy altar." - In the afternoon Rev. P. Eirich preached in English on Ap. Gesch. 4:12. The parts of the sermon were: 1- Out. ok Olii-ist tkoro ig ad- solutol)' no gslvatiou; 2- lo Oblist. tboro is full also kroo "klvntion; 3-T'uis is uooopteck 6)- tuitu rrlous. - In the evening Pastor C. Schmidt of Elyria preached on Matth. 6, 9.; subject: The main prayer of a Christian congregation on the day of their church consecration: Hallowed be Thy name; namely, how 1. the name of God is hallowed; 2. how highly necessary such prayer is. -

The church is 127 feet long, 64 feet wide, 42 feet high. The steeple measures ^175 feet. The church contains seats for 1500 persons. It cost about 31,000 dollars and is, thanks be to God the Lord for it, praise and price, together with the schoolhouse built at the same time, paid for out of pennies and nickels. Sir is built by Mr. Griese L Weile. F. Wyneken.

Mission Festivals.

On the 9th Sunday after Trinity, the lOth of August, the Rev. G. Speckhard, called to pastor the newly formed congregation at Royal Oak, Mich., and to teach the deaf and dumb and to supervise our deaf and dumb institute and orphan asylum there, was solemnly installed by the undersigned, assisted by the Rev. K. L. Moll.

After the introduction Pastor Speckhard held an exam with two deaf-mute girls, whom he has taught for two years and whom, with God's help, he has brought so far that at least the older one could answer him loudly and audibly to all questions from the catechism and the story of creation. At a later examination here in Detroit, the

After the congregations of Pastor Krafft had celebrated the first mission festival in Northwest Ohio (within our synod) in September of last year, the congregations in and around Napoleon had the pleasure of seeing the second mission festival held in this region on September 7 of this year. A shady place in a little wood, one mile from the city, the use of which the owner, the local Probate Judge, had willingly allowed for this purpose, was prepared. It was not without fear and anxiety that we looked forward to the appointed day; for the sky had been covered with clouds the day before and threatened with rain, and even on Sunday morning it still looked cloudy and began to rain. But, the clouds,

Air and winds 'gives way, run and course, put our aleinglaubrn to shame and drove the clouds away. Soon the brightest sky smiled upon us, and in the beautiful cool air both body and soul felt refreshed. Numerous guests from near and far from mrines and negotiations are: Theses against unevangelical practice. The neighboring churches and from three different counties turned out. opening sermon will be preached by the undersigned, whose To this numerous congregation Mr. Pastor Zucker, in a sermon on. substitute is Rev. Kühn. The confessional is held by the Drcstor toei. Marci 16, 15. the mission field and missionary duty to the heart. After a break of two hours, during which the guests refreshed themselves under the shade of the trees, a service was held, in which Pastor Heinrichs encouraged the participation in this holy work by a survey of the mission field in all parts of the world. - The collection amounted to SI02.75.

Thanks and glory be to the Lord for all the blessings He has bestowed upon us on this feast!

L. Dulttz.

On the 12th Sunday after Trinity, the four Lutheran congregations neighboring here celebrated their annual mission festival outdoors within my congregation. The attendance this time was larger than ever before; a number of guests from the congregation in Aurora were also present. Pastor Münkel preached the sermon on the Sunday Gospel in question. To the delight of the English friends present, Pastor Peter preached an English sermon, in which he acquainted the audience with the history, doctrine and mission of the Lutheran Church. The singing society of the teacher Engelbrecht edified by singing German and English pieces. The remaining time until the closing at 4 o'clock was filled with the telling of edifying stories. The raised collection amounted to 493.32. Th. Wichmann.

Conferenz - Ads.

The Northern Illinois Pastoral Conference will hold its next meetings, God willing, at Addison, Illinois, October 7-9.

G. Traub, Secretary.

The New York Districts Pastoral Conference will meet, beloved it God, from the 7th to the 9th of October at WilliamSburgh, N. I.

C. A. Graves, Secretary.

The Central Illinois Conference will assemble, God willing, on Tuesday, the 7th of October, at the church of Rev.

W. Krebs.

The SouthwestIndiana Districts- Conference will, beloved it God, hold its meetings this year from the 2nd to the 4th trn October at the home of Rev. Tramm in Vincennes, Ind.-Main subject of discussion will be: The doctrine of the inspiration of the sacred Scriptures. -

There, on the 17th Sunday after Trinity, the 5th of October, a mission festival will be celebrated, to which all fellow believers within our Conference District are hereby most kindly invited. F. W. Brüggemann's Secr.

The teachers of Cleveland and vicinity will, beloved be it to God, hold their next regular conference at Liverpool, O., on the 3d and 4th of October.

F. M. F. Lutner, Secr.

The Michigan Preachers' and Teachers' Conference will assemble, God willing, at the church of the Rev. I. A. Hügli at Detroit will, God willing, be held at the school of the undersigned on the 9th to the 13th of October irret.

Those concerned are requested to report to the Duslor loei in good time.

G. Markworth.

The Pastoral Conference of the St. Louis District will hold its meetings this year, God willing, at Staunten, Illinois, from the 16th to the 20th of October.

The subject of the hearing is: Thesis XV and XVI of drS work: "The Evangelical Lutheran Church the True Visible Church of God on Earth" page 70 to 104.

All who intend to attend the conference are asked to contact Pastor Hahn in good time.

W. Achenbach, Secretary.

God willing, the Baltimore District Conference will meet jointly with the Concordia Conference from the 14th to the 16th of October in the congregation of the Rev. F. Kügele at Cumberland, Md.

The subjects of the negotiations are:

1. the doctrine of Holy Communion.
2. a template on confessional speech".
3. a catechesis.

Those who intend to come should report in time to the Lrts-Pastor. L. Lochner, Secretary.

The Buffalo Specialconference will meet, God willing, on the 2nd and 22nd of October at the home of the undersigned in North-East, Pennsylvania.

The brethren are requested to be here Monday evening" Departure of the train from Buffalo about 4 o'clock in the evening.

E. Leemhuis.

The northwestern (Illte District of the general mixed pastoral conference meets, God willing, from 21strn to 23sten October in the congregation of Mr. Pastor Sprengeler sen. - Subject of the Theses against unevangelical practice. The opening sermon will be preached by the undersigned, whose To this numerous congregation Mr. Pastor Zucker, in a sermon on. substitute is Rev. Kühn. The confessional is held by the Drcstor toei. H. F. Sprengeler.

The Leavenworth Pastoral Conference will meet, God willing, on Thursday, October 9, at the church of deS Pastor Meyer at Leavenworth, Kansas.

Those who intend to participate should register with the local pastor at least 8 days in advance.

The main subject of the proceedings will be: Methodism." Duration of the conference: from the 9th to the 13th of October.

E. L. Janzow, Secretary.

The next meeting of the Fort Wayne Pastors and Teachers Conference will commence, God helping, on Tuesday, the 7th of October, at 9 o'clock in the morning, and the sessions, which will be held as usual at Fort Wayne, will continue until Thursday, the 9th of October, in the evening.

In addition to the usual business, the following items are before the Conference for discussion:

- 1) On the use of means, or the binding of consciences to them.
- 2) On the connection of the doctrine of justification with the other articles of Christian doctrine.
- 3) Theses on Article V of the Formula of Concord, of Law and Gospel.

To preach: on Tuesday evening Pastor Heintz on one of the pericopes of Michaelmas; substitute: Rev. Niethammer; on Thursday evening: Pastor Schumm on the 2nd part of the 6th main section of the Catechism; substitute: Pastor Zucker. A. Krafft, Secretary.

The Cincinnati Pastoral Conference will, God willing, hold its next meetings from the 7th to the 9th of October at the residence of the undersigned. The brethren will travel by the Jrffersonville Railroad to Columbus, where cars will be ready to pick up the guests the day before the conference.

A. Heitmüller.

The First District of the Minnesota General Pastoral Conference, united as the Lutheran Synodal Conference, will hold its sessions from the 14th to the 16th of October, at the home of Rev. H. Raedrke, in Carvrr, Carver County, Minn.

Subject : Thesis XVIII from the paper : The Lutheran Church 2c.: Vom Unterschied zwischen fundamentalen und nichtfundameNtalm Lehrartikrln.

The "rebuke" which, according to the resolution of the general Minnesota Pastoral Conference, is to be given to various "not guilty" persons, is herewith given in the mildest way for this time. May everyone, in order to avoid harsher ones, "be diligent to keep unity in the Spirit" and "not be careless in doing the work of the Lord!"

I. N. Volkert, Secretary.

The Fall - Conference of the Teachers of St. Louis and vicinity will, God willing, be held at the school of the undersigned on the afternoon of the IOth and the morning of the Uth of October.

H. Erck.

Received in the Western District treasury :

To the synodical treasury, Don Rev. Nightingale's congregation at Waterloo, Ill. 46.05. Rev. Biltz's Gem. in Lafaytrr County, Mo., 4.25.00. Past. Streckfoot's Gem. in Washington County, Ill, 421.75. Past. Döderlein's Gem. in Chicago, 410.00. M. Bernhardt's in Chicago, 45.00. Lebrer Drffner's in Sr. Genevieve, Mo., 41.00. Lebrer Köhnke's in New Orleans, 42.00. Lebrer Loßner's in Pekin, Ill., Pl.45. Past. Sandvoß's Gem. in Port Hudson, Mo., 45.00. of Trinity District in St. Lours 413.85. of Past. Hahn's Gem. in Staumon, Ill., 48.6t). Of the Immanuels District in St. Louis 414.35. To the college maintenance fund: From Past. Riedrls Gem. in Homewood, Ill. 418.00. Dom DreieinigkeiT-District in St. Louis 411.00. vom Immanuels-Distrirt dasekbst 411.00.

To the Synodical Mission Fund: from the school children of Lebrer Leubner at Serbin, Trxas, 45.00. from I. Martin at Smithport, Pa. 45.00. Rev. Geissenhainer in Philadelphia, 43.00.

For inner mission: From Past. Stephen's congregation in Cbester, Ill, 45.05. From ImmanuelS - District in St. Louis 4-4.90.

Concerning the new seminary building at St. Louis: Of two congregations of the Rev. Dreyer in Arcident, Mb., 4-38 50. Rev. Grupe's congreg. in EiSleben, Scott Co., Mo., 40)0.00. By F. Werfelmann in Homewood, Ill., 4-5." >0. Past. Offen Hus' Gem. in Dubuque, Iowa, 4-24.00. Past. W. Zichoche'S Gem. in Atchison, Kansas, 4-11.00. H. Ahrens in Staunten, Ill, 4-2.00. By H. Bartling from E. Schumacher, H. Niemann, D. Udldorn each 4-2.00, from W. Böger and Cdr. Kahler in York Centre, Ill, each 4l.00. From Past. Koehler's Gern, in Union Hill, Kankakee Co, Ill, 418.50. Collecte of the Gem. of the Past. Lohr, in Clarinda, Iowa, 417.75. of Past. FacklerS G>m. in Columbia Botiom, St. LouiS Co. of, Mo. 4-53.00. Past. S> ekS Gcm. in ElliotStown, Ettingbam Co. in, Ill, 4'21.00. pag. E. Richter's Gem. in Dorsey, § Ill., 4-10.00.



On the Emigrant Mission in New York: From Mrs. Klipp in Lake Zurich, Ill, 22.00. Heinr. Hauenschild through Past. Jungk at Jackson, Mon., 25.00.

For Past. Brunn's Institution: From Mrs. A. Bohn in Cleveland, Q, 22.00.

On the Hermannsburg Mission: from H. TiarkS at Montirello, Iowa, 22.00. Mrs. Bohn at Cleveland, O., ^2.00. Mission Festival Collecte at the congeg. of the Rev. Bremer at Lake Creek, Benton Co, Mo, 250.00.

On the Leipzig Mission: by H. Tiarks at Montt- crllo, Iowa, Jan. 22".

On the Emigrant - Mission in Baltimore: By Mrs. Klipp in Lake Zurich, Ill, 22.00.

For Past. Ruhland's congregation: From the Jmm- nuels district in St. Louis 266.02.

For the congregation in Härlein, N. I.: Don Past. Wunders Gem. in Chicago 225.00.

E. Noschke, Kassirer.

#### For the orphanage in Addison

the following gifts were also received:

By Mr. Pastor Franckr: By seminarians here 25.25. Collected at a wedding at Proviso, Ill. by Mr. Ebrenpfort 27.85. By the congregation of Mr. Rev. Pissel in Rich, Ill., 219.00. By the congregation of deS Mr. Rev. Steege in Dundre, Ill., 215.60. By Mr. Pastor Döderlrin in Cbicago by Mr. Jobn L. Thurn 210.00. By the G"- municipality of Yorkvillr, Ill., 214.00. By Mr. Past. Roeder at Dunton, Ill. collected at Mr. F. ClausingS wedding, (for orphans) 211.25. By Mr. Rev. Querl of N. N. at LyonSville, Ill, 22.00. Half of the Collecte at the Mission Feast at Addison 250.73. Monthly Collecte of the congregation at Rodenberg, Ill., 21.00. Don of the congregation deS Herr Pastor Rohe at Jolirt, Ill., 226.30. By its branch at Spencer, Ill., 210.25. By the congregation of Herr Past. Wünsch at Dwight, Ill., 27.00. Of Mr. Tb. Schulze at Addison, Ill., 25 cts. From Mr. Past. Lehmann in Cbicago 25.00. From Mr. Bro. Hardt there 25.00. From Mr. Teacher Ehmann's school children in Addison, Ill., 21.00. From the Waisrnverein der St. Johannis-Gemeindr zu Crete, Ill.. 24.50. By Mr. Kassirer Grahl in Fort Wayne 24.00. From the congregation of Mr. Past. Holiday in Aurora, Ill, 232.00. By Mr. Past. Wagner in Chicago: collecte of his congregation 242.00, thank offerings from Mrs. Bening 25.00, from Lina Pilgrim 21.00. T hrough Mr. Rev. Bartling in Cbicago by some members of his congregation 211.25. There Mr. H. C. Buchholz in Addison 21 M. By Mr. Pastor t öderlrin in Chicago from Mr. Ch. Zumallen 210.00, Mr. Joh. Gareis 210.00, from sundry 27.00. By Mr. Pastor Riedel of the congregation at Homewood, Ill, 223.05, from some members of the congregation at Bremen, Ill, 26 00. By the congregation of Mr. Rev. Gotsch in York Cmtre, Ill., 219.00. By Mr. Past. Querl in Gower, Ill, by Mr. Midm 22 00, by little Wilhelm Gauger 21.00. By Mr. Pastor Wunder of Mr. W. Kolb in NileS, Ill, 215.00. By the Immanuels congregation of Mr. Past. Lange in Chicago 228.00. By the congregation of Mr. Pastor Dorn at Elk Grove, Ill., 22.65.

H. Bartling.

For poor students received from the Gemeindr Pastor Heid's in Peoria, Ill, (for student Käppel) 237.50. From Mr. I. Morch in Williamsburgd, N. I., as a thank you for with God's help happy homecoming to Europe 250.00. By Past. Ll. Seuel from his congregation at Sterling, Ill. 29.00, at LyonS, Iowa, 2'1.50, from Rev. Seuel himself 21.50.

E. F. W. Walther.

With thanksgiving against God and thee dear Giver, the undersigned certifies to have received for the BetlehemS congregation at Hortonville, WiS., the following gifts still: 21.00 by Rev. E. Sallmann of N. N.; 215.20 by Rev. Fr. Ottmann; 223.00 by Mr. E. Roscbkr as Tbril of a Mission Festival Collecte in the parish of the Rev. Ramelow at Prairietown, Ill. summa 239.20. summa in all 2235.82.

Sheboygan, Sept. 17, 1873.

O. Spehr.

For poor students received from the Woman's Association of my parish from November 1, 1872, to duck June 1873, 246,86.

W. Hattstädt.

#### Changed addresses:

**k "v. LVuzrn<rr,**  
**58 West 19tlr 8tr, OliienAo, Ill.**

**liov. D. OvO rlius,**  
**1883 -luc-leson 8tr, dotveen 18G L 19tlr 8t.s.,**  
**ductus, lorv".**

R "v. Ll. t r,  
**311 Hoi tl" 70c 8tr, dvtrvsen Lliami " Dt-**  
**uvoiivvortk, Kansas.**

**kov. ll. cousin,**  
**L">x 57. Llvrose, 8toarns (lo., Llirm.**

**3. O. Xun2, Teacher,**  
**9l8 Hortd 22nä 8tr., 8t. Douis, Llo.**

#### Borläufissc death notice.

It is with deep sorrow that we hereby report that Pastor F. W. Hattstädt fell victim to the plague of so-called yellow fever in Shreveport, Louisiana. He died there on 17 Sep

tember of this year.



Herausgegeben von der Deutschen Evangelisch  
Zeitweilig redigirt von dem Lehrer =

Year 29.

(Sent in by Rev. H. Sprengeler, Jr.)

### **The new secret society of *patrons* of Husbandry.**

Some years ago a secret society was formed in the State of Iowa under the name of *Patrons of Husbandry*, whose lodges are called Oranges. As the name implies and the members claim, the purpose and goal of this association is to promote agricultural interests, to completely abolish the monopolies as the real bloodsuckers of the farmers, to break the influence of the powerful railroad companies on trade and legislation, and to generally elevate the farming community and give it a freer, more independent position.

It is not the place here to examine how far the complaints of the farmers about oppression by monopolists, railroad companies, etc., may be founded, and whether they could really be remedied in the manner indicated, if only the interference of ambitious demagogues and selfish politicians were steadfastly rejected. Be that as it may, it is enough that a Christian may not allow himself to be determined in his course of action by the prospect of profit, but only by the firm, clear word of his God, and, remembering the warning of the apostle Paul, Rom. 14:23, "But he that doubts is condemned," should rather give up everything than take an uncertain step, in which he must remain in doubt whether his way is right and acceptable in the sight of God.

As far as joining the *Granges in question is concerned*, there should hardly be any uncertainty among Christians as to how to act in this matter, since this whole movement has already been clarified to such an extent that anyone who wants to see and conscientiously examine it according to God's Word can form a clear judgment. In the first place, this association is fundamentally a secret one, and, like the Freemasons and Odd Fellows, holds its meetings at closed doors, only members and initiates being allowed to be present. But what is the use of this secrecy, if, as is loudly boasted, a good, charitable purpose is pursued, and that by lawful means?



gegeben von der Deutschen Evangelisch-Putherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. October 15, 1873,

No. 26.

and in an honest way? And what saith the scripture? John 3:20, saith the Lord, "He that doeth evil hateth not the light, neither cometh to the light, lest his works be punished." There is, therefore, no doubt that there is something quite different behind it than what the agents of the *patrons* tell the farmers. "Believe me," said a member of this connection himself some time ago, "most of our people do not yet quite know what it is all about." Another, also a one and zealous advocate of the same, replied to a relative's inquiry, "It is really a kind of Freemasonry. Now add to this the fact that the leaders and travelling agents of this society mostly belong to the Freemasons and Odd Fellows, and it will be no mere conclusion of probability, no unfounded conjecture, that those men of obscurity for some cause at least wish to make a vigorous attempt to "wedge," i.e., recruit fresh members, among the country people. And if they would only take away the fear of the farmers in general "before the fellows who are in league with the evil enemy and have conspired against our Saviour", then this whole campaign should not have been made in vain.

On the other hand, every one who wishes to be admitted to this association is required to swear beforehand that he will not reveal anything to any profane, i.e. uninitiated person, neither the resolutions of the secret meetings that have taken place, nor even the "password" issued each time; this may not be betrayed at any price. Now if it is already a grave sin against the second commandment for a man to swear in "trifling matters," for "let your speech be yea, yea, nay, nay, whatsoever is above, that is of evil," this sin becomes all the more terrible when one takes an oath concerning things which he learns only afterwards. But mammon not only makes hard hearts, but also wide consciences, and what is an oath worth in this land of liberty? Yet, as some pretend, no oath at all is to be demanded. But be not exchanged! Where would you find a secret society whose members were not bound to each other by a solemn oath?

Then the following should shed some light on the way they bring people into their net. When their recruiters began to make the local area unsafe, and Schreiber publicly warned against this activity, also considering how ungodly it was to take an oath in such trivial and uncertain matters, then it was said: "Should that be a sin? Here in America nothing goes without an oath; must not the soldier swear, the confirmands at their confirmation, the preacher at his ordination? But when nothing could be done by these sophistries, they made a turn, and declared that, strictly speaking, it was not an actual oath, but only a solemn obligation, or something of the kind. But as far as the secrets of the *Grange* were concerned, the state and the family also had their secrets. But these are not secret societies, but public, divinely-ordered estates, the purposes of which are known to all, and upon whose entrance into them is the oath of secrecy imposed?

In recent times, this order of the *Patrons of Husbandry*, mentioned here, has increased extraordinarily in spread and number of members, and is still growing. If he were only fishing among his fellow unbelievers, he could be left alone; but since many an unsuspecting and careless Christian has already fallen prey to him, and especially our rural communities here in Minnesota are greatly disturbed by the activities of his agents, who, when dealing with Christians, are all the more careful not to talk out of school: so the sender of injured general mixed pastoral conference of Minnesota was charged, for the warning of all who would be warned, to communicate in the "Lutheran" the ritual of that order, as found in the English journal, "*The Christian Cynosure*." He believes, however, that he is doing the dear readers a service if he refrains from reporting in detail all the mumbo-jumbo of their ceremonies, borrowed from the Freemasons and only clothed in a new garment, as well as the hollow, silly and phrase-like speeches at the admission of a candidate, at the opening and closing of the Lodge.



Opening of the meetings.

After the "Master" has called the meeting to order and the "Court Master" has checked whether the doors of the meeting hall are sufficiently guarded, the "Chaplain" says a prayer, which of course is not addressed to the God and Father of our Lord Jesus Christ, but to the "great Master Builder of the Universe", and which reads as follows: "Almighty Father, Creator of heaven and earth, and Giver of all good gifts, we offer Thee our heartfelt thanks that we are again permitted to gather together to labor for this glorious purpose. Grant us wisdom and prudence in our common deliberations, that our work may be good and pleasant in Thy sight, and that our labour may be rewarded with a blessed harvest. And when the call comes to us to lay down our tools, that we may then enter the paradise not made with hands, which is eternal in heaven, and receive the pleasant praise: Well done, good and faithful servants! We beseech Thee, bless the officers of this Grange, be with all who are connected with the Order, from the highest to the lowest degree, and grant it prosperity. We ask in Thy holy name. All: "Amen."

The Lodge is closed with the Master's exhortations to heed well the precepts of the Order, to exercise sincerity, temperance, and mercy, to live as quiet and peaceful citizens, and "to keep yourselves unspotted from the world." Hereupon a hymn is sung, and the benediction is pronounced by the chaplain, "Our Divine Master above keep and bless you now and forever." All: "Amen."

Degree of Worker.

The candidate is admitted to this degree after answering certain questions, such as whether he is "willing and at ease, whether he has been examined, whether he has the mark of a nobleman of nature. While he is then led around the meeting room, the chaplain reads something about the importance and benefit of diligent farming, while the court master, who introduces the "ignorance," makes all kinds of attempts to keep him back from the "path of progress," for the sake of which alone he wants to be accepted into the Grange. Brought before the master, he tells him that before he can be admitted he must first take "a solemn vow" which, however, does not conflict with his "moral, social, religious and civil duties. Hereupon he is given the insignia of his degree, namely, a small bag containing a notebook, a stylus, and a knife. The notebook is to serve to record the "new ideas" which present themselves to him, in order to have them "always at hand"; for "new ideas are the material through which progress is put into work." The worker should always carry the knife with him, in order to prune a rampant branch in his orchard, vineyard, or flower garden, to clean away the nests of insects, or even to cut a plant whose nature and constitution he wishes to examine more closely. But just as he should never "ruthlessly break off a branch or a flower, but carefully make a tender incision with the knife, so that the plant itself is not damaged: so also in his dealings with his neighbors he should ameliorate an error with gentleness and kindness with the tender edge of love." The one pictured on the bag

Plough is also a badge of the Order, "he is venerable for his age". But just as a good ploughman must have a firm hand and a good eye in order to lay his fields and furrows straight and even, so too the worker's aims in life and way of acting should be true, certain and irreproachable, and he should keep the ploughshare of his mind bright through deep thought and diligent practice. The court master also urges him to take to heart his duties to the domestic animals, "which are entrusted to us by the great author of our existence. The brother should well mean that we are dependent on the animal kingdom; without them, man could never have risen from barbarism to civilization. "Treat them mildly and lovingly, and they will learn to love you. It is a principle of our Order to protect the unreasonable cattle against abuse; whoever violates this will be expelled from our Order." The working tools of this degree are: Art, Plough, Rake and Spade, to which the Master or even the Chaplain gives a deep symbolic meaning. Hereupon the "initiate" receives some more information through women representing Ceres, Flora and Pomona (Greek goddesses (U of the field and garden fruits).

Degree of farmer.

At the door of the Lodge, the question is asked whether the candidate is also capable and fit to be admitted to this second and higher degree of the Grange. He is again led round the circle, the Brethren sing a song, and further questions and answers are exchanged between the Master of the Court who leads him and the Warden. Warden: "What do you bring!" "Brothers who have faithfully served as laborers, and now want to be promoted." Warden: "Are they righteous, industrious, and truthful?" "Are they mild and careful in the treatment of their household animals?" "Have you kept your fences in proper order?" Of course, these profound questions are only in favor of the brethren, and the overseer therefore finally says: "Brethren, your recommendations are good; you will now be brought before the 'reader'." The latter sets up what is called a "cross-examination," but the brethren again prove themselves perfectly trained to be admitted to the higher grade of "farmers." The "reader" speaks at last: "None have entered here with better credentials. Are they merciful to the poor, mild and indulgent to all men?" Answer, "Worthy reader, we are forbidden to speak of the works of our mercy: we have been taught: When thou doest alms, let not thy left hand know what thy right hand doeth." (This passage is also cited by the Grangers to gloss over their secrecy). Here the music intervenes, whereupon the chaplain gives an urgent exhortation about the duty to do good out of pure love, without seeking any reward, with reference to 1 Cor. 13, 2. 3. The Master again takes the "vow of secrecy" from them, some "sublime" teachings are given about the immortality of the soul, about the duty to educate the mind, to strive for virtue, and finally the newly admitted are initiated into the deeper meaning of the instruments of this degree, the karst and the garden knife.

Degree of reaper.

First of all the candidate is again taken the "vow of secrecy", and then he is given many other "good" teachings by the "reader", e.g. he is supposed to be as much for the spirit as for the soul.

reap the body, let him also become accustomed to hope for better and more beautiful days, instead of lamenting over the past. "Brethren, the fields to which our proper and chief labor is directed are always ripe for the harvest; he who reaps in these is rewarded and gathers fruit for eternal life, so that both he who sows and he who reaps may rejoice." "Do not seek high things, but hold yourselves down to the lowly, for you are all brothers. High-

courage before the fall." "Beware of covetousness: for no man liveth by having many goods, but by the right use of the blessings of God."

Since, as a circular of these Natrons says, "the assistance of women is indispensable to the Order" (not to help break down the monopoly, that is the business of the men, but to embellish the social amusements which the Order deems necessary from time to time, (To embellish the social pleasures which the Order deems necessary from time to time, and in general to let their mild influence and their gentle manners contribute to the formation of the spirit), they are likewise admitted into this secret society, have their separate degrees and special admission ceremonies, and are called "sisters. Up to now, only the degrees of "virgins" and "shepherdesses" are known.

The "solemn vow" or prescribed oath of the *Grange* reads in the first degree: "I-----

In the second degree: "In the presence of the supreme ruler of the universe," and so on. In the Fourth Degree the Candidate says: "I in the ----- Presence of our Heavenly God.

Father and these witnesses commit me by my sacred honor that I will never in any way reveal the secrets of this Order to any man, except to a brother or sister....that I will not communicate the secrets of this Order to any of the inferior degrees, that I will judge myself and abide by the Constitution, laws and orders of the *National Grange*, by the laws and orders of the State Grange under whose jurisdiction I am at present, and that I will cheerfully obey all ordinances emanating from the authorities of the Order." In case he should not keep this, he intends to be "irrevocably expelled from the Order and an object of contempt to his brothers and sisters."

One has had the experience, however, that when one referred to this ritual to individual members of the *Grange* as a godless frippery that shamefully abused the word of God, they denied that anything of the sort had occurred at their association. This may be true in part, but it only proves how carefully this order works to lure the farmers, who on the whole still have an abhorrence of all secret societies, into its vestibule; it makes it as easy as possible for them to join, and can therefore very well drop many things that might be objectionable to the farmer, especially if he still has something of a Christian conscience in him. This may well have been one of the main reasons why even Christians allowed themselves to be deceived about the actual intentions and aims of this secret society and joined it without hesitation. The "Protectors of Agriculture" is a beautiful name, but, as is evident from the ritual and from some of their circulars, it is only a deceptive figurehead. The fortification and propagation of the common religion of the Freemasons and Odd Fellows is the clearly conscious aim of at least the leaders of this whole movement.



## Letters from Steeden by Pastor Brunn.

For years it has been a heavy burden for me that I have not been able to answer so many of my beloved old students in the Missouri Synod who delight me with their letters, since partly my hectic work has prevented me from writing, and partly the number of letters I have received is too great to be able to answer them individually. In addition, there is the large number of beloved friends and brothers over there who are so close to me, to whom I would so gladly give more detailed information not only about our institution here and our work for America, but also about our ecclesiastical circumstances and events in Germany in general. Thus the thought has long since awakened in me to write communal letters to all of our beloved friends, old acquaintances, and students in America, which could be shared in the "Lutheraner," insofar as they would contain only things of general interest. Until today, however, there has been no time to carry out my intention. Now the Lord has given the time, as it seems, admittedly in an unpleasant way, in that he has taken me away from all other professional work because of physical weakness and has left me only the ability to write. So then, as long as the Lord allows, I will give free rein to my desire for love and send my letters to my brothers across the sea.

This year our Steeden sendlings have already gone to America ahead of my letters. God's old goodness and faithfulness, so often proven to us, has brought them all happily across the sea. Unfortunately, however, there were not as many of them this year as there had been in the past, and the Lord tore one of them from their number immediately before his departure, one of the best and most talented. He had taken part in the war in France and brought home a chest ailment. The doctor assured him that the disease was harmless, but a rapidly progressing infection brought death in a few weeks, by God's grace a blessed death, but for us the loss of a faithful, excellent future preacher and worker. But who may dictate to the Lord what He will do? - So this year - including my own son - there were only eight sendlings who came over from here. As has been the case for some years now, however, our dear friends in Hanover have relieved us of all care for the costs of the journey and have borne them, so that even from the love gifts received by our dear travel marshal, Pastor Ruperti, for this purpose, a beautiful surplus has flowed into our institution's treasury in Steeden. May the Lord reward the dear donors for all the kindness shown to us and our travelers. It has been no small relief for me to be able to shift the care for the external progress of our sendlings onto other shoulders in recent years.

On August 1, we began the new teaching course in our Steeden institution with 18 new students. In spite of the fact that the number of enrollments of new students seems to have decreased in the last two to three years, the Lord has not allowed our house to stand empty, which is a great comfort to me and a pledge that the Lord will continue to be pleased with our little work here for Him and His holy church. Therefore, we want to continue His work freshly and cheerfully as long as He wills. He only give and keep us firm faith and undaunted courage.

in these sad and difficult times and in the dark ways in which He is say: come to us, we have all been fed daily in Steeden until today, leading His Church, especially here in Germany at the present you will probably be too. And our dear Pastor von Brandt has also time.-In our house everything was again ready for the reception of had courage and faith to accept such a calling with such an the new pupils on August 1st. We were especially able to praise instruction on the purse of divine mercy. He is also now already God's grace for having so happily turned away from us a great three sorrow, the serious and fatal illness of our dear housemother last He has been working diligently and confidently in our institution spring. Especially since the middle of summer she had recovered and rejoices both in his own small household, which we have set so visibly that she was able to take care of the household again up for him in a neighboring house (where the blessed Pastor Wüstemann once lived for half a year), and in the corresponding almost with her usual sprightliness. How else could things have work and fellowship in His church, which the Lord has let him find gone in our house? So it has again here. So we do But the Lord has been with us for so many years, He has our work here in Steeden, my two dear assistants provide the sometimes led us through struggles and tribulations here in preaching ministry and teaching in Steeden and it has not always been easy, but praise be to the I myself am in charge of the whole thing, and, praise God, I still Lord that He has always carried us on His hands and at the right have some energy left for written work, correspondence and the hour has turned everything around and led us out. In another way like. Our dear friends and brothers in America, however, must help have also seen this in myself us once again so that our Steeden institution wagon does not get I was allowed to experience again myself. My hope that the past stuck in the mountains! With all our thriftiness we have never summer would restore my physical strength was not fulfilled. lacked, but we have also never lost a penny. Even after the well-cure, the physical weakness increased and And now, in addition to the old burdens, there is a whole pastor's the doctor's assurance that I would be able to preach again was family that has to be maintained. But what is worst of all is that completely shattered. It became more and more apparent that not since the French war, the value of money here in Germany has only my chest was suffering, but that my physical strength in fallen so much, while trade and traffic, and thus all the necessities general was broken. So it began to be very doubtful whether I of life, have increased two and threefold. Only three years ago our would be able to continue my usual lessons in our institution. In need for coal for the winter here in Steeden cost us 23 Thaler; the meantime, I began with the new teaching course in the usual these days I have paid 60 Thaler for quite the same quantity of manner, but it only lasted three days, since I had to leave. coal. We pay 6 groschen for 1 pound of meat, 14 groschen for 1 the Lord literally closed my mouth. The doctor stuck to his old pound of butter, 6 groschen 2c. for 4 pounds of bread, all of which statement that my physical condition was by no means are just about double the prices they used to be, and triple the immediately life-threatening, but that it required unconditional rest prices they used to be. as a condition of any possible recovery. So I must submit and surrender to the will of the Lord. But our Steeden students? It was the time when I once entered matrimony and first began to impossible for my beloved assistant preacher Father Eikmeier, in housekeep. According to reason, there should of course be double spite of all his faithfulness and diligence, to care for the entire income where there should be double and more expenditure. But institution, including the preaching ministry in my widely scattered thanks be to God that we Christians, with our lives and livelihoods, congregation. If the institution was not to suffer hardship, it was are not only reckoned by reason, but may confidently command all absolutely necessary to find a teacher to take over the three things to God. He will help and provide. May our dear friends and lessons that I had personally given daily in our institution up to brothers in America remember us with love and especially help us to this point. And how wonderfully and quickly the Lord helped! to care for our pastor v. Brandt, who is, after all, a very good man. Through the advice and communication of our dear Pastor Brandt, who is a member of the Missouri Synod and uses up his strength in its service, and thus has a double claim to help from the Ruhland we learned that a Missourian pastor, von Brandt, was in the Synod. Germany at the moment, who had come over to recuperate and Towards the end of July we had a beautiful festival in Steeden, who was now standing idle in the market, since his strength had a pastoral conference. It was admittedly only very small, only some been strengthened again, but not yet enough to be able to take six to eight pastors, including the two guests from America, Pastors over a ministry in America. A letter to Pastor von Brandt brought Hochstetter and Lehnigk. But it was a peculiar thing with our an immediate promise to come to Steeden for my support. The pastoral conference in Steeden, it had something very joyful and hardship of the circumstances and God's providence in all of this deeply painful at the same time. The latter concerned especially us was too unmistakable, we had to gain the confidence that Pastor older German pastors; how many other, mostly larger church circles had von Brandt was destined by the Lord to be our helper and we passed through, how many painful separations had we assigned to us, no matter how great and difficult the task of experienced, until we now found ourselves together in the small bringing a pastor with his family, wife and three children through circle of our Steeden Pastoral Conference! We had once been very here in Steeden seemed to us. But we could not even think about closely connected with the Löhe circle in Bavaria; later we had it for long, our house was filled with pupils, the latter were waiting belonged to the Breslau Synod and had often attended its for lessons and it had become impossible for me to speak with my meetings; in the Immanuel Synod we had thought that we had our sick chest. So we had to take action, and already in the month of best and closest friends of the heart; and now none of these old August Pastor von Brandt moved in with us in Steeden. I could brothers and friends were present in Steeden any more; we had to not assure him of a certain salary for his and his family's tell ourselves that with our Steeden Conference we were more or livelihood, I could only give him less separated from all these ecclesiastical circles, that in the midst of our old friends we had to leave the church.

We were so poorly formed in Germany, a small group of confessors could. We shall have to wait for the ways of the Lord in this respect, of the Lutheran truth, almost abandoned and isolated by the whole and not offend him. But according to human thoughts there is little world, and uncertain whether and how many fellow believers we prospect of this. So, for the present, we shall have to depend on the would still find here or there in Germany who would really agree closest possible connection with the Missouri Synod.

with us. This must have filled us with deep and painful melancholy, After we had united with our local congregation on Sunday, July 27, for a festive service and the celebration of Holy Communion, and yet we could not help it; we were aware that we had wanted nothing else and had done nothing else but this: we had confessed our conference closed. - With greetings of love and peace to my the pure Lutheran doctrine, testified to it and defended it against friends and brothers in America.

the hundreds of false doctrines currently circulating in Germany, Steeden, September 11, 1873, Br. Brunn. and this had gradually made our circle smaller and smaller and drawn a partition between us and so many others. But this was now also a cause of true and proper joy for us: In Steeden, at our conference, there was now gathered a circle, however small, of those who were serious about true and complete unity in pure Lutheran doctrine, and this therefore also formed the main subject of our negotiations, the discussion of the basis of doctrine and faith, on which we stood and wanted to stand with our Steeden

The Evangelical Alliance.

During the last weeks, from the second to the twelfth of October, Conference and on which we intend to persevere and stand as a the Evangelical Alliance was assembled in New York. Under this unanimous and firmly united group of confessors of the one old and name, professors, preachers and laymen from the most diverse pure Lutheran truth against all opponents of it to the left and right. ecclesiastical communities, with the exception of the Roman one, To the praise and glory of divine grace, we may also confess that have been gathering from time to time since 1846, partly to testify we have achieved this goal: whether our little group be large or to and maintain unity in the faith among the so-called Protestants, small, enough, we have gathered and united here in Steeden as insofar as this already exists, and partly to promote this unity. The group of those who were united in the right unity of faith and who crowd assembled in New York in the last few weeks was indeed a were aware that in this unity they possessed the foundation of their most respectable company. Men, some of eminent reputation, from salvation, their shield and sword in all the storms and battles of our the most diverse countries of Christendom, from England, France, time. In spite of the smallness of our number, this nevertheless Italy, Spain, Germany, Switzerland, Turkey, Persia, India, China, made our hearts exceedingly joyful and confident, indeed, certain Japan, America, and others, were present, and through them of victory, of divine grace, and of divine good pleasure, because we almost all non-Roman sects were represented. The purpose of wanted nothing, had nothing to seek, to believe, to keep and hold establishing a greater unity is certainly not to be blamed, and that fast, to love and to honor, and pledged ourselves to nothing but the those communities seek a reunion with others who are aware that pure and clean Word of God. And even though the confession of they do not have the exclusive truth and are separated from the the pure and full divine truth and Lutheran doctrine had separated others partly only for the sake of uncertain statutes or for mere many from us, we knew that we were united with the great cloud of appearances is certainly quite in order. A true Lutheran, however, witnesses and confessors of old, with all our old Lutheran fathers, who is certain before God that the faith of his church is the and church teachers; we knew that we were also united and closely unchanging faith of the true church at all times, can certainly not united in the present time with many here in Germany, but participate in such a conference, since the members of it must especially with the great number of brothers and fellow believers in recognize each other as good brothers in faith, in spite of America who are completely like-minded toward us, in the Missouri completely different faiths. This is why no real Lutheran was present Synod and the synods associated with it. Thus, to God's praise, we at the last Evangelical Alliance meeting; only a few members of the were able to feel that we were members and comrades of a great so-called Lutheran General Synod of America, which, as is well community, with which God has intimately united us for years, even known, has long since fallen away from the Lutheran faith, were outwardly, through many bonds. But we live in a time when external present. As well intentioned as the cause may be on the part of divisions by countries and seas are becoming less and less many, it is to be feared that the efforts of the Alliance will at first only important. spread the false ecclesiastical and religious union further and

In association with our two dear Saxon brothers, Pastors further and thereby finally help to open the door to unbelief in the Ruhland and Lenk, we Nassau pastors are still discussing in Christian Church. The Prussian Union has shown more and more particular how an external synodal connection among ourselves clearly that indifference to false faith is the fruitful mother of and with the Missouri Synod in America could be achieved. The unbelief, and that in the end it completely delivers the church over ecclesiastical isolation in which we stand has long been a heavy to rationalism. It is curious what a New York paper, "The Christian yoke for us, which we cannot continue to bear for any length of Union," wrote on October 1, immediately before the opening of the time. Our hope has always been that a larger synodal community Alliance meeting. It said: "It is nearly 300 years since Luther refused would be formed here in Germany, which we would heartily agree to acknowledge Zwingli as a brother, because the latter had a with and join. different opinion from his own concerning the Sacrament. The noble-hearted Swiss reformer wept and offered the Wittenberg doctor the following words

tcn's hand: 'Let us confess our unity in all those things in which we agree, and as to the rest, let us remember that we are brethren.' But Luther, who was a born polemicist (contentious theologian), rejected him, and could scarcely be persuaded even to issue terms of peace with him. Tomorrow the World Conference of the Evangelical Alliance will assemble as it did before, exactly on the basis presented by the Zurich reformer (Zwingli). The members of the conference confess their unity in all things in which they agree, and as to the rest, they remember that they are brethren." It is certainly perfectly true, when the "*Christian Union*" herewith states it, that the Lutherans now stand again opposite the Evangelical Alliance just as Luther once stood opposite Zwingli and his Swiss comrades in 1529. Right-wing Lutherans therefore have no misgivings about the position they must now take. It is true that the quoted paper, in visualizing the Alliance meeting, says: "The followers of Luther shake hands with the followers of Zwingli"; but the paper should rather say: "Enlightened Lutherans who do not follow Luther, i.e., non-Lutheran Lutherans, shake hands with the Zwinglians in brotherly unity of faith. Incidentally, the "*Christian Union*" itself hints at how far the path trodden by the Alliance will one day be taken; it writes: "As the Baptists, the Methodists, and the Quakers, who were ostracized and persecuted a hundred years ago, sit today as equals in the Conference, may not some, who seem to us strangers today, be welcomed as brethren in a somewhat later time?" But what kind of people are to be understood by these who are still regarded as strangers by Christians today, is stated by another paper, the "*Liberal Christian*" of October 1. The same writes: "The various branches of the Protestant Christian Church are fast awakening to the consciousness that they ought to be friends, and not enemies, and that they might possibly learn something worth knowing from each other. Unitarians" (deniers of the Deity of Christ), "Universalists" (deniers of hell and damnation), "Free Religious, Spiritualisms 2c. are no longer referred to as 'friends of the devil,' but, on the contrary, are admitted to be as earnest and sincere in their ways as the orthodox Christians. It is now quite evident that doubters are not necessarily evil people who hate religion, but only such people as have, as a rule, more sense than usual, and more inclination to religious philosophizing. As a rule, they are just as religious as the people who think less, though not so stiffly insisting on the orthodoxy of their opinions. It is not too much to say that there would be little or no opposition to the admission of Unitarians or Universalists to the Evangelical Alliance among such people. But the time has not yet come for such a step; the whole orthodox class is not yet prepared for it, and at present little good would probably come of it." According to this, at least this much is clear, that the unbelievers welcome the Evangelical Alliance as the dawn of a time when they, too, will finally be admitted into the great brotherly union of the new union. \*) W.

\*) After the above was set, we only learned that members of the Council also participated in the Alliance!



## To the ecclesiastical chronicle.

### I. America.

**Seminary.** Even those who in former times in our America fought very earnestly against the establishment of institutions for the training of preachers, now see more and more how necessary this is, and that it is erroneous to think that it is enough if those who are to become preachers have learned true Christianity in the school of the Holy Spirit. In the "Fröhlicher Botschafter", which is the journal of the "Vereinigte Brüder in Christo" (United Brethren in Christ), a co-worker writes, among other things, the following in the number of September 23: "With us one always wants to know only about the baptism in the Spirit and almost nothing about the smaller part, the education. Hence it is that many preachers are only at the end of their lives what they could have been in the first quarter if they had developed and trained the talents given them by God through Christian instruction. . . If the Catholics and other denominations train their preachers only in the school, and they do not attain the baptism of the Spirit, it has nothing to do with us, for I consider we are a converted people, and as such should we not have a better system among us concerning the theological education of preachers? We take a man called of God, and if it be the most inexperienced farmer, from his plough, or the most inexperienced workman from his workshop, and put him in the pulpit. There he shall preach. He may know little of our church rules, and may never have read a third of the Bible. We comfort him that he is called of God, baptized with the baptism of the Spirit, and the rest will take care of itself. Is it not the case today that many only put their hands in their laps and rely all their lives on the baptism of the Spirit? God does not need to give them anything but the language, and he could do the rest himself by making them preach through his Spirit what he wants them to preach. How much more powerfully do they preach than those who have had instruction? How much better success do they have? Are not the hearts of the hearers also moved to tears when they preach? (But) to beat the Bible in two, as if one had to knock out the word, is not what I call mighty preaching." Now, if the former opponents of the seminaries see their error and begin to make sacrifices for it, we Lutherans should certainly continue in this work all the more cheerfully. W. [Walther]

### Our institutions for the training of preachers.

God has blessed us abundantly in the new year. In our Concordia Seminary here in St. Louis we now have 200 students. This institution, as is well known, is divided into three divisions; the first, the so-called theoretical, comprises 86 students (among them 20 Norwegians and 10 from the Wisconsin Synod); the second, the so-called practical, comprises 82 students (among them 16 Norwegians, 4 from the Wisconsin, 3 from the Illinois and 1 from the Minnesota Synod); the third, the proseminary, comprises 32 proseminarians (among them 4 from the Illinois, 1 from the Wisconsin, 1 from the Minnesota and 2 English from the Tennessee Synod). Our Latin school, Concordia College at Fort Wayne, Ind. in which the pupils are prepared for the theoretical seminary of preaching in a six years' course, at present contains 184 pupils; the prima contains 15, the secunda 36, the textia 19, the quarta 39, and the sexta 52. Our school teachers' seminary at Addison contains 92 scholars. Praise be to God for his great goodness! W.

[Walther]

**The Methodists** speak much of perfect sanctification, which a Christian can already attain in this world, and indeed must attain. One would think that they would have to be very strong, especially in denying the world and its pleasures. Experience teaches us otherwise. To the pleasures of the world they are not so

# Der Lutheraner.

aversion. One example among many is given by the "*Constitutionalist*" of Augusta, Ga., to which a correspondent from Edgefield reports the following: "Another thing which pleasantly interrupted the monotony of our summer was a dramatic entertainment given for the benefit of the Methodist Church by a lady whose acting gifts were ----- for private life are quite peculiar. Miss Charlotte Wigsall, by birth, propriety, and intellect, a queen of society, Miss Wigfall, though a faithful and energetic Episcopalian, is always ready to use her talent and taste for any church or good cause; indeed, the Edgefield churches, the Edgefield soldiers, and Edgefield society, all owe her a very great debt of gratitude. The plays given were the beautiful comedy, "All that glitters is not gold," and the old and popular farce, "*Bamboozle*" (Fopperei). -----The sum that was paid for the Church was won was - quite decent, considerably above K100." So do the holy Methodists, not only in Edgefield, but in other places as well. And the faithful Lutherans? They zeal for pure doctrine, but confess themselves poor sinners, and boast of an alien holiness and righteousness, namely, the righteousness of their Mediator. They confess that their righteousness of life remains imperfect in this world, and grieve over it, but chase after the "set forth" goal, and strive to become more and more complete, and therefore consider it their duty to renounce the world and its lust more and more also. G.

**Fight against secret societies.** On the 1st of September of this year, a large meeting was held in Philadelphia, in a Presbyterian church, for the purpose of initiating an organized struggle against the secret societies, especially the Masons. The principal speaker at this meeting, Prof. Blanchard, President of Wheaton College, Illinois, threw sharp light on the evil influence of the oath-bound orders upon the people in general. Their oaths he called "a mere fraud," and declared that an oath required and taken by a society voluntarily assembled was really a crime against the civil law. The fact that the conspiring brethren are not allowed to publish the proceedings of the Lodge under any condition leads to the conclusion that a criminal is taken into protection by his Lodge brethren against the demands of the bourgeois law, and this is dangerous to the state as well as decidedly against God's Word, which condemns such taking into protection. Then the speaker asked: "What is the religion of the Freemasons? and answered, "It is a kind of religion in which all distinction between Christianity, Judaism, Paganism, and Muhammadanism falls away; a religion which demands an oath about something which the person taking the oath does not yet know; a religion which carefully keeps the name of Christ as the Saviour of the world out of all its published documents; a religion which has the manner of stating: "in the year of light," instead of "in the year of the Lord," as is common among Christians; a religion which excludes the whole female sex from its blessings, if such there be, &c. etc. At the close of the meeting

a committee was appointed whose duty it shall be to make arrangements for a course of public lectures to be held in Philadelphia during the coming winter on the evils and dangers connected with secret societies. (Luth. Kirchenzeitung.)

**Advantages of renting church pews.** Not far from Boston is a church whose preacher had become so disagreeable to the members of the church that there was a general desire to get rid of him. Whether he should go or stay was to be decided (after a long and bitter trial in the matter) by vote. To the general astonishment of all

The result of the vote was an overwhelming majority in favor of the preacher's departure. This was too strange, and it was decided to investigate the matter. The vote was taken according to the pews, and each pew counted one vote. On closer investigation it turned out that the preacher's father-in-law had suddenly become the owner of a large number of pews, which he had rented in other people's names. In short, he had bought up all the cheap chairs in the jelly in order to be able to vote in this way for his son-in-law to stay. When questioned about this, he openly admitted that he had done so, and added that business was business, and that this was a purely business matter. He knew that the young man was not very acceptable, but it was up to him to take care of him, and he wanted to have a place for him. If they did not like it, he was very sorry, but he hoped they would make a virtue of necessity. *Sapienti sat!* Ad. Bd.

**Secret Orders.** A political paper recently rebuked the *Young Men's Christian Association*, saying that as a closed society it was also engaged in politics, because politics conducted behind closed doors only opened up a field for intrigue and injustice. To this the "Sendbote" makes the following remark: "We would like to ask: is not the country now governed almost exclusively by secret orders? Why does the newspaper say nothing against them? That costs more courage than preaching a sermon to the "muckers," and does not fit into its frame .

**Tobacco and Pentecostal Blessings.** So the *United Presbyterian* writes: "We are not of opinion that all that is done at camp meetings is exemplary, but one occurrence at a meeting in Connecticut we can recommend to all." A Rev. Mr. House preached an uplifting sermon on tobacco, which had such a Pentecostal effect that at the close of it about 20 preachers came forward and renounced tobacco forever. We hope they will have the grace to carry out their resolution. The only distressing thought on reading of such an event is that there could have been 20 - against 20 - preachers at a camp meeting devoted to so mean a cause." Terrible indeed! very distressing! G.

**Good rules of interest.** Under this heading, the editor of the "*Lutheran Observer*" gives his readers instructions on how they can quickly and easily calculate interests. Quite natural! Why should he not communicate to others what he himself has found to be appropriate? Why not make himself and his paper popular? G.

## II. foreign countries.

**Papist.** The following is reported in the "Lutheran Messenger of Peace from Alsace-Lorraine" of July 20: "In Würzburg there is an association which seeks to spread papal-Jesuit tracts among the people. There are hair-raising things in it, e.g. the alliance with the Social Democrats or the Red Murder Republicans is justified by the fact that in the present political and social conditions it could do no harm at all if petroleurs and petroleuses practiced their young art in many, very many institutions and endeavors. In another pamphlet it says: "Even if Christ had to suffer so much, he did not have to become Prussian." We have before us a sample from the printing office of Fr. Wentzel in Weißenburg (Lower Alsace). Under the title: "Die heiligen sieben Himmelsriegel" ("The seven holy bars of heaven") Christ is painted on the cross, with two women standing underneath. On page 2 it says: Ye devout and devout Christians, I beseech you in the name of JESUS to listen to the great power and effect of the holy **seven bars of heaven**, which a devout hermit has received from his



When the pious hermit was about to die, he revealed the great power and effect of the holy seven bars of heaven to His Papal Holiness Clement the Twelfth and said: "Whosoever man hath the holy seven bars of heaven with him, from that man all evil spirits, devils, and ghosts, must depart by day and by night; and in whichever house the holy seven bars of heaven are printed, into that house also no thunderstorm shall smite, and that house shall be delivered from all conflagrations; But when a woman comes in childbearing, take the seven holy bars of heaven and place them on her breast or head, and she will give birth without much pain and be blessed with a living fruit. The holy seven celestial bars were also tried at Prague (in Bohemia) in the case of a woman who had already given birth to five dead children, but when she was pregnant for the sixth time and was to become the mother of a child, the midwife placed the holy seven celestial bars on her head and she was immediately pleased with a living fruit. The seven holy bars of heaven were also tried on a man who had been possessed by three hundred evil spirits for eight years. A priest from the Society of Jesus took the seven holy bars of heaven and read them over the person in question and placed them on his head. Hear wonders! there the possessed spirits (so it says! D. R. And if any man carry the seven holy bars of heaven with him, Christ will reveal to him three days before his death the hour when he must die; but if any man pray the seven holy bars of heaven, and offer them for his departed friends, or other poor souls, he may deliver a poor soul out of purgatory; and in whatsoever house the seven holy bars of heaven are, no pestilence or evil disease shall enter into that house. For there shall be no man who does not carry with him the seven holy bars of heaven. But he that cannot read, let him pray every feast day seven Our Fathers and Hail Marys, and one faith in honor of the bitter suffering and death of JESU CHRIST. Amen!" Pardon me, dear reader, for putting here at length this specimen of silly, but at the same time deeply blasphemous superstition, this instrument of darkness to many poor souls. Alas, yes, he that will not believe the truth must believe a lie, and have pleasure in unrighteousness (2 Thess. 2:11). Oh, with how deep humility we must thank the Lord for the gospel of truth, and that we can recognize all other revelations, such as that of this fictitious hermit, as lies and deceit. Let us live into the precious Word of God, and let us seek to spread it more and more in its truthfulness.

**Bible in Italy.** In the aforementioned sheet we read: As is well known, the "holy father," Pius the Ninth, who declared himself infallible when he returned to Rome from Gaeta, had 4000 New Testaments burned which had come into his "holy" city during his absence. Now, however, it is otherwise. On September 20, 1870, along with Victor Immanuel's troops, 6 colporteurs arrived with Bibles and New Testaments. Yes, not only is an Italian New Testament printed in Rome itself now being sold at half a franc, but the "Italian Bible Society" is also printing a family Bible in large format. One is gradually coming back from the English bad habit of spreading the Bible by imposing. - In Italy there are 40 Protestant preaching stations and 55 schools. In Rome there are 15 places where Protestant (?) preaching takes place and 2 churches are under construction.

**Vienna Exhibition.** The above-mentioned paper writes: What was permitted in Paris is forbidden in Vienna. At the exhibition, neither Bibles nor religious crotchets...

The "Stader Sonntagsblatt" comments: "Even Austria, which has become liberal, has no heart for the Word of God and has not lifted the ban. The "Stader Sonntagsblatt" comments: "Even Austria, which has become liberal, has no heart for the Word of God and has not lifted the ban that the Pope has placed on the Bible. Liberalism and ultramontaniam have become friends here, like Herod and Pilate.

**In Holland the** struggle between the so-called "moderns" (people of the Enlightenment) and the Orthodox has flared up most fiercely at the moment. In Amsterdam, the largest of the Reformed congregations in the country, 17 elders have submitted a declaration to the congregational church council that they will henceforth not attend any services conducted by a modern preacher, nor perform their church service at sacramental acts performed by such a preacher. In the Hague, a modern preacher confirmed a youth who blatantly denied the truth of Scripture and church doctrine; the congregational church council refused to enroll him in the congregational list; but the committee of the state synod demanded the same, and the church council complied with this decision by 15 votes to 14.

(Mecklenb. Kirchen- und Zeitblatt.)

**Grand Duchy of Hesse.** The "Lutheran Messenger of Peace from Alsace-Lorraine" of August 24 writes to "Cousin Friedemann and Cousin Wiederkomm" among other things the following: "Our dear brother Kötzt, the Lutheran pastor in Eichelsdorf (Grand Duchy of Hesse), was deposed on July 26. You know, of course, that according to the rightly existing Lutheran church order of Hesse, the pastor has to put the question to the godparents who are responsible for the child: Do you renounce the devil and all his works and all his nature? No Lutheran Christian who believes according to and with the Scriptures that there is a devil will be against it. But it occurred to some of the peasants, incited by the liberals, to refuse to answer this question in the affirmative. As was natural, they did not accept Pastor Kötzt as a godparent. The church authorities found out about it and demanded that the pastor omit the renunciation question where it was desired. Pastor Kötzt refused and was suspended. When the period of his suspension expired, he declared, who had been sworn to the church order at his ordination, that he was bound in his conscience and could not omit the question at any price, and all the less so because in the present case this would mean as much as charging his conscience with an undoubted denial of a scriptural truth (the doctrine of the devil) and of his faith. Thereupon he was deposed on July 26. The worst thing about the matter is not that Pastor Kötzt with his wife and seven uneducated boys has only 400 guilders to support himself; too much to die and too little to live on. . . . Do you remember, dear friends, Mitzenius, the author of a shameless comedy play, "Birnmöst," who declared our Savior to be an illegitimate child, like the Protestant unionists, rationalists, and liberals here in Alsace, made his mother Mary... and mocked Joseph's chastity towards the aged wife of Potiphar? Such a one has been left in office by that church regiment as teacher of the higher school for girls and fellow preacher in the royal city of Darmstadt; but the clergyman who is faithful to his confession and duty, and who believes himself bound by his oath to hold his office according to the rightly existing church order, will be deposed. Verily, whoever's ears are not ringing from this, must have died inwardly."

**Switzerland.** The "Basler Nachrichten" reports: "The government of St. Gallen has referred the Capucin monk Suter from Appenzell, who preached at Berneck against the Protestants and mixed marriages (between Catholics and Protestants), to the criminal judge for violation of the confessional peace, and forbade him to exercise religious official functions." - Rights



Protestants will certainly not be happy about this. It is a shameful State-Pabbacy (Cäsareopapie) to forbid a preacher to preach against those whom he considers false teachers, and to warn against and "punish" that which he considers a sin, whether he be a Papist or a Protestant. W.

[Walther]

**Civil marriage.** In Germany, too, it is becoming more and more common that people no longer sanctify their marriages through God's Word and prayer (1 Tim. 4:4, 5), that is, that they no longer allow themselves to be copulated or blessed by a church minister, but only have their marriages confirmed by the secular authorities. In Baden, as we have just read, in the year 1871, ten out of a hundred of the marriages performed by the unmarried were not blessed by the church. W.

[Walther]

**A lottery collector in Hamburg,** who counts himself with particular pleasure among the "quiet ones in the country", is not at all quiet and stupid in business matters. He seeks to advertise, especially among those who are in doubt as to whether gambling is permitted or forbidden. He therefore sends out his circulars, peppered with all kinds of pious phrases. On August 4 of this year he received a reply from Goslar in his own but genuine coin. The letter reads: "Dear Sir! I cannot make use of the lottery tickets, since I do not play. According to my conviction, the greatest gain is for those who are godly and are content; for we have brought nothing into the world and take nothing out with us. And they that would be rich fall into temptation and snares, and many foolish and hurtful lusts, which bring a man to destruction and perdition. Moreover, I can speak with King David: The lot is fallen to me most delightfully; a goodly inheritance is become unto me: the Lord is my good and my portion. I wish this beautiful inheritance and good as a lovely lot for you, too. You can win it. Read God's Word prayerfully and seek the eternal imperishable goods; for what good would it do a man if he gained the whole world and suffered damage to his soul?"

**Muhammadan Freemasons.** Among the Persian officers who were recently in Berlin to take cognizance of the Prussian military establishments was one who belonged to the Masonic Order. The latter was admitted to a Berlin lodge after he had legitimized himself as a proper member of the order on the basis of a proper examination. It turned out that almost all male members of the Persian court belonged to the order. - How, then, could a Christian join such an order, which includes among its members, as well as Jews and pagans, Muhammadans, people who deny the Lord Jesus? What else are the religious acts of such a society but abominable idolatry, since for the sake of the Jews and Mohammedans the name of our Lord Jesus Christ may not be mentioned! Therefore do not pull on the strange yoke with the unbelievers! G.

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### Death notice.

(Subsequently broken in.)

According to God's unsearchable counsel, Mr. Johann Pallmer, pastor of the Evangelical Lutheran congregation at St. Peter in Serbin, 12 years old, departed this temporal life on September 1 last. On July 4 of this year his wife died, and this death shook him so violently that he fell ill, but was soon restored and apparently well. On August 21, however, he had a relapse of fever and his illness worsened to such an extent that he could no longer be saved by medical help. Though we mourn the friend who was early relieved, yet, "Blessed are the dead which die in the Lord, for they rest from their labor."

Johann Kilian, Pastor. Johann Proft, Pastor.



From a private letter of the teacher Leubner we learn the following about the death of his dear brother: Before his end he gave me and my wife his only son Gerhard, whom we adopted as a child. The night before his death he prayed with a loud voice several verses of the song: "O that I had a thousand tongues" 2c. In spite of the violent fever he was mostly conscious and very calm, especially in the last days. An hour or so before his death my wife fetched little Gerhard so that he might see his father once more. When he saw him, he stammered as loud as he could: Papa, Papa! Then the pastor turned around and said: "That's quite a visit, that my little child comes to see me again. These were his last words, for immediately afterwards he demanded to be lifted out of bed, and when this was done and he had been placed beside the bed on a cradle chair that stood ready, the end came quickly. One of the attendants and my wife held him; the latter called out to him some more sayings, such as: Christ saith, I am the resurrection and the life 2c. and others. But when I, though in a fever myself, had been quickly called, he breathed his last several times, and passed away gently and quietly in the Lord, while I prayed the litany of death. We have lost in him a faithful, dear pastor. He was loved and honored by all who knew him. Since he was ill, the men of the congregation have taken turns to nurse him, so that there have always been quite a few there day and night to serve him. Great was and is the sorrow and grief of the whole community.

### Church News.

On the first Sunday after Trinity, Mr. Theodor Bensen was ordained by me as assistant preacher at the Lutheran congregation in Springfield, Ill, in the presence of the Reverend President of the Western District, and inducted into his office.

The Lord of the Church crown this servant's work with rich blessings!  
L. Geyer.

Address: Rcv. Dir. Lcnsou,  
Box 817- LprinAtwIcl, III.

On the 2nd Sunday after Trinity, Candidate Karl Meyer, after receiving and accepting a call from the newly formed Lutheran Dreieinigkeits congregation in Danvers, was solemnly ordained by the undersigned in the midst of the congregation by order of the Reverend Mr. Praeses Bünger and inducted into his office.

May the Lord of the Church bless the shepherd and the flock'.  
E. Mangelsdorf.

Address: Uov. O. Lls^ar,  
Box 67- Dauvors, MoDouu Oo., III.

By order of the Reverend Board of the Northern District, Candidate C. Kollmorgen, of the Seminary at St. Louis, was solemnly ordained and installed in his office by the undersigned in the midst of his congregation at Atwater, Minnesota, on the Tenth Sunday after Trinity.

May the faithful God bless in mercy his effectiveness!  
E. Rolf.  
Address: Hov. 6. Lollruor\$on,  
^trvator, 2Iiuu.

On the 14th Sunday after Trinity, September 14, Rev. F. W. Pohlmann was installed in his new congregation at Laneville, Harrison Co, Ind, by order of Mr. President Schwan, by me.

May God's grace and truth be upon him and his church for ever and ever!  
H. Lüngel.

Address: lllsv. IV Dolllruanu,  
Dauosvillo, Harrison Oo., Iull.

In a large independent Evangelical Lutheran congregation in Quincy, Illinois, St. Jacob's congregation, numbering about 200 voting members, there had been a prolonged vacancy of nearly two years since the resignation of their dear aged pastor, Mr. Schmieding. Several preachers from various synods had preached guest and trial sermons. Finally one fell upon a preacher of our synod. And behold, what had not been thought of before came to pass. He was elected by an absolute majority and was then elected as an Evangelical Lutheran.

Pastor duly called. And that was Mr. Rev. W. Hallerberg, heretofore of Creek, C. W. Baumhöfener of Columbus, F. Hilgendorf of Omaha, F. G. Bürger Yorkville, Kendall County, Illinois. He also accepted the call in God's name, of Stanton, northern Nebraska, and the undersigned were present at the after a clear discussion of his position and with the final approval of his celebration, and a large number of the congregation had assembled. Rev. H. previous congregation, and was solemnly installed on the 14th Sunday after Norden read the dedicatory prayer. Mr. Pastor Hilgendorf immediately Trinity, September 14 of this year, by the undersigned with the assistance of delivered the confessional address. In the morning, the undersigned preached Pastors Liese and Höller. The conviction that Jesus Christ Himself had placed the consecration sermon on the Church Consecration Gospel, Luc. 19:1-10. this shepherd of the congregation on their fervent prayer lived in the hearts of His topic was that Jesus so gladly enters our homes and hearts; whereby he the congregation members, as it was openly expressed. Not only the St. sought to show 1. in which homes and hearts Jesus so gladly enters, and 2. Jacobi congregation, but also the two other Lutheran congregations in Quincy how we should receive Jesus in our homes and hearts. In the afternoon Pastor were full of joy over this wonderful and gracious leadership of God. C. W. Baumhöfener preached on Psalm 42:1-5, showing that it is a great May the Lord make the newly called ones ever more capable of carrying blessing to have a little church, a house of God, because in it the most out the ministry of the New Testament, so that they may always bring the full important of all questions is answered: What must I do to be saved? and blessing of the gospel, and may He open the ears and hearts of the dear because 2. one can find comfort in it in all situations of this life. The blessed members of the congregation to receive and accept the offered blessing in day was concluded with the dedication of the churchyard. Pastor F. Frese gave a speech about Joh. 5, 28. 29. The congregation is now about 40 families faith and to keep it for their blessedness! Amen. I. F. Büniger. strong and lies in the middle of a rich field for missionary activity.

Address: **Hsv. Hallvider^, eorner ok WasüinAton anck 8t>> 8ts., Huinov, III.** May Jesus also dwell among this congregation with Word and Sacrament, that salvation may come to many. For he is come to seek and to save that which is lost. Amen. F. C. Rupprecht, Pastor.

Mission Festivals.

On the 15th Sunday after Trinity, the Rev. C. Böse, formerly pastor at Avilla, Noble County, Indiana," was installed in his new office at St. Stephen's parish on the South Ridge near Defiance, Ohio, by the undersigned, by order of the venerable vice-president of the Middle District, according to the agendas. May the Lord bless the labors of this minister in this place with much fruit! G. M. Sugar. Again, to the dear readers of the "Lutheran" is to be reported the celebration of a mission feast, and the first soft one celebrated in the immediate vicinity of St. Louis, Missouri. The celebration took place on the 14th Sunday after Trinity at Baden, St. Louis County, Missouri, and was organized by the Evangelical Lutheran Eben The Rev. G. Barth having received a regular appointment from the Ezer congregation there in a small wood very suitable for this purpose. Early Lutheran congregation at Minnesota Lake, Faribault County, Minn. and in the morning, many congregants from the St. Louis and other neighboring having accepted it with the consent of his former congregation, the same was congregations had gathered, and gradually, toward the beginning of the installed in his new office by order of the Reverend Presidency of the Northern morning service, these increased to a numerous crowd, which grew still more District by the undersigned on the solder Sunday after Trinity, September 21. in the course of the day. The Lord bless the shepherd and the flock! C. Börneke. Address: **liov. 61. lartd, IVliniresota Dairs, l'aridault Unn.** The celebration was further enhanced by the trombone choirs of the Immanuel, Zion, and Bethlehem congregations in St. Louis accompanying the singing with their uplifting playing, as well as by the performance of several appropriate choral songs by the male choir of the Bethlehem congregation, under the direction of Teacher Barthel, and by the mixed choir of the Cross congregation in St. Louis, under the direction of Teacher Erck. The players and singers are hereby In the forenoon, Pastor Link preached the sermon on the following topic: The proclamation of the Gospel in the whole world, according to Matth. 24, 14. and showed in a clear way and in a pithy language how this was to be regarded 1) as a testimony about all nations; 2) as a certain sign of the approaching last day. In the afternoon, the undersigned, under the guidance of 1 John 2:8, &c., delivered a lecture on the history of Christianity in America. The celebration was further enhanced by the trombone choirs of the Immanuel, Zion, and Bethlehem congregations in St. Louis accompanying the singing with their uplifting playing, as well as by the performance of several appropriate choral songs by the male choir of the Bethlehem congregation, under the direction of Teacher Barthel, and by the mixed choir of the Cross congregation in St. Louis, under the direction of Teacher Erck. The players and singers are hereby

Church consecration and introduction.

On the 7th Sunday after Trinity, Candidate H. Friedrich Pröhl, who warmly thanked for their willing participation. - The collection in the morning completed his studies at Concordia Seminary in St. Louis, was ordained andand afternoon resulted in a net profit of P215.17, which was earmarked for the inducted by the undersigned, assisted by Pastor Pohlmann, by order of thefollowing purposes: for Pastor Brunn's institution in Sterben H65.17, for the Reverend Presidium of the Northern District, within his congregation at Town Emigrant Mission in New York H60.OO, for the Inner Mission H'50.00, for the of Canton, Buffalo County, Wis. Mr. Pastor Pohlmann, who has hithertoHermannsburg Mission \$25.00, for the Leipzig Mission \$25.OO. faithfully served these congregations, has been compelled by his health to The Lord our God graciously confessed himself to us by favoring us with follow another calling. the most glorious weather for the day. May He, who on that day made us see At the same time, the Canton branch had the joy of dedicating its new logand taste His goodness and kindness so abundantly and was among us with church to the service of the Triune God. His Holy Spirit, graciously grant us more such days of joy for the sake of Jesus May the faithful God bless the newly called man abundantly in hisChrist! To Him be praise, glory and honor now and forever! Amen. extensive field of work, may he give him courage and faithful endurance to Christlieb Brandt. wage the wars of the Lord, so that through his service many souls may be won for eternal life!

W. Julius Friedrich. On the 14th Sunday after Trinity we celebrated our first mission feast here Address: **Rov. n. l'rvä. Droaül, Lox 110- Dnranck, Depin** in Wa - conia, Minnesota. Although it was not embellished by music and singing choirs, the good Lord gave us beautiful weather, a beautiful assembly of friends and God's gracious word was abundantly with us. In the morning the undersigned preached a sermon on the basis of Ephesians 4:17-19 about the poverty and misery of those who do not have God's Word. In the afternoon, Pastor Rådeke of Carvcr preached on the basis of the Sunday Gospel about thankfulness to God and showed quite beautifully how we are to show this, among other things, by helping to spread God's Word by providing for the training and sending out of preachers and teachers. Finally, Pastor Lösche of Hollywood gave an exciting account of the poor heathen in the East Indies and Africa, and of what is being done by various missionary societies for their conversion. The price was \$26.00. Since our church would not have been able to accommodate the festive gathering for a long time, as many guests had appeared from the invited congregations of Pastors Lösche and Rådeke, we moved into the

Church dedications.

After several unsuccessful attempts, it has now been possible, with God's help, to found an Evangelical Lutheran congregation in the town of Auburn in the state of "Indian". In the course of this year, the congregation built a frame church, 24 feet wide and 36 feet long, with a small tower. On the last Sunday after Trinity, the church was dedicated to the service of the Triune God. On the morning of the said day the undersigned preached on the consecration gospel. In the afternoon Pastor C. Böse performed the Confirmation on four adult girls. In the evening Mr. Steup preached in English. May God keep his word pure and loud in this place, and may it be a savor of life to the many! C. F. Stein bach.

On Wednesday, the 10th of September, the congregation of the Rev. Norden, on Pebble Creek, Cumming County, Nebraska, had the great pleasure, on the occasion of the meetings of the Northern Nebraska Specialconference, of dedicating their nice and friendly newly built little church, 40 dv 24 feet in size, to the service of the triune, only true God. Messrs. A. W. Frese on Rock creek, F. Frese on Logan.

In order that the assembly might remain together, the women of the congregation entertained us at noon with food and drink. Several members of the congregation, who had not been particularly in favor of holding such a feast before, nevertheless left the feast joyfully and happily, confessing that such a feast would be of great blessing. With God's help, we will have a second missionary feast next year.

W m. Friedrich.

Conferenz - Ads.

EintagS - C onserence in St. Louis on the second Wednesday in November. Subject of the meeting: Rom. 9 -11. C. S. Kleppisch, secretary.

The United Columbus Conference will meet, the Lord willing, on the first Tuesday in November, at 9 o'clock in the morning, in the church of the Rev. E. L. S. Tressel, at Circleville, Pickaway County, O.

Available for review:

- 1. a paper by Prof. M. Loh on the question, "How far is the Mosaic Law abrogated in the New Testament?"
- 2. a catechesis by Pastor H. G. Crämer on the sixth commandment.
- 3. a practical question, "May we, according to God's word, expect signs of a different nature and kind before the last day than have hitherto been?"

It is also necessary to conclude with a lecture on the question: "What is the reason for marriage and what is the valid reason for divorce?"

All those who intend to attend the aforementioned council meeting are hereby requested to inform Pastor E. L. S. Tressel of this in good time. The meetings will last two to three days. Those who cannot come must send in an excuse.

H. Henkel, Secretary.

The Buffalo Specialconference will, God willing, assemble at the home of the undersigned in North-East, Pennsylvania, on the lists and 22nd of October.

The brethren are requested to be here Monday evening. The train will leave Buffalo about 4 o'clock in the morning.

E. Leemhuis.

The Northwestern (Illte District of the General Mixed Pastoral Conference will meet, God willing, from the 21st to the 23rd of October in the congregation of the Rev. Sprengler, Sr. - The subject of the proceedings will be: Theses against unevangelical practice. The opening sermon will be preached by the undersigned, whose substitute is Rev. Kühn. The confessional address will be delivered by the Rev. loei.

H. F. Sprengler.

God willing, the United Northwest Conference will meet for the first time on the first day of November, at the church of the Rev. W. Hagedorn in Neenah, Wisconsin. Brethren are requested to register in time with the pastor loei.

Oshkosh, 3rd Place. 1873.

Ph. Brenner.

Notice.

The election of Pastor M. Günther as professor at the theological seminary in St. Louis by the electoral college has been confirmed by the synodal congregations, partly with an explicit declaration sent in, partly tacitly; no congregation has lodged a protest against it.

St. Louis, October 8, 1873. to. Brohm, d. Z. Secretary of the Electoral College.

Meditationes sacrae

or

Sacred meditations

Johann Gerhard's,

through this the right godliness can be awakened and the inner man can be brought to growth. From new from the Latin

translated 2c.

The great Gerhard wrote this booklet while still a student. What motivated him to do so, he himself states in the preface. He writes: "In order to kindle godliness, which has almost been extinguished in this exceedingly cold old age of the world, and to give those who are sluggish in the way of the Lord an incentive, and to remind myself and others of my duty, I have written this little book of holy meditations in my spare time." All who know this booklet, written in flowing, tender, intimate language, are full of its praise. The almost innumerable editions in Latin and the many translations into almost all languages of the educated world testify to its great value. The Lutheran theologian Joh. Mich. Dilherr thus judges of it: "It is not a great, but golden booklet, which can be read literally by heart.

Justus Gebhard, court court assessor in Vienna, who later converted to the Lutheran Church, had, as he reported in a letter in 1635, imprinted these reflections almost verbatim on his memory in his youth. The Reformed theologian Nik. Vedelius writes: "The piety of the most famous theologian, Johann Gerhard, is evidenced by his practical reflections, which are held in high esteem in our churches."

This booklet is to be had at the Gmrralagentm, M. C. Barthel, 6ornor ok 7tü and8ts., 8t. Louis, No., in a splendid volume with gilt edges and gilt decorations at the cheap price of 80 cents, with postage 90 cts. G.

The Synodal Report of the Northern District

has just left the press. It contains the discussion of a most important subject, the conversion of man to God, 1) what conversion is, 2) what the means of conversion is, 3) what time it takes to be converted, and 4) what part man himself has in the work of conversion. There is no need to say what grievous errors, especially in this matter, are cherished by papists, Methodists, and other zealots. Even some who consider themselves good Lutherans, and think themselves free from synergism, are caught up in it, without knowing it or wanting it. Now, whoever is interested in recognizing the pure doctrine in this matter as well, and in being strengthened in it, should read and study these delicious treatises. He will never regret it. And whoever would like to bring others who are mistaken on this point onto the right path, let him spread this synodal report to the best of his ability. - It is to be had from the agent, Mr. M. C. Barthel, at the price of 20 cents per copy. G.

Received for poor students: By Mr. C. Rank from Past. Lauterbach's congregation as a thank offering for God's blessing in business 410.00. By Mr. Pastor Ottmann from Mrs. M. Glichmann 43.00. By Mr. Pastor Hahn from F. Maxe 43.00. By Mr. Past. Richter from his congregation 412.00. By Mr. Rev. Süß (Illinoissynodef by Mr. Scherer from Forest 43.00. By Mr. Past. Endeward, collected at the infant baptism of Mr. Hohnrstein at Bloomfield, 41.12 and at that of Mr. Matthias at Berlin 41-65 for Chr. Hoyer. Through Mr. Past. Pissel 48.00 for the same. From the congregation of Hdn. Rev. Stutte 418.00 for Frese and Schilling. By Mr. Past. P. Bever from his congregation 420.75, from the Frauenverin in the same 415.00, from deS kleine G. Flath Sparbüchse 45.00 for G. Müller. By Mr. Past. Köhler from his parish 415.00 for Kirmis. By Mr. Past. F. Nützet 41.50. By Mr. Past. Bremer from his congregation 4-5.00 for Blanken. From the Sewing Association of the Immanuel District 10 bust shirts, 5 pairs of stockings, 2 towels. From the Women's Club in Adrian 427.00 for Krüger and 425.00 for Trautmann; from the Virgins- vrrein 45.00 each; collected at Mr. Teacher Wagester's wedding 43.75 each; from Wieninger, Gempel, Klein and Teacher Deninger 41.00 each for Trautmann. From the women and virgins of Trinity Parish in Cape Girardeau 3 suits, 15 bust shirts, 2 undershirts, 2 underpants, 5 pairs of stockings, 18 handkerchiefs for Hertwig, Polack and Kirmis. By Mr. Past. Krafft, Collecte of his Michaelis congregation, 45.60 for Trautmann, thank-offering for salvation from Vorsteher Wichmanu 45.00, and from Mrs. Cruse 41-00; Collecte of his Johannis congregation 43.90. By Mr. Pastor M. Meyer, Collecte of his congregation, 47.00 for A. Schwankovsky. A. Crämer.

Received

1. to the college - household in Fort Wayne: From Pastor ZageIS Parish by F. Früchtenicht 13 Bushrl Grain. By Pastor Siekrr Z Peck Aepfelschnitze. From Pastor Stock's congregation of Ch- Neber 1 -sack of apples. From Rev. King's congregation in New York 28 towels. Don the women's verrin in Past. Wyneken's congregation in Cleveland, W. S., 12 pot covers, 12 towels, 2 tablecloths, 12 white handkerchiefs, 6 sheets, 17 posom shirts, 7 woolen undershirts, 3 pairs of cotton stockings. From Past. Bcyer's congregation in Pittsburg 74 towels. From Mrs. Koster 6 pairs of woolen socks.

2. for poor college - students:

From Past. Beyrrs Gemeinde for H. Theiß 412.00. From the dor- tigen Frauenverrin for the same 410.00. From A. Sch. in La Porte for F. Brust 42.00. From Past. ZageIS Gemeinde from H. Hormann for W. Husmann 42.00. From Dr. Sihlers Gemeindr from Mr. Schaper 4'3.00.

Furthermore, we would like to thank our dear brothers from Past. Stocks and from Pastor ZageIS congregation, who have transported wood, our heartfelt thanks. Ch. Hengerer.

Thankfully, the undersigned acknowledges receipt of the love gifts received for school construction in his congregation: From Rev. A. CämmerrrS Parish 412.00. From Rev. I. Horst's congregation 445.25. From Rev. Krumsiegs congregation 447.75. from Rev. W. Friedrich's congregation 425.50. From Past. Damm's congregation 429.55. Of Past. K. Schulze's congregation 453.50. Of Rev. C. H. Sprengeler's congregation 432.50. Of Rev. Fischer's congregation 4108.00. Of Rev. M. Stülpnagel's congregation in Courtland 4106.00. From some members of the congregation in Minneapolis 44.25. From Mr. W. Kasch in Past. Bürger's congregation 41.00. From Mr. Past. Bürger himself 16 copies of his writing against usury. Mr. F. Ohmann in West St. Paul 44.00. May the merciful God be a rich recompense to the lenient givers! -E. Rolf.



For poor students received through Rev. Her the Penance Day Collecte of his congregation at Martinsville \$7.22, and a Collecte at the funeral of Mr. Bedar'S daughter there \$1-07-C . F. W. Walther.

**For the Preachers' and Teachers' Widows' and Orphans' Funds**  
(Western Districts).

With heartfelt thanks, the undersigned hereby acknowledges the following e-mails sent during the month of September 1873:

1. contributions:

By Mr. Past. Scholz \$2.00. Teacher Möller **\$5.00.**

Two. Gifts:

By Mr. Past. Th. Buszin in Seror, Woodford Co, Ill, collected at Anna Tegtmeyer's funeral, \$5.75. From" the congregation of Mr. Rev. Neisinger in Danville, Ill., \$17.65.

St.Loms, 2 Oct. 1873. Oskar E. Gotsch.

**For the "Lutheran" have paid:**

D \* n vintage: Messrs. Pastors: G. A. Müller \$3.00, G. Traub \$6.00, L. Hannawald, W. Fraatz, A. Biewend \$10.00, G. Sauer, A. Biewend \$5.00.

Further: I. Arnold \$6.00, I. Vogel, >V. Stoßkopf, Jul. Sie- gert \$19.50, L. Fetzer, G. Bernhardt \$3.00.

Den 28 sten Jahrgang: Die Herren Pastoren: A. Menmcke \$10.00, G. A. Müller \$13.50, C. Bock, I. A. Fritze \$21.00, M. Töwe 50 Cts, T. Körner \$9.50, G. E. Ahner \$1.00, L. Hannawald, F. Stutz \$4.50, W. Fraatz, G. Sauer \$3.00, A. Mennicke \$19.00, A. W. Werder, O. Hagestad, A. L. Olsen.

Further: I. Arnold \$6.00, W. Krämer \$3.00, F. W. **Selle** \$27.00, I. Vogel, A. Gruhl \$15.00, F. Baier \$3.00, I. Wil- Helm, G. M. Beyer \$19.50, Nik. Zelt, Jul. Siegert \$5.50, G. Bernhardt \$7.00, A. O. Gertenbach \$10.50, H. Meyer, F. JaS- mund \$19.00, A. Mahr, C. Müller, Fr. Hems.

Den 29 sten Jahrgang: Die Herren Pastoren: F. W. Schlechte \$34.50, F. Schumann, C. Wünsch, Th. Pissel \$31.50, H. Wunderlich, F. W. Scholz \$11.25, L. Crämer \$3.00, L. Markworth \$9.00, L. W. Becker, C. Zschoche, I. Köhler, P. Eirich, C. Bock, Th. Jäckel, Th. Mießler \$3.00, K. L. Moll \$4.00, F. W. Deis, Th. Jungck 75 Cts, G. Traub \$33.00, I. A. Fritze \$7.00, I. G. A. Hild \$6.00, H. Succop, L. Dulitz \$6.00, F. Dubpernell, W. Holls \$15.00, I. G. Kunz \$3.70, I. Trautmann \$30.00, A. Saupert \$32.85, A. Krafft 65 Cts, G. A. Müller \$13.50, H. Mack \$16.50, W. Hallerberg \$19.50, I. List \$22.50, E. Röder \$13.50, W. Friedrich \$4.50, T. Roßhott 75 Cts., F. W. Oestermcyer, W. Rehwinkel, L. Geyer \$10.00, F. Lehman" \$3.00, H. Walker \$37.50, C. Tegtmeyer, H. Michel" \$3.00, I. F. N. Wolf \$15.00, H. Stute, F. W. Hattstädt \$4.50, Th. Grüber 75 Cts., E. A. Winter, G. E. Abner \$6.00, L. Han- nawald, H. Cämmerer \$4.50, C. Lauterbach, G. Rademacher, G. Traub 35 Cts., I. Seidel \$20.25, I. P. Fackler \$9.00, C. Engel- der \$40.00, A. Henkel \$13.50, E. Smith, I. A. Ottesen, I. Lau- ritzen \$15.00, N. Volkert, F. Stutz \$5.50, F. Hachcnberger, H. O. Schmidt \$15.00, L. Stiegemeyer \$3.00, H. Luz 75 Cts, G. Sauer \$6.00, A. W. Werder, G. Erdall, C. A. Geyer \$7.00, I. Rupprecht \$20.00, A. Ernst, F. Döscher \$6.00, G. Haar, F. C. Becker, F. W. Husmann \$24.00, I. Biltz \$20.00, I. Trautmann \$40.00, H. Wunder \$93.50, O. Hagestad, F. W. Franke \$7.50, S. C. Kleppisch \$17.00, H. Meyer \$7.50, K. L. Moll \$10.00, W. Hallerberg \$9.00, I. L. Hahn \$9.00, A. Mennicke \$24.00, F. zur Mühlen, I. E. Wübben, F. A. Reinhardt \$2.00.

Furthermore: I. KornwcnS, I. Brüning \$11.50, B. Gotsch \$10.00, I. F. Linhardt \$4.50, K. W. Krämer, B. Starke, W. Kolb, L. Jung \$25.00, I. Junge \$4.50, H. Bartling \$10.00, F. Reinhardt \$1.10, Stünkel, W. Krämer \$12.00, I. Lauterbach \$15.00, L. Thorn, L. Busch, F. Fischer \$55.50, I. Heinicke \$25.00, I. Schneider \$3.00, I. T. Neigenfind \$9.00, H. Gakemeyer, F. Kunz \$6.00, A. Gruhl \$16.50, H. Stump, D. Dreher, I. Uter- möhlen, C. Drebert, H. Lohrmann, Vogler, G. M. Beyer \$19.50, D. Schmidt, I. Kirchner, I. Brase \$30.00, C. Eißfeldt \$132.00, Nik. Zelt, G. Hartmann \$27.00, I. Werner, I. Hafner \$21.00, A. Einwächter \$25.00, Th. Eißfeldt \$43.50, W. Richter \$12.00, C. Kranz, W. Ganske \$34.50, H. Meyer, L. Pohlmann \$18.IX), H. Maschger, C. Trettin \$18.00, I. H. Meyers, A. Paar \$25.00, F. Gröwe \$15.25, G. Arnold, F. Köhn \$24.00, I. Roll, F. W. Meyer, I. L. Backhaus \$21.00, P. Groll, G. M. Hahn, H. Schnücke \$21.00, S. Neppert, W. Schneider \$80.00, D. Mei- bohm \$20.00, H. Pfingsten, G. Erbis \$3.00, W. Hackmann \$3.00, A. Krome \$20.90, K. W. Krämer \$2.00, N. Müller \$45.00, A. Mahr 50 CtS., C. Holst, E. Hillmann \$18.00, L. G. Martin \$7.50, L. Fetzer \$1.00, B. Gotsch \$15.90, C. Müller, Br. Hems.

The 30th year: -The Revs: E. Smith, G. Erdall, H. Rägenger, W. Schmogrow, H. Bruer.

Further: I. Werner, I. Möller, B. Mohrmann, I. H. Meyers' F. Wink, I. Kühl, I. Obenhaus, Aug. Bormann, Elisabeth Both.

M. L. Barthel.

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**Changed addresses:**

Rtzv. D. Doolrnsr,  
805 Aoi-tk 4tli 8t., Rioürnonä, Va.

R "v. 8. öurklrnrckt,  
921 8outü 6tü 8t., 1^linn.

Rov. R. Rolf,  
174 Rast 9t6 8t., 8t. Duul, Minn.

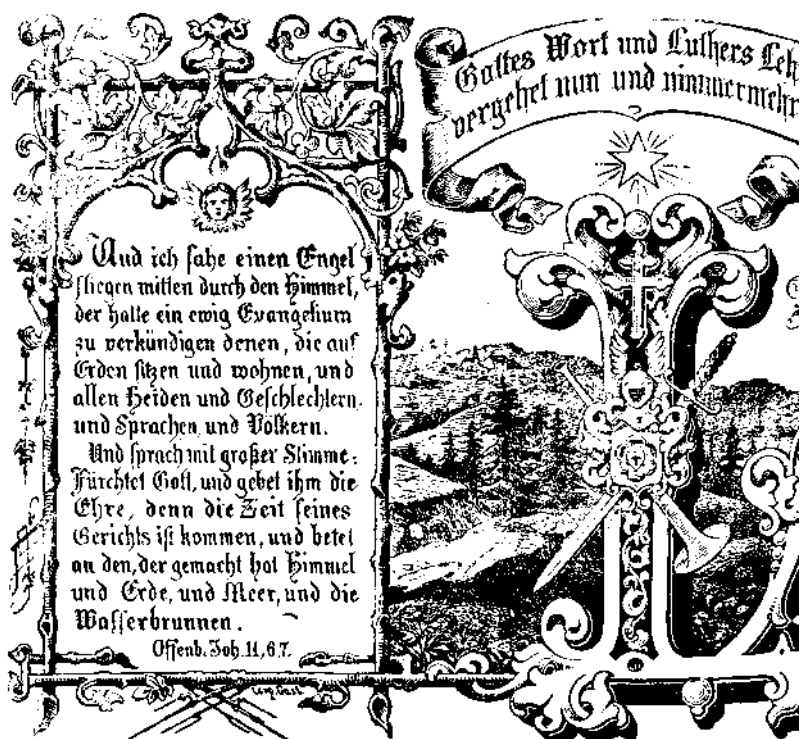
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Burnc> tt 8tution, Dock^o (7o.,  
^Vis.

2^nary. Teacher,  
224 lii. Division 8t., (llrunck  
Rupiäs, Lliou.

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**Herausgegeben von der Deutschen Evangelisch-  
 Zeitweilig redigirt von dem Lehrer-G**

Year 2S.

### **Opening Sermon, delivered at the Synod of Eastern District, 1873, by Bro. King.**

Blessed Saviour, Lord Jesus Christ, Lord and Head of Thy Church! Thanks, honor and praise to You, that You have entrusted to us sinners Your pure Word, the heavenly salt, through which we have been cleansed from the rottenness of sin, saved from destruction, made pleasing to You, anointed to Your spiritual priesthood. O Lord Jesus! In Your words You call us Your salt, "the salt of the earth." With this You honor us highly; but with it You also give us a high task. Help us, then, through Your Holy Spirit, that we may all recognize this task of ours in a living way and prove ourselves to be the salt of the earth; and keep us in grace, so that we do not become a foolish salt that is thrown away and trampled underfoot! To this end, bless abundantly this sermon and the following synodal proceedings for the glory of Your name, Amen!

**Text: Matth. 5, 13.**

Venerable and beloved fathers and brothers in the Lord!

With our text words, the likeness of salt, the Lord Christ actually describes the nature and power of his teaching. The nature and power of salt is to keep food from rotting, to season it and make it tasty. Thus God's word is the heavenly salt, by which "the earth," that is, earthly men, all of whom by nature are addicted to rottenness and corruption because of sin, is snatched from corruption, cleansed from rottenness, and becomes a sweet savour unto God.

To salt the earth with God's Word is, of course, first and foremost the profession of the ministers of the Word, to whom the Lord has commanded the ministry of the Word. To them, the apostles and their successors in the ministry of preaching, his word applies first: "Ye are the salt of the earth. As "the salt of the earth" they are to prove themselves, by preaching the sermon of repentance, which punishes sin and shows the wrath of God against sin, so that it is a salt which by its sharpness and biting tears open the wounds of sin; that by the sermon of the grace of God in Christ, they may make those who are their ghastly sin-corrupt



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
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St. Louis, Mo. November 1, 1873,

No. 27.

so to edify them as to make them pleasing and acceptable to God; Reject thee also, that thou shouldest not be my priest."

to teach, to remind, and to exhort, how a Christian, having by faith become acceptable to God in Christ the Beloved, is now to make use of the heavenly salt in all his life, so that the new man may not fall back into the old corruption and rottenness, but may grow from day to day, so that he may do the things that please God the longer, the more willingly, and by God's power be preserved in faith and godly living unto life eternal.

Wherever preachers diligently carry out their ministry through the right interpretation and application of Scripture, the earth is salted and new people are born, nourished and sustained by the Holy Spirit. Where, on the other hand, the right interpretation of the Scriptures is gone, where preachers become lazy, spare people, cease to confidently punish sin; where they do not preach Christ purely, and allow anything else besides faith to count as necessary to salvation; or where they misapply the Scriptures to the hearers,

so that they comfort those whom they should frighten, frighten those whom they should comfort-there is the end; there is neither help nor remedy against death and decay; everything corrupts and rots! "Wherefore if salt be made foolish, wherewith shall it be salted?" There is no other remedy, saith the Lord, against the rottenness of sin and eternal death; and sternly warning and dreadfully threatening he continues, "It is good for nothing henceforth, but to be poured out, and let men tread it down." All other things, though corrupt, yet serve for something, even if it be only as manure, to make the soil fertile. But stupid, feeble salt is good for nothing, not even for fertilizing; nay, it is harmful, it makes barren land whereon it falls. Therefore it is thrown into the streets, that it may be trodden down by the people.

So those preachers should be thrown away and trampled on as contemptible and harmful to the church, who spoil the heavenly salt by wrong interpretation or application, who break off the tip of God's word out of fear or hope and "make pillows for people's arms and paws for their heads" (Ezk. 13, 18.). They are cursed with Hos. 4:6: "Thou rejectest the word of God; therefore will I

But as certain as it is that the Lord means the apostles and their successors in office when he says, "Ye are the salt of the earth," it is just as certain that he does not mean them alone. This word applies to all and every Christian who has allowed himself to be salted by God's word and thus anointed to the spiritual priesthood, "to proclaim the virtues of Him who called him from darkness to His marvelous light. This word applies to every Christian congregation, every ecclesiastical body, to which God has entrusted the heavenly salt, the pure Word.

To us, a Lutheran synod, it is therefore also true. Christ calls us his salt, and thus gives us a fitting title of honour. "You are the salt of the earth," he says, giving us our task to the world, both in doctrine and in life. And this

#### Our task towards the world in doctrine and life

Let me set before you, venerable and beloved fathers and brethren in the Lord, on the basis of our text at the opening of our Synodal Assembly, and in view of the proceedings to follow.

I show our task to the world

1. in teaching,
2. in life.

#### I.

As far as doctrine is concerned, it is our task as a Lutheran Synod, to whom God has entrusted the heavenly salt of pure doctrine, to stand out against the world with unanimity and courage, free and fresh, and to testify with our Luther: "Everything that is born and lives on earth is of no use, corrupt and rotten before God. All the world's holiness, wisdom, and godliness, invented by themselves apart from God's Word, is of no use and belongs to the abyss of hell, where it does not adhere to Christ." In Christ and His word alone is light and life, health and blessedness; apart from Him only darkness and death, rottenness and damnation.

Our task is not merely to testify in general terms that all natural being and



But that we also look at the individual manifestations of the spirit of the age, the individual forms of the worldly being - especially when they touch and endanger our ecclesiastical life, and, in addition, come out brazenly under the appearance of the divine word - in a simple and sober way, judge and judge in the light of and according to the rule of the divine word. For - "according to the law and testimony. If they will not say this, they will not have the dawn". (Isa. 8,20 )

With the light of the divine word, then, we have to shine into the darkness of the poor world, which it praises as light; to show the foolishness of the denial of God, the hollowness of the so highly praised worldly wisdom, before which the blind world stands rejoicing as before its sun; to tear off the mask of Christian piety from all the will-o'-the-wisps of idolatry and poetry of one's own heart; to expose its highest virtues as shining vices - in short: To call by name and chastise all doctrine and all life that is not right with the Gospel of Christ, in obedience to the word, "Ye are the salt of the earth."

May Christ enlighten us, may the joyful Spirit contain us, that this word may shine in our hearts, and that we may teach and confess in obedience to this word, when in the course of our discussions we touch upon an object\*) which especially promotes the rottenness of the world in these last days, yes, penetrates deeply into the members of the body of JESUS CHRIST on earth, i.e. His holy church, and threatens them with spiritual decay. And oh! would that I might be permitted to say, that he only threatens! But who has spiritual eyes that should not see the ruin that has already been wrought in a lamentable manner, in that many have already left the church because of it? Others have inwardly become strangers to the church, even if they are still outwardly connected with it.

What will be the result if we salt the earth, attacking and destroying all that is dear to the world, its best, its heart and life, we know in advance. This must bite, for this is the way of salt. The world must therefore hate us, suspect us, revile us, and, if God permits it, persecute us.

Let us not be deceived, my brethren! It is not the consequences that we have to consider, but simply the command of the Lord, which tells us: "You are the salt of the earth." "This word," says Luther, "is our comfort when things go ill with us, when the world and the devil look sourly upon us, and are angry with us, as much as they ever can and ever will. You are the salt of the earth! Where this word shines in our heart, so that it can rely on it and boast of it: "I am the salt of God," let him be angry and wrathful who will not laugh. I have God and his word on my side; all angels, sun, moon, and all creatures must say yes to this and be with us against the world and the devil." - And with these words we have the precious promise that our salting will not be fruitless, but that many, torn from the bonds of darkness, will see the light and walk in the light.

Let us therefore only salt with confidence! Let us not fear men; but let us fear the word of Almighty God, which shall judge us also one day: "Ye are the salt of the earth!" Fear

\*) This object was the secret societies.

we are wary of Christ's ominous cry of warning, "Wherefore if salt be made foolish, wherewith shall it be made salty?" Where we, out of false fear or hope, bear a dull, half-baked testimony, which does not bite and hurt the rotten world; where we want to mediate between light and darkness, between Christ and Belial, Christ would rebuke us as dumb salt, reject us, and tread us down. From this he graciously guards us!

II.

But, venerable and beloved fathers and brethren in the Lord, our duty to the world is not only to teach, but secondly also to live. Look at the life of the world, behold its doings! It lives as if it had no obligations to its Creator, indeed as if there were no God. "The lust of the flesh, the lust of the eyes, and the lust of the proud-these are the three great idols to which she pays homage and serves day and night. So then she sins sacrilegiously against all the holy ten commandments: satanic enmity against God fills her heart instead of filial love; words of cursing and blasphemy proceed from her mouth instead of praise and invocation; poison she sucks from the fountain of life and tramples mockingly underfoot the living, almighty God's word. In rebellion against parents and authorities, in hatred and enmity against her neighbor, in fornication and drunkenness, in avarice and usury she lives; her tongue drives falsehood, unbridled she lets the lusts of her heart rule. And yet, so deeply immersed in corruption and ruin, the world is so blinded that it thinks it is right with her. It wants to be unpunished, even praised! It cries aloud: "Do right and spare no one" - that is our principle, and we act according to it.

Ah, what is our task?! We are to be salt for this world, whose stench of decay rises to heaven! By what! Not only by teaching, but also by living. The divine power of the doctrine to which we bear witness we are to prove and confirm to the world by a holy life, by a godly walk in the love of our neighbor. "If any man be in Christ, he is a new creature." Being born again of the living word of God, we ought to walk as priests of God and kings, who are on earth in body, but in heaven in mind and conduct, turning our backs upon all the vanity of the world, slighting all the joys and sorrows of this life, burning with zeal to increase Christ's kingdom, consuming ourselves in the service of our neighbor; walking in such a manner that we may say with Petro (1 Peter 4.): "This alienates them, that we do not run with them into the same desolate, disorderly nature and blaspheme"; that every one of our gestures, every one of our words, every one of our actions is a sermon to the world; that our Christian earnestness, our blameless conduct, our reckless denial of the world and of self, our never-wearying, sacrificial love, even arouses the world's amazement and wonder, even respect and admiration.

That's the way it's supposed to be. That's the way it used to be. Look at the first Christian churches until the third century: "The salt of the earth" they were also by their lives. Around them nothing but swamp and water, they stood there holy and blameless, as lights of the world, punishing the world by attitude and walk, as Origen wrote to Celsus: "The churches of Christians, compared with the churches of the people, are as lights in the world." Justinus, in his second defense of Christianity, writes under



Another: "We, who once served lust, now have our joy only in godliness... we, who once loved monetary gain above all else, now give away what we have for general use and share it with everyone in need," and so on.

And especially the brotherly love of the first Christian congregations, their regulated care of the poor and sick, their great willingness to make sacrifices of all kinds, aroused the amazement and admiration of the pagan world, which had sunk into selfishness, and forced the heathen to confess: "Behold, how they love one another. The church at Rome alone in the middle of the third century cared for more than 1500 widows, poor and sick.

Behold, this is how it was once. This is how it should still be today! It could still be like that today. For we still have the same heavenly salt today that made the first Christians the salt of the earth through life.

Is it then in Christendom today? Is it, then, among us? Have we, on the whole and on the whole - I am not speaking of many glorious exceptions - proved ourselves to be the salt of the earth by our lives? Have we "aroused the alienation," the wonder and admiration of the world by our earnest, blameless walk, by our resolute breaking with the world, by our stern self-denial, by our spiritual warfare? Are we today forcing upon the world the confession, "Behold how they love one another," by our regular, abundant, and cheerful provision for widows and orphans, the poor and the sick? Is it unheard of with us, as it was with the first Christians, that those who call themselves our brothers and sisters in Christ should seek help, or seek help from strangers, from the enemies of Christ? Is it unheard of among us that congregations, as congregations, should seek the help of the unbelieving world to meet their ecclesiastical expenses?

Oh, my brothers! How the boundary between Christianity and worldliness has become so blurred among us! Yes, what do I say: Have we not often, preachers as well as listeners, had to suffer just punitive sermons from the worldlings, who know very well how a Christian must walk according to his Bible, if he wants to use the name "Christian" in fact and in truth!

Oh that the word would not come upon us, Why dost thou declare my statutes, and take my covenant in thy mouth, when thou hast hated discipline, and hast cast my words behind thee? (Ps. 50:16, 17.) Lest we fall into Christ's word of doom, "Wherefore if salt be made foolish, wherewith shall it be salted? It is of no use henceforth, but to cast it out, and let men tread it down." And I observe, that at present there is not so great a danger for us, that we shall be rejected of God as foolish salt, because of the corruption of doctrine, as there is of our becoming worldly in the midst of the praise of pure doctrine, and therefore being rejected and put to shame as foolish salt.

What then is the way, what the means, that we may escape this danger? The means, at the same time, of proving ourselves to be "the salt of the earth" and of solving our task towards the world, as in doctrine, so also in life? This and no other: that we, preachers as well as hearers, each for his own person, daily willingly let ourselves first be salted with God's word, i.e. daily by the sharpness of the law.



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Let our remaining sins, especially our horrible, original sinful destruction, be felt and wept over more painfully every day; but let us also grasp Christ and his merit from the gospel with faith and gratitude every day, and thus sigh with the publican in the article of justification alive: "God be merciful to me a sinner"; saying with Paul, "I live, yet now not I, but Christ liveth in me; for what I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20.)

Truly then we are God's salt and will prove ourselves to be "the salt of the earth" in the testimony of Christ, in the life out of and in Christ. And the Lord, according to his great mercy, will continue to give us the honor and the calling of being his salt, the salt of the earth.

May this be done in mercy by Christ the Lord, blessed now and forever, amen! -

(Submitted.)

## **Catechesis following the "Christmas Festival Liturgy."**

### **I. Divinations:**

What is the name of the feast we begin to celebrate this Christmas Eve?

What happened once on that hallowed night?

Was this an event that had been proclaimed before?

What do you call these advance notices?

What is the very first prophecy that happened soon after the Fall? Gen. 3.

Who's the snake?

Who the woman seed?

What should be aligned hereafter by the woman-seed?

Did Eve understand this prophecy correctly?

How did she speak when Cain was born?

What is the prophecy that God gave to Abraham? "By thy seed" 2c. (Gen. 22, 18. cf. Gal. 3.)

Who is this Saame Abrahams?

What was he to bring to all the generations on earth?

In what words does Jacob, the arch-father, when he blessed his sons, prophesy of the Messiah to come? "It shall be the scepter" 2c. Gen. 49.

What does he say of the time of the hero's appearance?

What of his followers?

How does Moses, prophesying, make himself heard Deut. 18? "A prophet like me" 2c.

In these four prophecies we have the announcement from the earliest times that the arrival of a miracle man is to be expected, who as a high priest will bring blessings to the nations and take away the power of the devil through suffering; who as a king among all nations will have his subjects, and who as a prophet will teach the people. The coming of this miracle man happened once in the holy night, when what was the highest wish and longing of the ancient fathers was realized. -

"Thanks be to God through all the world" 2c. Two verses.

(See p. 5. below)

Let us now further hear what in later times the holy prophets prophesied. -

How does Isaiah pronounce himself in the 7th chapter of his prophecy? "Behold, a virgin is" 2c. (Here the person is described exactly).

How does the same prophet speak in the 9th chapter? "A child is unto us" 2c. And why should all the world rejoice?

How does Jeremiah prophesy concerning the lineage or race they should find the incarnate Lord, the Jehovah, among all the from which the Messiah was to come? "Behold, I will give unto newborn babes in Bethlehem. What sign gives them to the David," 2c. Jerem. 23. Purpose of the angels? Swaddling clothes and a manger. That's

What is the prophecy of Micah of the place of the Savior's birth? "And thou Bethlehem art with" 2c. Micah 5. We, too, should be guided by this; we must come to the poor little child in the manger if we want to find the Saviour.

And when at last the last of the prophets, Malachi, came forth, in what words does he point to the Coming One? "Soon shall come to his temple" 2c. Mal. 3,1. "Little children, come, O come all." (p.7. s.)

According to the proclamations of the prophets, the Messiah was with him a choir of holy singers, and who were they?

was expected to come from David's lineage, a virgin was to be his mother and Bethlehem his birthplace. Therefore, what happened enough, they did not sing anything other than angelically lovely in Bethlehem that night was nothing accidental, but something that and sweet, solemn and in a thousand voices; but the text of their had been determined long beforehand; an act of God that must fill song is preserved for us, and what is it?

us with holy awe, yes, that calls all the world to wake up to behold That was certainly a night such as never, as long as the earth stands, followed the day- All silent around, 2c., only Bethlehem's corridors are lighted, and the scene of glorious angelic revelation.

"Arise, little children" 2c. (see p. 5. b.) If we consider this aright, we can scarcely contain ourselves, we must also begin to rejoice and sing:

If we now rejoice in the Child Jesus, are we also quite sure that it is the one promised long ago?

For, where was it born? "Silent night, holy night." (p. 7. k.)

Who was his mother? Where did the angels go again when they had sung their Christmas carol?

From what lineage did it spring? But who remained on earth, although he also had come from heaven? The child in the manger.

Is it a mere man, or also true God, who should overcome the devil, bring blessing, the Lord, who should be our righteousness? Now this the shepherds sought out. With what words did they encourage themselves to do so?

He also is true God, which is Christ the Lord. Did they carry out their decision soon?

What, therefore, the fathers and prophets awaited with longing but were not allowed to see, we can welcome with joy. And because they followed the signs given, did they therefore also find what they were looking for?

"I rejoice in you" 2c. (S. 5.6.)

II. Fulfillment:

(Account of the first Gospel of the feast, Luc. 2:1-14.) (Here the whole Gospel is to be recited.)

Who sent forth a commandment that all the earth should be destroyed? This is a glorious example, which all of us, young and old, should follow; yes, one should encourage the other, as the shepherds did: "Let us go up to Bethlehem.

Was he a Jewish emperor? "Whither, ye little children, whither." (p. 8. x.)

To whom, then, had the scepter of Judah passed? Something special was obviously going on with the shepherds. For when they had seen the child, they all became Christmas preachers. For how does the evangelist speak of them? "They spread the word" 2c.

So the time was there. Their hearts were filled, and their mouths overflowed. The Savior lived in their hearts, and this life was manifested in words and works.

Where did Maria live? And what was their attitude toward the Lord, who had given them such glorious things? They praised him. -

From what lineage and house was she descended? Oh, how I wish this would come true for us, too! It is made as easy for us as it was for the shepherds, and the infant Jesus is just as surely our Savior as that Savior was. May he therefore enter our hearts again with his gifts on these feast days, so that they may also be full of joy and praise.

To which city, therefore, did she have to go, according to the imperial command? "Ah my heartiest Jesuslein" 2c. (P. 9. K.)

Were there a lot of people there? Yes, everyone from David's house.

Where did Joseph and Mary find their lodging?

And what happened when they were there?

What served the newborn child for a blanket? and cradle?

Such a glorious pasture had never lain in the little manger before, for now the pasture of the soul lay in it, at which all sinners shall rejoice.

"O Jesu Christ, thy crib is" 2c. (p. 6. ä.)

Who was watching out in the field that night?

Who joined them?

Was there darkness about them? No, but the clarity of the Lord 2c.

How did the shepherds feel at that moment?

How therefore did the angel address them? Do not be afraid. The shepherds thought that the purpose of the angel's descent was to announce to them the righteous wrath of the majestic God, but they were very much mistaken.

Rather, what was the angel to proclaim to them?

Should this great joy be for the shepherds alone?

## Secondary school and seminary for female teachers.

When the Lord Jesus teaches us to pray, "Thy kingdom come," he does not want us to look on calmly and idly after such a prayer, but to take hold of it with activity and diligence, and to help that such a request may be fulfilled. If He does not need such help from us, for "God's kingdom comes without our prayer, from Himself," He will nevertheless avail Himself of our help in grace, when His kingdom has come to us. This

We are to recognize his grace and esteem it a great honor, and therefore we are also to help undauntedly so that his kingdom may come. "Pray and work" also applies to the second petition; prayer and work should go hand in hand as inseparable twins for a Christian. When we have prayed, "Thy kingdom come," and we do daily, then we ought to be sure that such a petition will be indeed has already been, heard, and where a door is then shown that the Lord is coming in, there we ought to hasten, joyful and sure of an answer, to open wide the gates and lift up the doors of the world, that the King of glory may come in.

Come then, dear Christians, we will show you such a door; in the name of the Lord we have dared and begun to make it wide and high for him; come then and help us.

Some time ago, several officials of our Synod, namely Mr. President Walther, Mr. President Bünge, and Mr. Visitor Brauer, were offered a property belonging to the Pennsylvania Synod and located in Springfield, Ills. for purchase at a very low price, with the condition, however, that an institution (*college*) be permanently maintained there - a condition which had been attached to the original land donation. The offer was rejected at that time, however, since one believed to have no right to acquire such property for the synod without the synod having ordered the purchase. In spite of the negative decision, the offer was renewed and also reconsidered. This time, a number of the brothers in St. Louis, together with Praeses Bünge, discussed the matter and came to the decision to purchase the property and to establish a secondary school. They sent two brothers here to negotiate with the representative of the Pennsylvania Synod, Dr. Passavant, who was present at the time. The result was that the purchase was conditionally completed. But new obstacles arose, the crisis was added to the situation, and the purchase, though only conditionally concluded, was rescinded. This negative decision was followed by a third offer, which removed the aforementioned obstacles, and the question of whether the property should be purchased or not had to be considered anew. So last week several brothers from St. Louis, one of them Mr. Bünge, came here to negotiate with the local Trinity congregation (belonging to the Missouri Synod). On Sunday, October 12, we had a congregational meeting. After heartfelt prayer that the Lord would guide and govern us, the discussion began, we listened to the well-founded encouragement and - to the astonishment of all of us - it was unanimously decided that the property would be purchased by the local congregation.

Now, dear brothers, let me first describe this property to you. The property is an oblong square, bounded on all sides by streets, and contains eight and a half acres. It is situated within the limits of the town of Springfield, on a moderate elevation, and is the highest point in a wide neighborhood. From the center of the city, walking in a northeasterly direction, one can get there in 15 to 20 minutes. In the middle of the western half of the property stands the building, which has about 65 feet of frontage by 70 feet of depth, and is four stories high. The first floor is built of hewn stone and contains rooms for the kitchen, dining room, etc., in addition to several living rooms. The other floors are built of brick and the second floor contains four larger and smaller rooms.

In total, the building contains 33 rooms, all high and bright as one could wish, except for those on the top floor, which are suitable for sleeping quarters. The whole building is divided into two halves by a corridor running parallel with the west-facing front of the building, which is found on all floors, and into which the main entrance opens. The stairs to the upper floors are located at the north and south ends of the building inside. The building is exceptionally strong and well preserved. The open space in front of the building contains a number of parks and can be made into a pleasant place to stay during the warmer months of the year. On the square there is also a good well, which supplies healthy water in abundance. The whole area is a very healthy one.

This property, which may be worth 25,000 to 30,000 dollars for the purposes of an institution (the land itself is worth about 1000 dollars per acre), we have for the low price of 6000 dollars, which sum will probably be increased by several hundred dollars by the necessary amortization of an old mortgage. Then, for several repairs, painting, whitewashing, etc., and for furnishing the institution, another 3000 dollars will be necessary. So for the sum of about 9500 dollars we get an institution, completely and beautifully furnished.

But what for? God willing, at the latest at the beginning of the new year, a school is to be opened here in which young Lutheran Christian women can receive a further education than was possible for them in the elementary schools. Here they will receive further instruction in their mother tongue and the national language, in church and world history, in mathematics and natural history, in singing and music and in female handicrafts, and above all they will be educated in discipline and admonition to the Lord. Here also virgins who are willing to work as teachers in our parochial schools, especially in their lower classes, are to be trained for this profession. This is the purpose of this institution: to build the kingdom of the Lord.

These two branches of the institution, the secondary school for girls and the seminary for teachers, can, as we see it, be combined quite well. The virgins who wish to devote themselves to the teaching profession take part in all the instruction given to the others who come only for their own education, and then receive special instruction concerning the school system.

But will it pay for itself? Certainly, thirty, sixty, a hundredfold, according as the land is good. But you, my brethren, think differently. You have the same opinion that we had. We also first wanted to count the two hundred pennies with Philip. But then we also immediately thought of the blessing of the Lord, who is able to make much out of little, and to give abundantly what is necessary. Money is necessary, no doubt, but if it is, as we firmly believe, the work of the Lord, then he will also provide the money, and if a fish, as in Peter's case, must bring the stater. We also want to send out a Peter who is to present the matter to the larger churches and encourage them to participate,



whether God wills that he also catch fish with staters. But of this a little further on.

We now have a society under the name "*The Evangelical Lutheran Female College and*

*Normal School Association*" established. This society elected the following men as trustees and supervisors: Heinrich Rokker, Johann Breßmer, Friedrich Fetzner, Heinrich Volte, Heinrich Vönhörn, Michael Reifler, Carl Lange, Jakob Neu (all members of the local Trinitatis congregation) and the pastor of the congregation, Pastor Hermann Burkhardt. This society has now decided to issue shares and hopes in this way to raise a considerable sum, depending on the circumstances, within the Springfield congregation itself. Be assured, dear brethren, that the congregation here will spare neither money, nor time, nor effort to promote the work. In other congregations it would be possible to raise 8,000 to 10,000 dollars in order to cover not only the first necessary expenses, but also the entire amount of the purchase (although 3,000 dollars of the purchase money will not be due until January of the years '75, '76 and '77), and even to have a small reserve fund to cover the current expenses if they exceed the income in the beginning (as is to be expected). It would not be necessary for the shares to be paid in full at once, but a portion could be paid later, when the money is called in. The brother whom we want to send out will be able to provide further information about this. However, should anyone want to know more details and not have the opportunity to talk to him, our current pastor adjunotii8, Pastor Theodor Bensen (address: Lox 817, LxrinA- llelcl, III8.) would be happy to provide further information. It would be quite desirable and gratifying if shares were also taken in those congregations which cannot be visited by the brother to be sent out.

These shares of 100 dollars each - but half and quarter shares are also available - are to be repaid without interest in 5, 7 and 10 years. Of what? Well, we hope that the good Lord will bless our work in such a way that it will yield enough surplus to pay for itself in the above-mentioned periods. How many such institutions are there in this country, which are used as a source of income and are very profitable, should our hope for such success be so groundless? The Lord, whose cause this is, will not withhold his blessing from us.

All those who belong to a congregation of our (Missouri) Synod or the Synodal Conference and who take one or more shares, thereby become members of the Society and have, according to their share, the right to vote in elections and the like, as will be determined and communicated in more detail.

God willing, the institution is to be opened in the new year. The full course is calculated for two years. The price for tuition and board has not yet been fixed, but shall be as cheap as possible, if possible, as cheap as in any similar institute in this country. For those who are training to be teachers, only half price shall be charged where possible.

Finally, as soon as practicable, if possible at the next meeting of the General Synod of Missouri, the property and institution thereof shall be offered and transferred to the same.

These are about the main provisions made so far.

And now, dear brethren, may we count on you, or should we have been mistaken in you? Does not every Christian take a lively interest in such an institution when he has rightly grasped its purpose and mission? Does not every Christian rejoice when a new bulwark is erected for the struggle against Satan and the world? And this is such an institution after all.

One reason which our conceited age often puts forward against Christianity - and, in fact, against all religion - is that Christianity is a doctrine suitable only for simple-minded, uneducated people; he who is educated and therefore enlightened cannot believe Christian doctrine, nor can he acquire any taste for it. Therefore, Christianity, too, must be of education. Only on the soil of stupidity can faith flourish. So they say, and because many then want to be thought educated, they join in and turn away from Christianity. Praise God that such talk is idle gossip. The Christian church proves, especially in our day, that it is not truly educated. In this country, it is especially our Lutheran church that distinguishes itself by founding and maintaining schools of all kinds. But no matter how much proof has already been given that Christianity is not true education, it is necessary and important that this proof be given again and again, that we show that Christianity and education can indeed be reconciled: Christianity and education can well be united.

More important, however, than this somewhat general reason why a Lutheran Christian will rejoice with us in our undertaking and feel urged to help in it, is this, that through such an institution our Lutheran church will receive members whom we would otherwise easily lose. What, then, is the natural consequence of not having a Lutheran institution of the kind we have in mind? Some parents, who would like to give their daughters a further education, are content with a lesser education, because they do not want to send them to an institution of false believers, while other parents are not so careful and concerned for the salvation of their children. They send their daughters to the institutions of the false believers, even to those of Rome; there they hear the corrupt and perverse doctrine, deny their faith by silence, become indifferent to the pure doctrine, accept bit by bit the false doctrine, and thus inwardly fall away from their church, while then the outward apostasy is probably promoted by their having made friends with false believers or even marrying such. - On the other hand, the education of boys is on the whole better provided for, and there are more Lutheran institutions for their education. What is the consequence, then, when well-educated Lutheran youths find no companions equal to them among Lutheran Christian women? They marry false or unbelievers and are easily lost to our church. In both ways our church loses members, for the less pure doctrine appeals to the natural man, the easier it is for Satan to seduce a man into apostasy. - In order to preserve our Lutheran Christians in our church, we should have an institution like the one now being formed, and with God's help others could probably be won over to us.

Here, too, we would like to answer the objection that poorer people often make when they ask for the promotion and maintenance of a higher school.

be encouraged. But this objection is: we are poor and cannot send our children there; let the rich support such an enterprise, they have the benefit of it. In a certain sense you Christians are undoubtedly right. We therefore address ourselves especially to you, to whom God has given a greater measure of earthly goods, and especially to those of you to whom God has at the same time given children. We ask you especially to help according to the earthly fortune which God has given you, and to let your daughters enjoy the blessing of this institution which is to be opened. But, you who are less fortunate, let us also consider this: it is true that the children of wealthy parents will first benefit from this institution, but it is a benefit that brings profit to the whole Lutheran Church and thereby increases God's glory. May those who have no direct benefit from it not participate?

For you, however, who have been less blessed by God with earthly goods, there is another reason which may well encourage you, indeed all Lutheran Christians, whether rich or poor, to help at our institution. And that reason is: Our institution is also to train teachers for our schools.

By God's grace our synod grows from year to year: the number of congregations establishing special congregational schools is increasing; the schools already established are growing and require more and more teachers. Although our teacher training seminary is also growing in the number of students, this growth is not keeping pace with the need. Many a congregation is in urgent need of a teacher and cannot get him. On the other hand, there are some congregations that would gladly appoint a teacher, but they cannot afford the salary that a teacher would need for his or her upkeep, while they could well obtain a female teacher who can get by with far less. But where would they get a teacher? So the pastor, where circumstances permit, has to keep the school in a makeshift way, and then, with his double office, he can't administer any of them properly. Oh, the lack of teachers is unspeakably incalculably detrimental to our school system. And yet, it is the school in which the hope of our church lies. If you want to preserve and expand the Lutheran church, help promote our parochial schools. And that happens when we provide more teachers than we have had.

Tell us, dear fellow Lutherans, rich and poor, whether these reasons are not sound and powerful, whether they do not encourage you to join us in the work of founding, maintaining, and promoting this institution. Now then, do joyfully what you know to be the will of the Lord. Whoever is able, rich or poor, let him help for the sake of Christ's kingdom, for his kingdom is to be preserved, defended, and increased. You, to whom God has given the earthly fortune and whom he has blessed with children, may you use this opportunity as given to you by the Lord himself and send us your daughters, so that we can immediately begin with a considerable number of pupils, by which not only the existence of the institution will probably be secured, but also the concern as to whether such an institution can exist will be overcome and many a friend will be won for the institution. And you poor people do not want to withdraw. If the good Lord has given you daughters who are suitable for school work, then give them back to the Lord and send them to him.

Here they will be guided to bring the children to the Lord later. You often complain that you can do so little for the Lord and his kingdom; here is a wonderful opportunity to help vigorously in the building of his temple. May he, the God of all grace, promote the work of our hands. Amen.

Trinity Lutheran Parish of Springfield Illinois.

On their behalf, the supervisory authority:

H. W. Rokker,	John Breßmer,
Friedrich Fetzner,	Heinrich E. Volte.
Heinrich Vonhörn,	Michael Riefler,
Charles Lange,	Jacob Neu,
	Hermann Burkhardt, Fr.

## To the ecclesiastical chronicle.

### I. America.

**Memphis in Tennessee.** Certainly many have been longing to know how our dear fellow believers are faring in the city of Memphis, which has been so severely afflicted by a deadly epidemic. We therefore share with you some of what Father Dr. Gotsch reported to us in response to our inquiry on October 16. Among other things, he writes the following: "The need here is very great. Those who were able to flee have fled; the town is desolate; entire rows of shops are closed; hardly a baker's, butcher's or material shop is still open here or there where one can get something at higher prices. We have also lost many parishioners through death; a large number have moved away; there can be no question of parish contributions; our dear "Sieck" (!)r. Gotsch's assistant preacher) "has remained healthy up to now by God's grace and I can, although in great weakness, support him again in visiting the sick, communions and funeral sermons 2c. The day before yesterday and yesterday I had two funerals; today another. Who knows what tomorrow will bring. - Our dear Karau" (the school teacher) "and his wife have also been seriously ill, but are on the road to recovery. However, just like dear Sieck and myself, they have to struggle with worries for lack of all income (for all schools are closed). May the Lord our God have mercy on us and help us soon out of all distress." - Let us then, dear readers, remember our dear fellow believers diligently before God in their severe affliction! Gifts of love should also be in the right place here. W. [Walther]

*The Order of Crescent is the name of a new secret society in California which sets itself the task of excluding Catholics from all public offices and counteracting their influence on national politics. Reprehensible as this is, the Papists have no cause to complain. Their Jesuit order, which now governs the papacy, also wants to seize power and is likewise a society that creeps in darkness. It is undeniable that the Jesuit Order is dangerous to the state, but it is wrong to wage the struggle in secret. We will continue to fight openly against this enemy.*

G.

**Christianity beware!!!** If it were not written, to the raving of the heathen: "But he that dwelleth in heaven laugheth at them, and the Lord mocketh at them"!!! - one might be frightened at the resolutions passed by the so-called "*National Association of Spiritualists*" at its annual meeting in Chicago. At the meeting on Tuesday evening, a Miss Anna Middlebrook of Connecticut informed the assembly that she was determined to exterminate the Christian religion. A male delegate from Jersey City suggested



proposed that her name "Spiritualisms" be changed to "Anti-If the Lord's will is that of justification, which above all drives them Christians," and his proposal was received with great approval. -on and on, then the Lord will also preserve them further and make Now Christianity will soon be finished, since a woman is determinedthem grow further; for there are always hungry souls who do not to exterminate it! - May God have mercy!

(Pilgrim retiring)

**The Order of the Rothmen.** What kind of god this secret society worships is shown by a picture taken at the death a resolution of condolence passed by a member. The resolution reads: "Since it has pleased the great spirit to call our dear brother away from us, in order to live in that evergreen Therefore, we bow in reverence to the great Spirit, in whose protection we always stand, and hope that when we no longer hunt in these grounds, he will bring us to our departed brother, to be allowed to hunt with our brother in his evergreen hunting grounds for all eternity"

**The rhyme: "I did this for you! What do you for me?"**, which Zinzendorf put into the mouth of the suffering Saviour, is considered by some to be so beautiful, but it does our one and only Mediator and Saviour a great deal of dishonour. This is shown quite clearly in a poem which the Anabaptist "Sendbote" brings in its last number. The final rhymes of the individual verses, in which Christ's suffering is depicted, read thus:

"Look, I'm doing this for you!  
And what do you do for me?" "Behold, what have I  
suffered for thee! Do you also suffer for me?", "Look, for  
you he goes! And what doest thou for him?" "Behold, this  
he hath done for thee!  
Therefore convert!"

II. foreign countries.

**About the preface of the current volume of the "Lutheraner"**  
there is a judgement in the "Zeitschrift für

the entire Lutheran theology and church". (Jahrg. 34. Heft 4.) It is from the pen of Lic. Ströbel, a sharp critic, a man who does not court favor and applause. We do not think we should withhold it from our readers. It reads: "Galilean! "Nazarene! "Athanasian! "Lutheran! "Missourians! What a rich, fruitful theme is attached to these names of opprobrium and yet of honor! Recently Prof. Walther of St. Louis treated it in detail in a preface to the 'Lutheran' (No. 1 and 2, October 1 and 15, 1872), and we may well call attention to the remarks in question, for in any case they are respectable. If recently the 'Missourians' are preferably made the odious keyword and key sheet, then we too find the ultimate reason for this by no means in this or that peculiarity, but rather in something worthy of praise. It is certainly undeniable that the Missouri Synod has found such great acceptance among the German Lutheran people in America, and is still finding more, because they realize that in the Missouri Synod not a newfangled, but the doctrine is brought to them, and because in the Missouri Synod the gospel of justification by grace alonefollowing inscription has just been added to the entrance of the free through faith in Christ is so abundantly preached to the people thatreligious burial ground:  
they really receive bread for their spiritual hunger and assurance of salvation. Therefore, may the opponents still carry themselves with  
the sweet hope that the Lutheranism of the Missouri Synod has noThe Leipzig Lutheran Church Newspaper, which reports this, makes future in America, that the Missourians have arisen throughthe following remark: "Thus, in their opinion, everything would end for something inexplicable, that they will not last long, that thethese freethinkers beyond the wall of their burial place. We think that Lutheranism of the liberal General Synod will finally absorbif these people do not want to improve themselves, but only "this everything in America: this is a foolish hope; if the Missouri Synodworld," they should first of all abolish death, for this is evidently for sticks to the old, good, pure doctrine, if the sweet doctrine ofsuch people the greatest fault of this world. W.  
"justification by grace alone through faith in Christ" remains in it,[Walther]  
then it is a foolish hope.

want to be fed with the straw and chaff of human doctrines, but with the bread that has come from heaven. The Missourians at least know with reliable accuracy what is actually at stake in the struggle against atheism, Pabstacy and Union and what is not. This is already attested by the other contents of those two preface numbers: we mean especially the report on 'the free, i.e. unbelieving and God-denying congregation in Milwaukee,' - then the 'submission on Father Brockhagen's rubble and rubble,' and others more, - but above all the careful and essentially irenic paper on 'the unirt-evangelical synod of the West.'" "But it" (the Missouri Synod) "is to fall apart, out of blind adherence to its galvanized hobby-horses, even with confessedly faithful comrades in the faith.  
be? - Well, think and say what you will about that; but - where there has been a rupture between the Missourians and other Lutherans, it has been about something far higher than 'Missourian' quirks .

**Pastor Harms in Hermannsburg.** While now in Germany false prophets, like Dr. Sydow, are commended by their authorities and confirmed in their dignities, receiving at most a mild reprimand for "imprudence," now there faithful servants of Christ are threatened, scolded, and punished with fines, suspensions, removals from office, imprisonment 2c. as rebels, if they only grumble at the tyranny practiced, nay, only declare that they, like the apostles, would in any case obey God more than men. Among the latter is also the dear Pastor Harms. The "New Hanoverian Zeitung" officially reports the following: "The notice in the 'Hannoverscher Courier' of April 7 and the 'Böhme-Zeitung' of May 6 of this year about the (allegedly) political behavior of Pastor Harms in  
The omission of the name of Hermannsburg in a school examination, as well as the omission of the same in this year's preface of the "Hermannsburger Missionsblatt" about the General School Regulations of October 15 of last year, gave the Royal Provincial Consistory in Hanover cause to open an investigation against Pastor Harms. After the end of the proceedings, Pastor Harms was given a severe reprimand by the Consistory in front of the assembled Collegium, with the warning that if, contrary to expectations, similar incitements and aggravations should occur, very serious disciplinary measures would be taken". - In both Hessian states, even stricter measures are taken against faithful pastors. W.

**New-fashioned signboard of a cemetery.** In Berlin, the following inscription has just been added to the entrance of the free religious burial ground:  
"We no longer fear or hope for the hereafter, "The betterment of this world is our desire."  
The Leipzig Lutheran Church Newspaper, which reports this, makes the following remark: "Thus, in their opinion, everything would end for these freethinkers beyond the wall of their burial place. We think that if these people do not want to improve themselves, but only "this world," they should first of all abolish death, for this is evidently for such people the greatest fault of this world. W.

Death notice.

We have just received the shocking news that the former faithful pastor of the Lutheran congregation of the Zion District, E. D. C. Böse, has fallen blessedly asleep in the Lord in Fort Wayne during the night of October 23-24, after a long period of sickness.

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### The new Synodal Printing Office building

is nearing completion. However, the amount of the shares on which the enterprise had to be placed has only been received to a small extent. In the name and on behalf of our Board of Directors for Printing and Printed Matter, the undersigned therefore takes the liberty of cordially requesting all those gentlemen and brothers to whom shares have been sent for the purpose of placing them, not to wait until they have placed all the shares before sending in what they have gained from the shares already placed. The Board of Directors is prepared to do its utmost to do justice to the builder, but without the help of at least the majority of the share-holders, the present need in this time of financial embarrassment exceeds the powers of the brothers concerned. The undersigned hereby dares to express his urgent request all the more, as our institution here will receive the larger space it needs more and more through the new printing building alone. Only if this can be granted to the institution as a part, as intended, can the construction of a new institution building wait another year without damage. May the Lord then awaken many hearts of those among us who are blessed with temporal goods not to deny us their helping hands. The Lord, whose kingdom alone the enterprise is to serve, will certainly reward it abundantly according to his gracious promise of his time.

C. F. W. Walther.

### From the history of song enhancements.

At the beginning of this century, as is well known, the theologians were in a real rage to improve the old songs, as they thought. In a new hymnal, among other things, the hymn: "God the Father dwell with us" was changed to: "God the Father stand by us." When the peasants of a village gave this change as one of the reasons why they did not want to and could not accept the new hymnal, and the Superintendent wanted to persuade the objectors that the new version was obviously more comforting, one witty peasant replied: "Please forgive me, Superintendent! If God the Father dwells with us, he will remain; but if he only stands with us, he can easily go on. What, then, is more comforting?" To this, then, Sr. Hochwürden knew nothing to answer, and the new hymnal - was now introduced with compulsion!

W.

[Walther]

"He that toucheth you toucheth the apple of his eye." Zech.  
2, 8.

In the year 1562, more than 30 preachers with wife and child were expelled from the ducal Saxony, because they did not want to subscribe to Strigel's error of the participation of the human will in the work of conversion. When the Chancellor, Dr. Brück, gave them their farewell in Weimar, one of them said to him: "Mr. Chancellor, do you not think now that, since you have driven 30 faithful preachers into misery, you are touching the apple of the eye of the Lord Jesus Christ, whose servants we are? Repent and cease to persecute faithful servants of JESUS CHRIST, or the LORD GOD will punish you severely and terribly, and we will lament it in our prayers. The chancellor answered angrily, "You loose priest, if I grab the apple of the Lord Christ's eye, as you say, he will push back my hand if it hurts him and if he feels it. What happens! Later, when he was captured with others who had been put under guard during the conquest of the fortress of Grimmenstein in Gotha and heard that he was to be quartered as a ringleader in a few days, he was terrified. He publicly confessed that there was not a thing in his heart that would make him



He said to the expelled preachers that the Lord Jesus would probably push back his hand if he felt that he had attacked the apple of his eye, and that such words burned his soul, heart, and conscience as if he were already in the hellish fire. He could not be satisfied until he had received absolution and Holy Communion from the former court preacher at Gotha, to whom he had often offered the burned heartache, and had asked him that his sin might be publicly read from the pulpits in Thuringia, as a warning to others. G.

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## Church News.

Mr. A. H. Brauer, who had received his theological education in the theoretical seminary at St. Louis, and had well passed his examination, was called by the newly formed congregation at Alleghany City to be a preacher and pastor, and on the 10th Sunday after Trinity was commissioned by the venerable C. Great, Presbyter of the "Eastern" District of our Synod, with the assistance of Rev. Engelder, ordained and introduced by the undersigned.

May God give the dear brother a joyful courage to work cheerfully in this hopeful field, and may he be a blessing to many! I. P. Beyer.

Address: Rsv. L.. H. Lraur,  
106 Dtt8t 8t., Oit^, Du.

After the candidate for the office of preacher, Mr. Aug. Hofius, from the seminary in St. Louis, had received and accepted a regular appointment from the newly founded Lutheran congregation near Columbus, Texas, he was ordained and introduced by the undersigned by order of the honorable President of the Western District on the 12th Sunday after Trinity in the midst of his congregation.

May the Lord also crown this worker in His vineyard with many blessings!  
Joh. Zimmermann.

Address: Xsv. ^ux. Loürm,  
Lox 55. Ooluivbug, Ooloruclo Oo., loxus.

Pastor Oskar Schmidt, who, with the consent of his former congregation at Torre Haute, Ind. answered the call of the Lutheran Trinity congregation at Town Ehester, Ottawa County, Mich. was installed in his new office on the 15th of October of this year, in accordance with the commission received, by August Crull.

Address: Xov. II. O. 8oünnät,  
Lox 56- Hbon, Oo., Aelioli.

Pastor Walter Krebs, who had received a regular appointment from the congregations at Varna and La Rose, Marshall Co., Ill, was installed in his office by the undersigned on behalf of the Reverend Mr. Praeses Bünger on the 18th Sunday after Trinity at both places.

Our faithful Archpastor, JESus Christ, be with him and his churches!  
Paul Heid.

Address: Rov. ^7. xrods,  
Du Itoso, LlarickmII Oo., III.

Due to the appointment of Pastor M. Günther to the Preacher's Seminary in St. Louis, the St. Matthew's congregation there has become vacant. The congregation then appointed Pastor H. Engelbrecht in Lowdcn, Iowa, as its pastor, and he has accepted this appointment. On the 18th Sunday after Trinity, the 12th of October, Pastor Engelbrecht was introduced into his new office by the undersigned, assisted by Pastors A. Wagner, F. Döderlein and F. Lehmann, by order of the Reverend President of the Western District of our Synod.

May the Head of the Church bless the work of the newly called in his so important field of work"!!

Chicago, Ill, October 24, 1873. H. Wunder.

Address: liov. n künAvldrootid,  
430 Oln) 'great 8t., OlrionAO, III.

## School and church dedication in Cleveland, Ohio.

On the 17thcn Sunday after Trinity a handsome building of two stories was dedicated in Cleveland (east side). It stands an hour's walk from Zion Church on Main Street on the east side of the city, where Pomeranians, West Prussians and Mecklenburgers have settled. The two large rooms are initially intended for two school classes, but services will also be held in them until it becomes possible to build a church of their own. For the time being, the congregation remains undivided and the main service is held in the Zion Church. ,

Although the celebration only took place on the afternoon of the aforementioned Sunday, and no invitation was issued, the sound of the choir's trumpets from the west side and the sight of a procession of 300-400 children drew out all the Germans living far and wide. The crowd was so great that the building could only hold a part of the children. The adults had to remain outside and stood in crowded heaps in front of the door. After singing a hymn of praise, Pastor Schwan Sr. gave a speech from the entrance steps, in which he explained: "Why did we build this house? Answer: because we want to keep what we have; namely 1) what we have as Germans, 2) what we have as Lutheran Christians." Pastor Schwan Jr., to whom the school has been entrusted for the time being, followed with the call to a collecte, which cannot be missing at such occasions and which was also worth the effort here. A celebration closed with a thousand-voiced "Now give thanks to God" and the blessing. - The school now has almost 100 children and a good part of them has to stand in the aisles and in the hall during the church services. That would be the eleventh school and the third church in Cleveland. Thank God!

Church consecration.

The last 18th Sunday after Trinity was a true feast day for one of my branches, namely for the Lutheran congregation of St. Paul's in Gundrum, Pulaski Co, Ind. On the same they were able to dedicate both their newly built frame church and their churchyard. In the morning I preached in the church on Genesis 28:10-22, and in the afternoon in the churchyard on 1 Corinthians 15:42-44. May the Lord God therefore grant that in the new church his word may be preached pure and clear, in evidence of the Spirit and of power, and that all who come in and out may believe it from the heart, so that in the new field of God the seeds of eternal life may be sown. This asks and wishes from the bottom of our hearts  
Logansport, Ind, in October, 1873 I. H. Ior, Rev.

Mission Festivals.

On Friday, September 12, the churches in and around New York celebrated their second mission festival. Quite a number of guests from the various congregations had come, especially as the day was a splendid one. The celebration began about 10 o'clock with a song, after which Pastor H. Walker preached on the question: "Why should we Christians do missions?" which he answered as follows: 1) Because there is only One God and One Mediator between God and man; 2) because we can only know this One God and One Mediator between God and man through the preaching of the Gospel; 3) because we Christians alone have this beatific preaching of the Gospel. This was immediately followed by a lecture on the history of missions by Pastor E. Göttlich, in which the speaker presented the missionary activity of the Christian Church from the first Pentecost to the present day in a very graphic manner, and finally encouraged and called for lively, active participation in this holy work. After a break of almost two hours, which was used for refreshment and strengthening of the body, the continuation followed. The orphan father Mr. Pastor G. C. Holls and our emigrant missionary Hcrr Pastor Steph.-Keyl talked about innerMission. The former, drawing on the evangelical history Luc. 18,31-43. sought to show "wherein the missionary calling of the church consists," namely, in a humble, loud, faithful giving of hands to direct the missionary work of JEsu Christ; for 1) the Lord still today goes through the world with Word and Sacrament; 2) thousands of blind beggars sit by the wayside; 3) the Lord still today calls such as lead the blind to Him. Mr. Pastor Steph. Keyl, based on the parable of the Good Samaritan, directed the attention of the audience to the area of the emigrant mission, and showed in some interesting stories from his professional life: how sad it is in most cases, especially in physical, but also not infrequently in spiritual relationship to the Germans who immigrate almost daily in large numbers, and asked urgently to lend a hand to this important and certainly God-pleasing work, to practice mercy and true, Christian charity. It should also be mentioned that the singing choirs of Pastor Walker and Pastor Ebendick added to the festivities by singing several songs. The collection amounted to 150 dollars, which is partly intended for external and partly for internal missions.

May the merciful God extend his kingdom on earth more and more, and may the number of believers increase more and more to the praise of his holy name! Amen.

Alex. Brömer.

Mission feasts are feasts of victory and joy, for they tell us how Jesus Christ, our Lord and King, not only reigns in the midst of his enemies, but also how he still takes the strong for his prey through the blessed gospel, increases his kingdom and spreads it to all ends of the earth. Surely a Christian congregation has reason enough to rejoice in this. For a Christian and faithful congregation, therefore, such a feast is quite heart-lifting and faith-strengthening, in that it can hear how the Lord, even in spite of these faithless times of the last affliction, still sits in the reign and walks along for the good of all. Many a lukewarm congregation has been awakened by such festivals to a new thankfulness to the Lord and to a love of misunderstanding who otherwise pay little or no attention to the church and God's word throughout the year; and many who were driven to the house of God by curiosity on such a day have been won over to the truth and have become zealous Christians.

On the 13th Sunday after Trinity, the dear Zion congregation in Lincoln, Illinois, celebrated a mission festival for the first time in their midst. Invited were the congregation in Spring- field and the one in Mount Pulaski. The former, unfortunately, could not come because they could not have a ride. The beautiful weather, however, had brought a large crowd to the church, so that the spacious church was filled long before the service began. The pastor of the congregation, Mr. H. Meier, held the altar service and then preached on the epistle of the day, Galatians 3:15-22. After the singing choirs of both congregations sang alternately before and after the sermon, and after the sermon a child was baptized, a collection was raised during the congregation's reception for the benefit of the mission, after which the service closed with the blessing of the Lord. A midday meal was provided by the members of the congregation. - At 2 o'clock the service was held again. After a short altar service and singing by the choir and the congregation, the undersigned preached on John 12:32, 33, followed by Pastor Meier's sermon on Mark 16:15, 16. After the sermon, another collection was taken; both together resulted in the sum of \$43.41. This was earmarked for Hermannsburg.

The second feast was celebrated on the 17th Sunday after Trinity in Mount Pulaski. My dear congregation did not want to miss the opportunity to hold an annual festival in their midst, as usual. We would have gladly postponed our celebration and accepted the invitation to the celebration in Bloomington, where about six congregations wanted to gather, if we had known a few weeks in advance instead of a few days. As gloomy as it looked a few days before, we still had pleasant weather that day, and even though the church was not as crowded as before, all the pews were occupied. In the morning Pastor Weissbrot from Mount Olive preached on Is. 60, 1-6. Pastor Meier, who was followed by many of his congregation members and who had also brought his singing club, preached in the afternoon on how necessary it is to do missions, basing it on Acts 16, 1-10. - The collection amounted to O40.00, half of which was earmarked for the external mission, the other half for the internal mission. - Apart from that, this feast also passed off in a lovely way to the joy of all present.

May the faithful God then place his blessing on the preached word and give all our churches a right missionary spirit, so that they may become quite willing to help build his kingdom both here among us and among the poor heathen! Amen.

I. T. Bötticher.

On the 25th of September of this year a mission feast was celebrated in the parish of the Rev. Markworth's parish, at which the looi, Daib, Pastors Damm, Lauritzen, Meyer and the undersigned were present, and to which, in spite of previous rain and the following cold and strong wind, quite a number of festive guests were present, who in the morning outdoors, in the afternoon twice in the church, and finally again on the square, were encouraged to support the work of the mission, and showed their love in a collection of H35.61, of which P25.00 was given to the Inner Mission and the rest to Hermannsburg. I. Jacob Hoffman".

On the 17th Sunday after Trinity we celebrated our first mission feast in Bloom - ington, Ill. Seven churches, those of Springfield, Champaign, Pekin, Peoria, Egypt, Bloomington and Danvers, with their branches at Blue Mountain and Saybrook, took part in the celebration; several members from other churches also joined us. The Peoria congregation had engaged an extra train; in Peki"

the congregation there and the parish hall Egypt filled the empty wagons brought for them. And now, in festive mood and merry heart, Bloomington was approached. The celebration took place on the Fair-Ground, which had been willingly given for this purpose. The celebration was to begin at 10 o'clock; but the dear congregations from Springfield and Champaign had not yet arrived, and when they did not arrive at eleven o'clock, the celebration had to begin. But scarcely had the preacher spoken for a few minutes, when, to our great joy, the longed-for congregations arrived on a train. In a long procession they passed at some distance from the speaker's platform, and soon the remaining space of the pews was filled; there were now about three thousand people present. Pastor Köstering gave an earnest sermon on inner and outer mission, to which all listened with great silence and attention. After the morning service was over, the self-sacrificing love of the Bloomington congregation prepared a good midday meal for the large crowd; all were abundantly fed and watered. During the time between the morning and afternoon services, the members of the various congregations interacted with one another in hearty joy and brotherly love. One saw and felt how "fine and lovely it is when brothers live together in harmony".

In the afternoon, Pastor Süß gave a historical lecture on the mission to the Gentiles, based on Romans 3:12-17. And since he himself had been a missionary in Africa for twelve years, he showed from his own experience how terribly true the words of the holy apostle were; to which he attached the exhortation that we should have mercy on the plight of the Gentiles and bring them help. - In the meantime the air had become a little colder and the sky cloudy, indeed it had begun to rain; but this did not disturb your attention. The crowd listened to the words of a man who had seen for himself and experienced for himself what he was communicating; and no doubt many a one sighed in the silence of his heart: "Lord Jesus, have mercy on the poor heathen! - The singing choirs of the congregations of Springfield, Peoria, Bloomington, and Pekin contributed not a little to the beautification of our mission feast. The collection of the day amounted to \$163.86. To this was added a part of the surplus, which resulted from the income of the Peoria train, namely \$49.60. So that for the missionary treasury \$213.46 was collected. This sum was intended half for the inner and half for the outer mission. The other part of our surplus, \$60.00, was distributed among three poor students.

In the evening at six o'clock the congregations returned home refreshed and strengthened. May the merciful God grant that the mission may be a lasting one for all. His name be praised and glorified for all!

Paul Hcid.

Conferenz - Ads.

One-day conference in St. Louis on the second Wednesday in November. Subject of discussion: Rom. 9 -11. C. S. Kleppisch, Secretary.

God willing, on the 10th of November of this year, the United Northwest Conference will meet for the first time, at the congregation of the Rev. W. Hagedorn, at Neenah, Wisconsin. Brethren are requested to register in time at the Drtd-tor loei.

Ph. Brenner.

The Seventeenth Synodical Report of the Middle District of the Synod of Missouri 2c.

is just now leaving the press. All who have had the privilege of attending the meetings of this District testify with one mouth how delicious and blessed the negotiations on the Theses on Prayer have been. Whoever wants to enjoy something of this blessing, should obtain this synodal report and read it diligently. It is a proof that we confess the pure doctrine of the divine word inat this matter as well, and also that our enemies lie, who call us advocates of a dead orthodoxy.

The price is 15 centsS per copy.

G.

Christmas - Liturgy.

If the dear pastors want to arrange a lovely Aindergottesdienst for the coming Christmas, they will find excellent instructions in this "Liturgy". It contains a complete disposition not only for such a service, but also for everything that is to be sung by the pastor as well as by the school youth (or also by the choir), the notes including organ accompaniment. The whole comprises 9 pages in high quarto format and is neatly printed on fine music paper. - Orders should be placed soon to allow time for practice.

To be had from M. C. Barthel, St. Louis, Mo.; from Rev. C. Gross, Buffalo, N. I.; and from Teacher P. Bürger, Washington, D. C. - Price: single 20 cents, the dozen \$2.00.

Our new calendar for 1874

Is finished and ready for shipment. It is to be had at Mr. M. C. Barthel's, corner of 7trr and Lafayette streets, for 10 cents each. The dozen costs 80 cents, with postage 90 cents. Orders on single copies cannot be filled unless the amount is enclosed.

Received at the Coffee of the Western District:

To the synodical treasury: from a member of the congregation at Utica, Winona Co, Minn, \$2.00. from Past. Hallerberg's congregation at Quincy, Ill, \$10.00. Past. Gräbner's Gem. in St. Charles, Mo. of, \$23.00. by Past. Lehmann's Gem. in New Wells, Mo., \$6.25. teacher Gertenbach's in Columbia, Ill., \$2.00. by teacher Jung of Mrs. K. in Iowa \$1.00. by teacher A. Mack in Aurora, Ill., \$2.00. by Triunekrits District in Velvet Louis \$16.95. by Past. Storms Gem. in Pleasant Ridge, Ill, \$25.00. past. Wille's Gem. in California, Mo, \$8.00. From Past. Schwensen's Gem. in New Bielefeld, Mo., \$16.75. don Past. Schuricht's Gem. in Wilberton, Ill, Collecte, \$11.28. Of Immanuels - District in St. Louis \$16.00. Of Rev. Hunzikor's Gem. in Disсен, Mo., \$6.85. Of Rev. Heinemann's congregation at Neu Gehlenbeck, Ill, \$9.20. Past. Jungk's congregation in Jackson, Mo., \$3.20. Past. Stephen's congregation at Ehester, Ill., \$6.40.

To the college maintenance\* fund: from the Trinity District in St. Louis \$11.00.

To the synodical missionary treasury: from Mr. Schwartz at Pinckneyville, Perry Co, Ill, \$2.00.

For inner mission: A part of the Mission Festival Collecte in Baden, Mo., \$50.00. A part of the Mission Festival Collecte in Homewood, Ill., \$50.00. From Teacher H. Goldmann through Past. Carpenter at Rose Hill, Texas, \$10.00. one-fourth of the Missionfest-Collecte at Collinsvillr, Ill., \$33.90.

On the new seminary building in St. Louis: From Rev. Bartling's congregation in Chicago, \$44.25. Past. Stülpnagel's Gem. in Cooper County, Mo., \$18.30. From the Gem. in Town German, Huron Co., Mich., \$9.50. From Past. A. W. Frese in Cumming County, Nebr. of, \$12.00. Past. John's congregation in Pekin, Ill, \$20.00. by W. Precht in Addison, Ill, \$5.00. by Mr. Kölling of the congregation in East St. Louis, Ill, \$15.00. by Past. Gräbner's Gem. in St. Charles, Mo. collected by Teacher Hölischer, \$20.00. From the same parish, collected by Teacher Walther, \$25.00. From Past. Brands Gem. in Baden, Mo. collected, \$21.00. Past. Schöch's Gem. in Pinckneyville, Perry Co, Ill, \$35.00, past. Stephen's Gem. in Ehester, Ill., \$11.00.

On the Emigrant Mission in New York: A Part of the Mission Festival Collecte in Baden, Mon, \$50.00.

For Rev. Brunn's An st alt: A part of the Mission Festival Collectr in Baden, Mo., \$65.17. From Teacher H. Goldmann through Rev. Carpenter at Rose Hill, Texas, \$25.00. Thanksgiving offering from N. N. for happy preservation in a calamity, by Past. Schuricht at Wilberton, Ill, \$5.00. A quarter of MssionSfest Collecte at Collinsvillr, Ill, \$33.90.

On the Hermannsburg Mission: A part of the MissionSfest Collecte at Baden, Mo., \$25.00. A quarter of the Collecte at the Mission Festival of the Chicago and neighboring congregations \$123.15. From Teacher H. Goldmann through Pastor Zimmermann at Rose Hill, Texas, \$25.00. A quarter of the Mission Festival Collecte at Collinsvillr, Ill., \$33.85.

On the Leipzig Mission: A part of the Mission Festival Collect in Baden, Mo., \$25.00. A quarter of the Mission Festival Collect of the Chicago and neighboring churches \$123.15. From H. Goldmann through Past. Carpenter at Rose Hill, Texas, \$25.00. One-fourth of the Mission Festival Collecte at CollinSVille, Ill, \$33.85.

For poor students: Collected at W. Horstmann's wedding, by Past. Schuricht in Wilberton \$3.55.

For Past. Ruhlands Gemeinde: Von Pastor Heinemanns Gem. in Neu-Gehlenbeck, Ill., \$13.85.

For the congregation at Davenport, Iowa: from Past. Heinemann's congregation in Neu-Gehlenbeck, Ill, \$13.30.

For you Memphis and Shreveport churches: from Past. Lehmann's church in St. Louis County, Mon. \$17.00. E. Roschke, Cassirer.

For Vaö Lutheran Orphanage to the Little Child Msu at St. Louis

the following gifts have been received since August 9, 1873:

From Joh. Werner at Mokena, Ill, 50 Cts. Receipt from an unnamed person at Cape Girardeau, Mo., \$5.00. Wedding Collecte with Mr. Geo. Schneider in Columbia, Ill, \$145. From Peter Nielson in Des Percs, Mo., \$5.00. From Mr. N. N. in Rev. Streckfoot's parish \$25.00. From Mr. N. N. of the same parish \$9.00. From Trinity District in St. Louis by Mr. Julius Schubarth \$33.00. Don N. N. through C. Wilbardt \$1.00. From the Trinity District through E. Schäfer \$5.00. From Bro. Schumacher \$1.00. From the Eoncordia District in St. Louis through Student Bottich" \$1.80. From D. Michel in Baltimore, Md, by Prof. Walther \$10.00. From Mrs. Steffner in the Trinity District in St. Louis \$5.00. Heinrich Scheer there \$2.00. Martin Barthel there \$1.00. Wedding Collecte at Mr. G. Jenner by Mr. Pastor Bötticher in Mvunt Pnlaski, Ill, \$2.40. From a friend of the orphanage in St. Louis \$20.00. Collected at an infant baptism in Grand Twwer, JU., by Mr. Past. Köstering, \$3.00. From Mrs. Henriette Herrmann in St. Louis, D an offering for happy delivery, \$3.00. From the children of Mr. Rev. Biedermann in Cincinnati to pay off debt \$3.00. ..From N. N. in the Immanuels District at St. Louis 75 Cts. From the Concordia District there by Student Bötticher \$11.00. From some women in Carlinville, Ill, \$4.00. By Mr. Kassirer E. Roschke \$21.13.. by Ernst H. Brinkmeycr in the DrcieinigkeitS District in St. Louis \$5.00. R. Buchholz there \$5.00. F. Auch in Unionville, Mich, in St. Louis \$5.00. W. Wetzhold in St. Louis \$3.00. Heinrich Brocker there \$5.00. Mrs. Zimmermann there \$1.00. N. N. there \$2.00. Mrs. Pauline



Hartmann at Effingham, Ill, 42.00. Mrs. Pastor Charlotte Scholz at Corning, Mo, 41-00, from her children Marie, Paul and Martha 50 Cts. each. From the Cyncordia District in Samt Louis by Student Bötticher 44.75. WeddingS-Collecte with Mr. Dr. G. S. Schuricht (half) O15.75. From the Trinity District in St. Lours by H. Blumenberg 45.00. From Mrs. K. in Iowa by Mr. Teacher Jung 41.00. From an unnamed person by Mr. Past. Schöch in Pinckneville, Ill, 41.00. By Mr. Past. E. Braun in Houston, TexaS: from C. Braun 47.00, W. and A. Reichhardt, Madame E. Tellschow each 42.00, Herm. Janisch 41.00, Karl Wcidemann 50 Cts, Johann Stöckli 42.00, Louis Janisch 41.00, Heinrich Saulus 50 CtS. From the laudable Women's Association in the Immanuel's District of Saint Louis 450.00.

St. Louis, 23 Lct. 1873 I. M. Estrl, Cassirer.

For poor students, Pastor P. Heid in Peoria, Ill, received from his congregation from the surplus of the costs of a trip to the mission festival by rail 440.00 (namely for Ph. Schmidt 420.00 and for Leuthäuser 420.00). By Pastor E. W. Kahler in Lancaster, O., from whose congregation (for the "theoretical") 418.00. Collectirt (for the theoretical) at the wedding of Hrn. A. Gräbnrr'S in St. Louis 413.50.

C. F. W. Walther.

The undersigned received the following gifts of love for the school building in Port Huron:

From the congregation of Mr. Past. Trautmann 46.00. From the congregation of the Rev. Arendt in Utica 410.00. From the congregation of the Rev. List in Roseville 47.00. From the congregation of Mr. Past. Hattstädt 47.00. From the congregation of Mr. Past. Schwarz in Town Hrrman 43.35. From the congregation of Mr. Past. Hügli 418.14.

God reward the dear givers abundantly, and especially that He may graciously fulfill their missionary hopes for Port Huron, and establish a port of salvation for the salvation of many souls in this outwardly flourishing but spiritually degenerate seaport!

I. F. Ruff.

The following supports have been received since New Year's Day for the sick Rev. C. G. T. Krause:

By Mr. Kassirer Roschke 428.50. By Mr. Pastor Sprengeler, Sr. collected on H. EggerS baptism of children, 49.20. By Mr. Pastor Fischer's congregation 48.00. By Mr. Rev. H. Meyer by an undisclosed person in Collinsville, Ill, 45.00. By the congregation of Mr. Rev. Sprcngelrr Jr. 45.30. By Mr. Rev. F. I. Th. Junqk by Bro. Nothturst 45.50. By the congregation of the undersigned in Waconia 413.25. By Mr. Kassirer Roschke 48.30. By Mr. Rev. P. H. Dicke 42.00. By Mr. Past. Hörnicke 42.00. Ucherschuß einer Kasse der Lynode nördlichen Districts für Reisegeld armer Pastoren zur Synodalversammlung in Milwaukee 414.70. By Mr. Pastor Johls Gemeinde 49.50. By Mr. Past. Krum siegs congregation 48.39. By Mr. Pastor Bün ger from dcr treasury for sick pastors 450.00. By Mr. Pastor I. Horst from Mrs. Hrlmke 42.00. By dcr congregation of the undersigned at Watertown, Minn.

To those who have lent a hand to this suffering limb of his, and continue to do so, the Lord is a rich recompense here in time and there in eternity!

Waconia, Minn, dcn Sept. 18, 1873, Wm. Frederick.

For the Seminary household in St. Louis received from dcr congregation of the Rev. Zimnierrmann in Rose Hill, Harris County, Teras, 46.00. Don the Messrs. Leonhardt & L. Schuricht in St. Louis 8 barrel mebl. From the worthy women's club in Pastor Hahn's parish at Staunten, Ill, 3 handkerchiefs, 4 pillow cases, 2 bed laccn, 6 towels, 1 quilt. From Mr. Karl Kastrier, of the Cross parish of the Rev. Holls, in St. Clair county, Ill, 7 gallons of apple buttrr and 2 sacks of apples. From Mr. Waltke, soap boiler, at Lowell, near St. Louis, 2 sacks of soap. Don the women's society of the township at Lowell 40 gallons of apple buttrr. From N. N. of Collinsville, Ill, 10 gallons of apple butter.

A. Waschilewski.

For poor Collcge students at Fort Wayne cold: From Dr. Sihler's congregation 420.00, for C. Guenther 457.50, together 477.50. By Rev. Kanold from Rev. iLtarker's congregation 49.05, collected by him 44.35, at the funeral of Söhnlcin I. Täpfels 4135, together 414.75 for Neh- wald and Brege. From the Jungfrauenverein dcr Gcmeindc zil St. Charles for Hil. Kuntz 420.00. From the Virgins' Association ter parish of the Rev. Frincke in Baltimore 410.00. From the parish of the Rev. I, Rupprecht in North Dover, O.. for F. Schroeder 429.50. The half-year interest of the 41000-Lrgat dcr Mrs. Pastor Hamann 445.00. By Mr. Pastor Jox from his congregation in Logansport, Ind. for F. Berg 439.50.

O. Hanser, Director.

With heartfelt thanks to God and to you dear Giver, the undersigned certifies,

for our church building in Iowa City, Iowa, to have received the following gifts: By Pastor Ch. H. Löber as the first gift of his recently formed Young Women's Association 48.00. By Pastor F. Büchele, evening meal collecte of his congregation in Graflon, 412.30; also from his branch in Town XI 43.35. H. Cämmerer, Pastor.

Changed addresses:

**Ilav. 6. b'rinolco,**  
**207 Koudlr Llinrp 8tr, Bultlnrov, Älä.**

**Ü6V. H. L. üsinrialis,**  
**Lox 378- ^ntortown,**

**Hov. 3. D. Undn,**  
**8oboiivnin\$, Huron Oo., NicU.**

**Drrul ^V. Ouyc r,**  
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Year 29.

### Is Luther's inflexibility really to blame for the disastrous split in the so-called evangelical Protestant church?

Sermon preached at St. Louis, Mo. before the Evangelical Lutheran Congregation there, October 31, 1873, by C. F. W. Walther.

O Lord our God, You have created for all of us a heart that thirsts for peace. But behold, there is no peace anywhere, but disunity, strife, contention, division, and schism everywhere, even in Thy holy Church. And alas! so easily we are offended and vexed, and go astray; or, weary of strife, we make false peace, and so lose the treasure held out to us.

So then, on this day of remembrance of the holy Reformation of Your Church, we ask You to give us enlightened eyes of understanding, so that we may not be annoyed and repulsed and misled by the struggle and strife even in the midst of Your Church, but firmly believe that You are nevertheless, O Lord, in the ship of Your Church, even though it is not sailing peacefully, but, surrounded by storm and waves, is wavering and swaying and seems to be nearing its sinking. Awaken and strengthen also our hearts by the example of our fathers, Thy servants faithful unto death, that we also in this our time of battle may not grow weary and make false peace, and so fall away from our own fortress, but fight on for Thy pure word the good fight of faith, until the crown that is set before us is upon our head. Then, sword laid down, we will wield the palm of victory There in the huts of everlasting peace. Hear us for the sake of our Prince of War, Victory and Peace, JEsu Christ. Amen.

Text: 1 Kings 18:17, 18.

"And when Ahab saw Elijah, Ahab said unto him, Art thou he that confoundeth Israel? And he said, I do not confound Israel, but thou and thy father's house, because ye have forsaken the commandments of the LORD, and walk after Baalim."



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St. Louis, Mo. the 15th of November, 1873,

No. 28.

Dear comrades in faith and in celebration!

If we consider today, on this year's Reformation Day, the success of Luther's work four and a half hundred years ago, we must indeed be amazed. Only the wonderful success of the preaching of the holy apostles throughout the world can be compared to it. No sooner had Luther - it was 356 years ago - publicly announced his ninety-five first reformatory sentences and had a number of mostly smaller writings printed, than the spring sun of a new light and life immediately rose over the whole of Western Christendom, while at the same time the mighty edifice of the Papacy, which had defied all storms up to that time, shook to its deepest foundations, as if struck by thunderbolts from on high. At the time of Luther's first appearance, the damage in the church had been so desperately wicked that the learned Albert Krantz had called out to Luther at that time: "Thou good brother, thou speakest the truth, but thou wilt accomplish nothing; go therefore into thy cell, and say, God have mercy on me! \*) but behold! scarcely two decades had elapsed hereupon, when the impossible had happened, when like a new world had arisen, whole nations as if transformed, and in all the kingdoms of the Christian world souls by millions had been won again for the old Gospel to the point of martyrdom. Even the bitter enemy and obstinate fighter of the Lutheran Reformation, the Jesuit Cardinal Bellarmine, had therefore to write: "Who does not know that the Lutheran pestilence, having shortly before broken out in Saxony, soon took almost the whole of Germany, thence, moving northward and eastward, devoured Denmark, Norway, Sweden, Gothland, Pannonia, Hungary, thereupon carried with equal rapidity to the west and south, devastated also France, England, Scotland, once so flourishing realms, in a short time, and at last crossed the Alps and penetrated as far as Italy?" \*\*) - At a

In another passage he writes: "Not content with the western and northern kingdoms, she has dared to ship also to the east and south, to the Greeks, to the Indians, yea, to the new world." \*) - Must we not ourselves, at this representation of an enraged adversary, exclaim, full of wonder, "This is done of the Lord, and is a wonder before our eyes"?

After this, it seemed as if it would only take a few more decades for the Lutheran Church Reformation, which hastened from victory to victory, to finally conquer all the lands of Christendom, and thus for the old visible universal Christian Church on the face of the earth to present itself again in its original purity, in order to finally overcome the remaining heathens, Jews, and Muhammadans completely through the power of the Gospel and to receive them into its fold.

But what has happened? - Among those who had departed from Papal Babylon, as is well known, a division soon arose. Initially standing together as brothers in one faith and fighting in closed ranks, as it were, shoulder to shoulder, against the common enemy, they finally separated into two opposing, indeed, self-fighting spiritual war armies. \*\*)

ad aquilonem et orientem profectam, Daniam, Norvegiam, Sueciam, Gothiam, Pannoniam, Hungariam absumsisse, tum ad occidentem et meridiem pari celeritate delatam, et Galliam, Angliam, Scotiam, florentissima quondam regna, brevi tempore populatam, ad extremum Alpes transcendisse et in Italiam usque penetrasse ?" (Tom. 1. Controvers. Praefat.)  
\*) „Non contenta occiduis et aquilonaribus regnis, ad orientem quoque et meridiem, ad Graecos, ad Indos, ad ipsum novum orbem navigare ausa est." (Tom. IV. Controv. Orat, praemissa.)

\*\*) That Zwingli and his followers were initially in complete agreement with Luther on doctrine cannot be denied. As late as 1523, Zwingli wrote: "Luther is such an excellent contender for God as has never been seen in a thousand years, and with the manly, unmoved spirit with which he attacked the Roman Pontiff, no one has ever equaled him as long as the papacy has granted. Praise be to God! Through him an innumerable world more than through me and others is led to God. That I have not written a letter to him all my days, I have done this to open to all men, that we, so far from each other, yet so unanimously teach the doctrine of Christ, without all opposition." (Cited by Cyprian in his "Instruction

\*) "Vsru ^uiäem äieis, done Irstor, soä nidii oKeios; vaão ixitur in osllam tu "m, st äie: Niserore mei, Oousl" (See Jöcher'S Gelehrtenlricvn, under the name of A. Krantz.)

\*\*) "Quis ignorat, pestem Lutheranam, in Saxonia paullo ante exortam, mox Germaniam pene totam occupasse, inde



The lamentable consequence of this, however, has been that the common old defeated enemy strengthened again and the triumphal march of the Reformation suddenly and forever came to a standstill.

Who is to blame for this disastrous division of the so-called Evangelical Protestant Church? - This guilt, say our opponents, especially in our days, is borne by no other man than your Luther! Weeping, they say, Zwingli stood before Luther in Marburg in 1529, holding out his brotherly hand to him, but Luther, in his indomitable spirit, rejected the brotherly hand, and thus he became the cause of that deep rift which still divides Protestant Christianity today. It is admittedly Luther's immortal merit that the papacy was overthrown, but it is also Luther's fault that the church of Protestantism was divided. The wreath of honor that Luther had wrapped around his head in 1521 in Worms in the face of emperor and empire through his heroic confession fell from his head again in 1529 in Marburg in the face of Zwingli and Oekolampad through his pitiful inflexibility.

This accusation against Luther is, my brothers, a terrible one. Woe to Luther if the blood of the souls lost as a result of the division of the so-called Evangelical Protestant Church were really demanded of him! - But, praise God, the charge brought against Luther in our unionistic times is a false one, as once the charge of King Ahab against Elijah, of which our text tells us, was a false one, when the latter, as soon as he saw the prophet, cried out to him: "Art thou that confoundest Israel?"

But the matter is important. On the decision of this matter depends nothing less than whether our Evangelical Lutheran Church rightly exists or not. For if Luther had once unjustly separated himself from Zwingli and his followers, it would now be doubly unjust for us Lutherans to persist in this separation. Let me therefore answer the question today on our Reformation Day:

Is Luther's inflexibility really to blame for the disastrous split in the so-called evangelical Protestant church?

In answer to this question let me show you two things:

- 1. that not Luther's, but rather only his opponents' inflexibility is to blame for this, and
- 2. that, on the contrary, Luther's inflexibility saved the true unity of the church and brought it nothing but salvation and blessing.

of ecclesiastical union," p. 166.) This was also the position of Oecolampad Zwingli's friend. In 1521 he wrote of Holy Communion: "I do not call the sacrament a mere figure, like the paschal lamb. Let this blasphemy be far from us, that we should ascribe so much to the shadow as to the light of truth and this most holy mystery. The bread here signifies not only the body, but under the bread is the body of the Lord. We believe Christ, the foremost truth, which cannot fail. It is the true body of Christ, which was born, suffered, died, and ascended into heaven. Neither do we know how Christ passed through the closed door." (P. 183. f.) Towards the close of the year 1524 Zwingli fell away from this doctrine, and Oekolampad followed him in this.

I.

It is true, my listeners, that in 1529 at the Colloquium in Marburg, Luther rejected the brotherly hand offered to him by Zwingli. With tears in his eyes, Zwingli declared to him: "There are no people on earth with whom I would rather be united than with the Wittenbergers," \*) and asked him to accept him as a brother; but Luther rejected this.

But why did Luther act in this way? Was it out of stubbornness, pride, and hostility toward Zwingli, or because Luther took pleasure in quarreling and fighting? - Let that be far away! It is true that Zwingli, without being in any way challenged and provoked by Luther, had begun the quarrel and carried it on for five years, attacking Luther most violently and insulting him most severely, \*\*) had in several writings declared Luther's doctrine of Holy Communion to be a "peasant, godless, silly" one, and had scolded all those who accepted this doctrine to be a "dull species of men, carnivores and blood-drinkers," indeed, "man-eaters" who worshipped a "brooded-in God." †) How did Luther behave against Zwingli in Marburg? Not a word of reproach passed his lips about anything that had passed. ††) Luther himself reported to his friend Agricola after his return from Marburg: "At last they asked that we should hold them only for brothers, and the prince wanted to have it gladly; but one could not grant it to them. However, we have given them the hand of peace and love, that nevertheless the hard writings and words remain." ‡) From the pulpit Luther gave the following report on this in Wittenberg: "The matter stands in good hope. I do not say that there is a brotherly concord, but a kind, friendly concord." ‡‡) Yes, to Martin Bucer he wrote: "You can believe me that I would like to calm and quiet this disagreement, even if I should lay down my life three times. . . . May the Lord Jesus enlighten us and make us perfectly one! This I ask, this I lament, this I groan for." §) - Is this the language of pride, or of unforgiveness, or of contentiousness? - But verily not!

So I ask again: what was it, then, that Luther wanted to extend to Zwingli the hand of peace and love, but not the hand of brotherhood? - The real cause was, in brief

\*) S. Luther's works by Walch, XVI, 2825.

\*\*Barely a year before the Marburg Colloquium, Zwingli had written the following about Luther's book "Confession of the Lord's Supper" of 1527: "In this book it is to me as if I saw a sow in the flower garden; so unclean, untheological, so inauthentic does he speak of God and all holy things. (Zwingli's writing Walch has included in Luther's Works. p. XX, 1709.)

†) All this Cyprian knows in his "Lessons" by quoting verbatim from Zwingli's writings after p. 169. ff.

††) The Württemberg theologian Johannes Brenz, who was present at the colloquium, reported the following: "Everything was discussed with the greatest affability and friendliness. Only Oekolampadius, whom we had all imagined to be milder, sometimes seemed a little peevish, but without anything hurtful; Zwingli excused his harsh language with his Swiss nature. One heard no other form of address than 'your friend', 'your love'. Not a word was said about the schism or the sect. One would have thought that Luther and Zwingli were brothers and not adversaries." (Citirt von Guericke from the pulitctn vcelvs. >VuoiU;mbvr^., "ä. Vtutt'. in his Church History, 8th edition, III, 153.)

‡) S. Luther's W. XVII, 2374.

‡‡) Ibid III, 2618.

§) XVII, 2396.

Nothing else but God's clear word and commandment that one should not make oneself a party to the sins of others, that one should therefore beware of false prophets and avoid heretical people. Luther himself testified to this publicly before the Wittenberg congregation and his students with the words: "Brotherhood they have desired of us, which we have refused them this time and cannot promise; for if we accept them for brothers and sisters, we must consent to their doctrine. \*) Behold, it was not any sinful passion, but God's Word and commandment not to make oneself a partaker of false doctrine, that alone moved Luther to refuse Zwingli the hand of brotherly fellowship. For this reason Luther also gave Zwingli and his followers the following serious reasoning: "That he was very surprised at the conscience with which they could consider him a brother, if they thought that he was mistaken; for how would they suffer his opinion to be taught, held, and preached among them apart from their doctrine? it was a sign that they did not greatly esteem their cause. \*\*)

Then judge for yourselves, my hearers: Who is to blame for a division that arises when one part adheres to false doctrine and the other part therefore does not enter into fellowship with it? Is it he who will not nor cannot deny God's word and commandment? - Or rather the one who pays homage to false doctrine and will not abandon it in spite of all rebuke and admonition? It is true that King Ahab, according to our text, when Elias was first presented to him, immediately cried out to him, "Art thou" (Elias) "the one who confoundeth Israel?" - But the prophet answered him straightway, free and undaunted: "I do not confound Israel, but **thou** and thy father's house, because ye have forsaken the commandments of the LORD, and walk after Baalim." And did not Elijah speak the truth? Did he, who would abide in the service of Jehovah, bear the guilt of Israel's confusion? - Or rather Ahab and his fellows, who instituted the service of Baal, and deceived the people into it? Christ, the Lord Himself, was accused before Pilate of the sin of division, saying: "He stirred up the people by teaching to and fro throughout all the land of Judah." But who was to blame for the division of the Jewish people in Christ's day? Was it Christ, because he preached the truth, warned the people against the errors of the Jewish teachers, and the people now turned away from them? - or rather the scribes and Pharisees, who stubbornly persisted in their errors? Paul also, after he had separated and gathered a few believers here and there by his preaching, had to hear the accusation before Felix: "We have found this man harmful, and the sedition arouses all the Jews on the face of the whole earth." But who bore the blame of these agitations, divisions, and schisms arising everywhere where the holy apostles preached? The apostles who preached the gospel of Christ? - Or rather the Jews, who rejected it? It is true that in the fourth and fifth centuries all Christendom was divided over the doctrine of Christ's person alone.

\*) III, 2617.

\*\*) XVII, 2364. f. 2369.



...split into two. But who was to blame for this unfortunate division? Was it Athanasius and other confessors who would not and could not depart even a hair's breadth from the beatific doctrine? - or rather an Arius and his followers, who stubbornly fought against this beatifying doctrine? Or is there any among us who would maintain that Christ should have concealed the truth and sacrificed it to peace? Elias and all the prophets, Paul and all the apostles, Athanasius and all the orthodox teachers, should have broken the commandment of God to avoid false teachers, for the preservation of external unity? I have no doubt that no one among us will assert this.

Well then, it was not Christ nor his faithful servants who bore the blame for the division that arose in their steadfastness in the truth, but rather their opponents: why, on the contrary, is this blame to be laid on Luther? Luther had not begun the controversy, and stood on the side of truth, for he stood on the side of the word against reason; Zwingli had begun the controversy, and stood on the side of error, for he stood on the side of reason against the word: who, therefore, had the duty to yield? Luther with his truth? - or not rather Zwingli with his error? God's word, or rather man's reason? And now that Luther stood firm and Zwingli did not retreat, who is responsible before God?

that from this a rupture of the so-called Evangelical Protestant Church, unhealed to this day, has arisen? - This terrible responsibility falls with all its weight on Zwingli's and his head alone; once and now.

But, my listeners, many say in our days: "It is right, when it is a matter of Christ and his word itself, or of the great main things of Christianity, to stand firm, even at the risk of a division. It was therefore right, they say, that Luther did not give way to the anti-Christian pabstry in Worms, but finally said with iron firmness: "Here I stand; I cannot do otherwise; God help me. Amen!" But it was wrong, he said, to deny the brotherly fellowship of the faith because of minor secondary doctrines, and thereby to break the peace. It was therefore also wrong on Luther's part to refuse the communion offered to him solely for the sake of the doctrine of Holy Communion.

Brother's hand to reject.

To this I reply: It would certainly be wrong to break the bond of brotherly and ecclesiastical fellowship for the sake of real, mere secondary doctrines which are not links in the golden chain of the articles of faith revealed to us by God for our salvation. But is the doctrine of Holy Communion such a secondary doctrine? Is it not, on the contrary, acknowledged to be one of the five "principal" pieces of even every infant Christian catechism? Is not the Sacrament of Holy Communion one of the three "means of grace"? Has not Christ instituted the same, as He Himself says in clear words, for the forgiveness of sins? Does not Christ, in Holy Communion, give His body sacrificed on Calvary and His blood shed on the cross as the highest pledge of our participation in the reconciliation of the world with God? How, then, could Luther extend the hand of communion of one faith to one who wanted to rob Christianity of its highest treasure and consolation, even to decry it as a stupid idolatry?

blasphemed? Nevermore!\*) Woe to Luther if he had not then stood firm for the sake of human peace, but had yielded! He would have torn down what he had built up to that point; he would have turned a confessor and witness into a denier and betrayer of the truth, and a reformer of the church into a destroyer and destroyer of it. God's spirit would have departed from him, as it once did from Saul, and God would have fulfilled the threat to him, "Thou rejectest God's word, therefore will I reject thee also. Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

And even more, my listeners! We would be very much mistaken if we thought that once in 1529 at Marburg between Luther and Zwingli it was only about the one doctrine of Holy Communion. It seemed so, for in all other points Zwingli at last apparently yielded. But the reason why Zwingli persisted precisely in the matter of Holy Communion showed that much more was involved. Zwingli declared that he could not ignore Christ's words: "This is my body, this is my blood," as they read: For "God does not pretend to us such incomprehensible things"! \*\*Hereby Zwingli irrefutably showed that he accepted from God's Word only that which he could comprehend with his reason or rhyme with his system, that everything else, on the other hand, was an annoyance and offense to him, and that he was, therefore, at bottom, perhaps without being aware of it himself, nothing but a rationalist. †) Was not Luther's believing heart horrified by this speech? Could he extend the hand of brotherly fellowship to a man who revealed himself to him as a believer in reason, that is, as an unbeliever? - Never! Rather, he rightly repeated the word: "You have a different spirit from ours."††)

So it is certain that not Luther's, but rather only his opponents' inflexibility is to blame for the disastrous division of the so-called Evangelical Protestant Church to this day.

\*) Three and a half years before the Marburg Colloquium, Zwingli himself had declared Luther's doctrine of Holy Communion to be a fundamental, i.e. church-dividing error, and had written: "Bucer said, for the sake of peace, that one could believe one way or another in this matter without losing one's faith. I do not agree with him. Belief that by eating the flesh (of Christ) consciences are strengthened is connected with loss of faith." (Cyprian's Lessons. p. 171.) Yea, a year before, he had already written to Rhegius, a Lutheran, with a sneer, "I also desire that it may go well with yours, but on condition that they do not counterfeit the wheat and grapes, but let bread and wine, not flesh and blood, be made of them." (S. 183.)

\*\*According to the account of the reformer Hospinianus, Zwingli even added: "Mary would also have first asked: How is this to happen? and only then believed!" (S. Löscher's *Hist. Mot.* I, 160.) In order to justify his theology of doubt, he thus made even the mother of the Lord an unbelieving doubter, who first wanted to understand with her reason and then believe!

†) Even the mild Melanchthon had received this conviction at the colloquium. He therefore wrote to M. Görlitz in Brunswick: "As far as Zwingli's party is concerned, you may be of good cheer. I have convinced myself of this, after I have personally heard the leaders of that sect, how they have no Christian doctrine. They only engage in childish philosophizing.... I would rather die than affirm what they affirm: that Christ's body can only be in one place.... They say nothing of the use of the sacraments. Justifying faith is not mentioned in any of the books of the Zwinglians. When they call it faith, they do not mean that which believes that we are accepted by grace and heard and protected by God, but they mean the historical faith. But Christians must know the use and exercise of faith." (*Corp. Reform.* II, 25.)

††) L... W. XVI, 2825.

## II.

But, my listeners, let me now also show, secondly, that, on the contrary, it was precisely Luther's inflexibility that saved the true unity of the Church and brought her nothing but salvation and blessing.

It is true that when Elijah the prophet stood firm in the service of Jehovah and fearlessly warned the people against the false prophets of Baal, who were protected by King Ahab and his wife Jezebel, it seemed as if Elijah were to blame for all Israel being thrown into the greatest confusion and for the fire of rebellion that broke out throughout the kingdom. But what would have happened if Elijah had kept the peace? All knowledge of the true God and all pure worship would have been lost in Israel even then. But what, on the contrary, happened as a result of his steadfastness? Elijah himself thought that he alone was left among the worshippers of Jehovah; but the Lord himself revealed to him that his unbending testimony was by no means fruitless, that rather 7,000 souls were left who did not, like the others, limp on both sides and did not bow their knees before Baal, but remained faithful to the true God and his service, that is, in a word, that he, Elijah, had saved the true unity of the church.

The same is true of our Luther's inflexibility.

Suppose Luther had taken the hand of brotherly faith and doctrinal fellowship offered to him by Zwingli, what would have been the result? - The confusion, the anguish of conscience, and the damage that would have resulted from this would be impossible to describe.

Hitherto Luther had fought for the principle that the holy Scriptures were the only judge of all doctrine and all faith, with the stakes of good, honor, liberty, and life. This had hitherto been the rock on which he had stood immovably and which had made him indomitable, and the sword with which he had hitherto thrown down or put to flight everything that opposed him. And that Luther had led the way with the slogan: "The Word alone!" And the fact that Luther had led the way against all human doctrine and, with this banner in his hand, had not yet yielded even to Pope and Emperor, even if they threatened him with ecclesiastical banishment or imperial banishment, even with bloody death: this and nothing else had given millions the courage of God to follow Luther confidently as their standard-bearer; this alone had made millions divinely certain that Luther's doctrine and work were not human doctrine and human work and that he was leading them along the right path to God and to salvation. And for this reason whole crowds of Christians had already cheerfully spilled their warm heart's blood or had allowed themselves to be burned on it, praising and glorifying God while still on the ghastly scaffold of blood and on the smoking funeral pyre. Now what would have happened if Luther had given way to Zwingli at Marburg, when the latter would not allow God's word to stand for the sake of his reason, but declared, "God give us not such incomprehensible things"? - In so doing, Luther would have actually revoked his entire previous work, which was nothing other than a struggle for the sole validity of the Word of God. In so doing, he would only have elevated reason to the throne in place of the pope whom he had overcome, and made it the many-headed pope. Millions of souls, whom he had deprived of their

He would have been fatally annoyed if he had made salvation certain. Then we would not be able to celebrate the Reformation Evangelical Protestant Church. May your Luther, for the sake of today; for then, one year later, in 1530, no Augsburg Confession his other merits, be forgiven his guilt in this; but you, you Lutherans would have been handed down \*); and the Lutheran Church, which of the nineteenth century, no longer share in this guilt, but now at was already flourishing at that time, would have disappeared from last join with us in the general union of love and peace against our the face of the earth and would have been transformed into a sect common enemies, Pabstism and unbelief. Be no longer the only that first sought the truth and never found it, that was always ones to hinder this blessed work of God!" - What shall we do? It is learning and never came to the knowledge of the truth. Yes, then painful to hear the cry: "Art thou the confounder of Israel?" But let Luther would already then have opened wide the door of the church us look to the great cloud of faithful witnesses who have gone to rationalism, and so the terrible destruction that now covers the before us, to Luther, to Athanasius, to all the apostles, to all the church like a storm tide would already then have broken in, doubts prophets, and to Christ our Lord Himself, and we shall soon see about all certain truth, obvious unbelief, mockery of religion, and that we can and will be faithful to our God and a blessing in finally atheism, that is, denial of God, would already have come to Christendom only if we remain steadfast in God's pure word, which rule 300 years ago, as today.

He has entrusted to us, and avoid those who depart from it. If then Blessed therefore be our Luther, still in his grave, that he, the fire, which has been burning for nearly four and a half hundred although severely tempted inwardly and outwardly, not only did not years, continues to burn, it is no other fire than that of which Christ yield to the papacy and its sham church, but also to the blind says: "I am come to kindle a fire upon the earth: what would I Zwingli and his sham wisdom, but stood firm and immovable. In this rather, for it burneth already?" to which Christ adds, "Think ye that way Luther sealed his work of reformation and proved that he had I am come to bring peace upon the earth? I say, No, but discord." not begun and continued it, as the papists blaspheme, out of May others

personal hatred, not out of a desire for innovation, not out of carnal with the hope of a Church of universal peace in this world: this desires for freedom, but solely for the sake of God and His Word hope is but a vain dream. Christ's church is the kingdom of truth, and for the blessedness of his brethren. In this way he has built in the midst of the world, in this kingdom of lies; therefore it confirmed and confirmed for the Church for all time that not only not cannot be otherwise than a contending church. If it no longer the pope, not Concilium, not the Fathers of the Church, nor any contends, it is already over-traditions, but not even human reason, but the Word, nothing but She may have the name that she lives, but she is dead.

the Word, the whole Word, must rule and be and remain judge in But, my brothers, not forever will the Church be a the Church. In a word, by this he saved the true unity in the One ...fighting. A day is coming, a blessed day; it is the last day of the Faith of the Church of the pure confession, so that a year afterward, world, when it will finally lay down its weapons and take up the without hypocrisy and with a joyful conscience, he, and with him our harp. When then, at the sound of the trumpet of the archangel, all whole Church, could sing his spiritual battle and victory song: "Let those who did not want to fight in this world will be terrified, for this the Word stand!" sound announces to them that the Lord of hosts is now arming

So then, I repeat, it is certain that Luther's inflexibility is not to himself against them for eternal warfare. blame for the division of the so-called Evangelical Protestant all faithful fighters will rejoice, because the last trumpet means Church. \*\*This is also confirmed by later history. Look at the church eternal end for them. When then heaven and earth will go out in which followed in Zwingli's footsteps: has it, freed from the fire and all the children of the world will tremble because of it, unbending Luther, now remained united among itself? Has it not, because with the world also their desire will pass away, then on the so-called Reformed Church, divided itself into so many sects the other hand all faithful fighters will now sing their songs of and parties as no other community? And how far would it have victory.

deviated, bearing within itself the germ of rationalism, if the For with the world their battlefield disappears forever, and crowned Evangelical Lutheran Church had not stood opposite it and with victory they now enter as a triumphant church into the peace immediately borne witness against every departure from God's festival of eternal life. O may we all then also be among the festive clear words! guests! May Jesus Christ, the Duke of our blessedness, help us.

Well, my brethren, even in our day, those who do not remain Amen. faithful to God's word are again reaching out to us for brotherly fellowship. They cry out to us: "Long enough has it been so far...

\*As is well known, Zwingli also wrote an Augsburg Confession and sent it to the Emperor, but in it he repeated all the errors that he had revoked in Marburg with his own signature. What kind of confession would that have been, if the Lutherans at Augsburg had had to draw up and hand over the same confession with Zwingli as their brother in faith?

\*\*Luther was also vividly aware of this. He writes: "I believe that our Gospel would have passed through the whole world in these short years, if it had not been for the Rotten and Secten, the Wiedertäufer and Sacramentirer" (Zwinglians) "who threw the tree in the way." (VII, 2187.)

Luther writes: "The Anabaptists cannot be certain that their rebaptism is right, because they base their rebaptism on faith, which they cannot know, and thus play with uncertainty in their rebaptism. Now it is sin and tempting God whoever is uncertain and doubtful in divine matters; and he who teaches uncertain delusion for certain truth is just as guilty as he who speaks openly against the truth; for he speaks what he himself does not know, and yet wants to have it for truth." (Letter to two pastors of rebaptism 1528. XVII, 2688.)

(From Brunn's Blatt of the month of September.)

## The chiliasm in Bavaria. \*)

While twenty to twenty-five years ago the doctrine of the millennial kingdom circulated everywhere in Germany, later, as with all human things, to which we also count this doctrine, a time of backsliding occurred in which many turned away from this doctrine and it receded completely into the background. It almost seems to have been preserved for the present time to help the chiliastic heresy, among many other strong errors and serious denials of the Lutheran confession, to revive again.

Among the subjects discussed at the large pastoral conference in Erlangen, which counts the majority of the faithful pastors and professors in Bavaria among its members, about 400 persons, this summer, there was also talk about "the meaning of the prophetic word for the present. Pastor Weber, Löhe's successor in Neudettelsau and his kindred spirit also with regard to chiliasm, gave a lecture to the conference on this subject. It is certainly already significant, even an acknowledgement of Chiliasm, that his husband, who is known as a follower of Chiliasm, was asked to work on this topic for the conference. Pastor Weber made no secret of his conviction, and according to the report in Luthardt's church newspaper, his lecture had the result "that many will have convinced themselves that (Pastor Weber's) chiliasm does not contradict Article 17 of the Augsburg Confession, and will then pursue eschatological studies with renewed zeal. Luthardt's church newspaper knows nothing to report of a counter-witness against the chiliasm of Weber's lecture on the part of the Erlangen Conference, but, as it seems, only of a new powerful impulse which the chiliastic error received among the believing pastors of Bavaria. Schreiber could also report a letter from a Bavarian friend that was aimed in this direction.

We can only deeply lament that not only such a false doctrine as chiliasm dares to raise its head anew in Germany (a new proof of the old rule that he who does not go forward, goes backward again), but also that a whole pastoral conference, like the one in Erlangen, can be so grossly deceived by the glittering appearance that Pastor Weber was able to put on his chiliasm. This is the famous art of old: one adorns a false doctrine with fine and learned words, one defends oneself highly and expensively against the gross excesses of it, and thus many allow themselves to be beguiled. In spite of all the good appearances with which Pastor Weber knew how to adorn his cause, he taught nothing else and presented nothing else in Erlangen than the actual chiliasm in its innermost, false essence, which overthrows the gospel. Pastor Weber speaks expressly "of a Sabbath millennium where

\*) We are sharing this article from Pastor Brunn's pen herewith, since, as is well known, chiliasm still haunts both the Iowa Synod and the Council, even if it is now more silent than before. When at the Milwaukee Colloquium Professor Gottfried Fritschel had declared, "Our Synod has no chiliasm. It cannot possibly be the prevailing opinion," his brother Professor Sigismund Fritschel interjected, "But I wish very much, if it is not the prevailing opinion, that it were." But what a decided chiliast Dr. Seiß is in the Council among others, his books and journals prove before all the world. W. [Walther]

the world power is overthrown, and Christ's kingdom has the victory even in an outward fleshly glory." The essence of chiliasm does not consist in imagining the millennial kingdom as a time of carnal glory with drinking and eating 2c. but the essence of it consists precisely in what Pastor Weber says, namely, that in the millennial kingdom Christ's kingdom is not to be merely a purely spiritual kingdom, a kingdom not of this world, that further Christ's kingdom is not to go and stand merely in the Word and faith through the Holy Spirit, despised by the world, and persecuted and reviled by the world, that therefore Christ's kingdom shall not only be a kingdom of the cross according to its outward appearance, no, but, as Pastor Weber says, in that Sabbath millennium Christ's kingdom shall also have a certain outward, that is, for bodily eyes, visible before men, bodily glory, it shall celebrate its Sabbath, i. e. not as before. That is, it shall not, as before, be oppressed by the world and persecuted with the cross of Christ, but Christ's kingdom shall enjoy a certain outward earthly rest, and in such a way that "the world power shall be overthrown" (that is, not converted by the word of God, but cast down by outward violence), that is, the Christians shall have an outward dominion or position of power in the world and over the world. What does it help that Pastor Weber affirms that this chiliasm of his is quite consistent with Christ's kingdom remaining a "spiritual" one? For, says Pastor Weber, even in the millennial kingdom "the forgiveness of sins and the fellowship of God always remain the center of the church, the bodily glory belongs only to the periphery (i.e., it is only an external secondary matter); thus the content of the prophecy always remains soteriological," i.e., it always has Christ and the work of redemption as its actual purpose and center. Hereby, to be sure, Rev. Weber is against such a carnal glory as the Turks dream of their paradise, but what does that help, Rev. Weber always has a bodily glory of Christ's kingdom, too, and where this is, be it in the center or in the periphery, be it coarse or fine, in short, everywhere where there is bodily glory, which is seen with the eyes of the flesh, the purely spiritual nature of Christ's kingdom has ceased, and likewise, where even outwardly the power of the world is overthrown, Christ no longer reigns in the New Testament way merely by word and Spirit, and so we are no longer saved merely by faith; so the old gospel, the old order of salvation, has ceased, and a new one is beginning, which, half or wholly, is in view.

It is this very nature of chiliasm, which is contrary to the gospel and faith, that the Augsburg Confession, Article 17, clearly rejects. For it is mere deception to pretend that this article condemns only the grossly carnal chiliasm, such as the Jews also had at times. The Jewish opinions, which the Augsburg Confession refers to, are in their essence only those mentioned above, namely, that Christ's kingdom should not be purely spiritual, but should also have some bodily glory and dominion over the world. This is especially clear from the Latin words of the seventeenth article, where there is nothing about the carnal murder and death of unbelievers (as one might erroneously interpret the German text), but there is only talk of a kingdom in which the ungodly are the oppressed and ruled, but the pious also have outward and bodily dominion over the world.

This has always been the delusion of the Jews, as well as of all among others: Mr. President Groß from Buffalo, Mr. Pastor Fick chiliasts, only that some have painted it a little finer, others a little from Boston, Mr. Pastor Sievers from Frankenlust, Mr. Pastor coarser, but always and with all the main thing remains, which the Reinke from Chicago, Mr. Pastor Föhlinger from New York, and so Augsburg Confession rejects: Christ's kingdom not merely spiritual. on. But how were we to make a choice among the many excellent standing in word, spirit, and faith, but also a certain outward bodily men? And if we had made a choice, how could we know whether lordship and glory. And does not Rev. Weber literally say the latter the chosen one would accept our call? Could he decide to take also? But an Erlangen pastoral conference, together with over the leadership until the first of January? Moreover, we did not Luthardt's church newspaper, agree with Pastor Weber that such want to anticipate the Lord; we did not want to act without the Lord chiliasm does not conflict with the 17th article of the Augsburg having clearly marked out our paths; we did not want to take Confession? Or is there, instead of the old chiliastic nonsense, anything, but the Lord should give us!

new great wisdom which "drives us with new zeal to eschatological studies"?

But it has always been highly surprising to me what the chiliasts knew no counsel and no help. On the second of November we held always say and also what Pastor Weber in Erlangen says, namely, a congregational meeting, and after heartfelt prayer that the King of His Church would guide our steps, that He, the Lord Jesus Christ, would place His blessing on our decisions, which were the core of comfort is that God's and Christ's kingdom has the victory forced by the difficult situation, we proceeded to negotiate. At first in the Sabbath millennium. Not "the core of consolation" seems to we agreed that we should not take the election of a director on our me to lie here, ah no, but as the common saying goes, here rather conscience alone, and so we omitted it altogether. Instead, we the cart seems to me to be stuck in the dung. Has not Christ's decided that Pastor Burkhardt should be appointed president of the kingdom always and forever the victory, even when it seems to be institution, so that there would be a governing authority to which defeated before the world, and the martyrs must lay down their one could appeal in questionable cases. We left the election of a lives? Does not Christ truly sit at the right hand of God and reign in director to a later time and to the agreement of our Lutheran the midst of his enemies? And whoever believes this from the brethren. Next, it was necessary to have a teacher who was heart, does he not have comfort enough at all times, and indeed completely proficient in English; therefore, we decided to appoint the right core of all comfort? But that chiliasm does not want to Mr. Christian Körner, who had been proposed by many sides, as leave it enough with this simple biblical comfort, and that it now professor of the English language. Furthermore, we had to have a even wants to teach us another "core" of comfort, that is without teacher who is proficient in the art of music: therefore we chose the doubt enough evidence to recognize it as a will-o'-the-wisp, which equally urgently proposed Mr. I. Ungemach, temporarily teacher at wants to lead us away from the light of the Word of God and the the boys' school in Fort Wayne, as our second professor. At last, the right comfort of faith to all kinds of poetry and comfort of men. for a teacher in female needlework, Mrs. Dr. Hering was proposed to us by the venerable ministry in Baltimore, and we decided to appoint her also. With this staff of teachers we believed we could begin the school in God's name on the first of January. Then may He, the Lord, Himself continue to help. His name be praised and glorified forever!

## Once again the secondary school and seminary for female teachers.

Beloved brethren in the Lord Jesus Christ! Difficult days have passed for us, when uncertainty and, as a result, worry have made our hearts dull. But yet we have felt the help of the Helper in Israel, who also said to us, "Behold, I am with you in trouble; I will not leave you nor forsake you." Even though he, "the wise prince," has kept us waiting for earthly support until now, he has nevertheless given us courage to carry on his work with joy, as much as our weak forces were able to do. Now we feel compelled to briefly share with you the events of the last few days.

On the thirtieth of October, early in the morning, Dr. Passavant arrived, and the closer negotiations about the conclusion of the purchase began. It was late in the evening before all the details were settled to our mutual satisfaction. Finally, at 10 o'clock, all the difficulties, which at first seemed like mountains before us, were removed, completely secure papers were in our hands, and we happily paid Dr. Passavant the purchase sum of 1000 dollars. But another need caused us even more concern: Where were we to get the most necessary teachers for the moment, since the new school was to be opened by the first of January with God's help? We had received applications for the office of a director from various sides.

But another duty lay before us, namely, we had to determine provisionally the prices for the costs of the upkeep and instruction of the schoolgirls. We did this in the following way: We thought we could supply the price for food and drink, for laundry, light and fire for 75.00 per year. We calculated the cost of lessons in general for H75.00 and for lessons in pianoforte playing H50.00 a year. Summa: H300.00 per year for a pupil of the secondary school. We had promised to take in and educate a student who is willing to serve the Lord in His kingdom as a teacher for half the price. So we set the firm at \$125.00 per year and at the same time decided to provide music lessons, be it piano or singing lessons, for such girls completely free of charge. In exchange, however, these students would have to commit themselves to serve in a church school for five years, if the Lord would grant them life and health, and to do the work of the Lord as teachers. Finally, we believe that we must also do justice to those people who do not wish their daughters to be associated with



to do domestic chores. For the above-mentioned prices we wanted to make it a condition that the girls would have to help in the kitchen, at the ironing board and otherwise in the house. On the other hand, we promise thorough instruction in the art of cooking. If, however, someone should not wish his daughter to engage in these female tasks, we did not think we were doing wrong if we increased the costs for such girls by \$100.00, since in this case we would have to provide for a larger, more expensive service. For such daughters the total expenses throughout the year would therefore amount to H400.00. However, as I said, these figures are only provisional. If we see that we could provide this or that more cheaply, we will make a special effort to reduce the costs for poor girls who want to become school teachers.

As for the building itself, the masons, carpenters, plasterers, tin workers, painters, cistern makers, gardeners, etc. are working daily on the purchased property so that everything will be ready for the New Year. But of course we are not able to build the tower alone, we rely on your brotherly love and on your zeal to make the house of the Lord great.

Finally, it should be noted that we have asked our dear, beloved Professor Walther for his personal advice in all matters. Therefore, we are glad that we have been able to respond in all respects with the most cordial And we must act with the approval of him. Above all things, let him who is called A and O say Za and Amen to our deeds. May he not remove his hand from us, bless us with faith and his Holy Spirit, and gloriously bring forth the work we have begun in much weakness to the glory of his name. To him be glory, praise and thanksgiving forever and ever. Amen.

The supervisory authority of the Evangelical-Lutheran secondary school and the seminary for female teachers.

To the ecclesiastical chronicle.

I. America.

**The Evangelical Alliance and Secret Societies.** The committee which was to draw up the program of the Alliance had set as its theme for one day "Christianity and what works against it. One Wehre" it was criticized that this Synod had turned to the Unirte would have thought that on this day the secret societies would also Missionsanstalt in Basel with the request to send it one or several have been remembered and testimony would have been given pupils. The "Kirchen - Blatt" (Church Gazette) of the synod of against them. But not only was no testimony given against them, but October 15 tries to whitewash this by saying that there are many even the testimony which a delegate wished to give was former pupils of the Basel institution in the synodal conference. But suppressed. Mr. C. A. Blanchard, editor of the "*Christian Cynosure*," this retort is, as usual, a bad one. For while those from Basel who was to present a letter in behalf of some like-minded persons, the are in the Synodal Conference came uncalled because they were reading of which would have taken about five minutes only. The of the Lutheran faith, the Synod of Canada, on the other hand, Committee, to whom he handed the letter, told him that all the items asked for them from the uninspired institution. To Luther's had already been determined, and that it was therefore not possible times, many former papists were Lutheran preachers, but none to go into this item also. He learned that the chairman of this such as Luther would have asked of the pope. The Canada Synod committee was a Freemason. On October 6, he made an attempt to is a strange society: so get the floor at the meeting, but in vain, as some speakers had spoken for more than 30 minutes (the time allowed by the rules of order). He let Dr. Schaff know that he would appeal to the assembly if the rules of order were not followed exactly. The next morning the Chairman noted that from now on no speaker would be allowed more than 30 minutes. Mr. Blanchard then wrote to the officers asking them to speak, as he had some remarks to make on "Christianity and

that which works against it". But it was considered dangerous to let him speak; they feared that he would talk about Freemasonry. Other gentlemen, who after him still allowed themselves to be announced as speakers, were accepted. Then he appeared in public and said: "Mr. Chairman, I have a few words to speak about 'Christianity and what works against it'. The enemy of whom I particularly wish to speak is Freemasonry. Can I do it now?" The Chairman replied that the Committee had decided that this subject could not be brought forward. Mr. Blanchard said he did not wish to present a paper, but only to speak for ten minutes on the subject. The Chairman of the Committee replied that they had ruled it out of order because of the different views on the subject, but that he could appeal to the meeting from the Committee if he wished. This Mr. Blanchard did not wish to do. "I ask only," he concluded, "the ten minutes to which I am entitled as a member of this Alliance, to speak on Freemasonry, which 500,000 Christians thereby. that they do not admit Freemasons to the communion table, declare it to be a thing that is unworthy of Christianity." Late- ter, on the occasion of some remarks on heathen missionary work, he again mentioned the matter in the following words: "What is the use of working against heathenism outside, while we say nothing of the (heathen) secret orders at home, about which I am not allowed to speak now, but of which Pastor Fisch from Paris says: 'they are to Christianity; they must be utterly given out, or the Church will be destroyed.'" - The reader sees from this how great is the power of secret societies, and how a false union cannot exist without denial. G.

**What sad Reformation festivities** the Lutherans celebrate in the General Synod can be seen in the "*Luther Observer*". In the issue of October 31 it says: "It has been a source of great distress among Protestant Christians that in the 16th century the Church of the Reformation was divided into the Lutheran, Reformed and (!) Calvinist branches. But it is a pleasant thought that there is a good prospect that some of the evils of this division will again be overcome and removed through the influence of the Evangelical Alliance, at whose last conference in New York the representatives (?) of all these branches of the Reformation Church worked so happily with one another in the glorious work and movement for Christian unification."- Thus writes the editor of the main organ of the General Synod. And if this is the voice of the same, one can imagine to some extent what the content of the Reformation sermons must have been. The poor unhappy congregations! Thank the Lord, dear reader, if you heard something better and more pleasing at the Reformation feast. - Incidentally, we protest in all seriousness against the fact that the Lutheran Church is not to be found on the The Lutheran Church has nothing to do with the Alliance. The Lutheran Church has nothing to do with the Alliance, and least of all can apostate Lutherans represent it. G.

**The Canada Synod.** In the September issue of "Lehre und Wehre" it was criticized that this Synod had turned to the Unirte would have thought that on this day the secret societies would also Missionsanstalt in Basel with the request to send it one or several have been remembered and testimony would have been given pupils. The "Kirchen - Blatt" (Church Gazette) of the synod of against them. But not only was no testimony given against them, but October 15 tries to whitewash this by saying that there are many even the testimony which a delegate wished to give was former pupils of the Basel institution in the synodal conference. But suppressed. Mr. C. A. Blanchard, editor of the "*Christian Cynosure*," this retort is, as usual, a bad one. For while those from Basel who was to present a letter in behalf of some like-minded persons, the are in the Synodal Conference came uncalled because they were reading of which would have taken about five minutes only. The of the Lutheran faith, the Synod of Canada, on the other hand, Committee, to whom he handed the letter, told him that all the items asked for them from the uninspired institution. To Luther's had already been determined, and that it was therefore not possible times, many former papists were Lutheran preachers, but none to go into this item also. He learned that the chairman of this such as Luther would have asked of the pope. The Canada Synod committee was a Freemason. On October 6, he made an attempt to is a strange society: so

The Church is so unyielding when it comes to its expansion, but so unbending when it comes to abandoning it. When the poor Hermannsburgers, for the sake of their conscience, no longer wanted to and could stay with her, she persecuted them like enemies of Christ and His Church, so that it was and is a true scandal. W. [Walther]

At its meeting this year, **the General Council** happily reached the tenth session with the discussion of the theses on justification, which had already been presented to it in 1870. The gentlemen do not seem to attach much importance to doctrine, not even to the doctrine of justification. And if the doctrinal negotiations are always of the kind as the last ones, that the doctrine, instead of being set right in the light, is rather obscured, it is not at all to be wondered at that the people have no desire for it. We are sharing a passage from the last negotiations, so that the reader can see for himself:

Dr. Fry: I would like to hear about the difference between Peter's and David's relationship to justifying faith.

Dr. Krauth: Peter's sin was very different from David's. In David's case the sin was deliberate - a sin of the first degree, like murder, in which the law makes a just distinction. A crime of the first degree is one in which someone has time to reflect before committing the act. In David's case, deliberate adultery was followed by deliberate plans to conceal it. Peter's sin was done out of rashness. He had great confidence in himself. It was an abuse of well-founded convictions. It was the honest outgrowth of his self-confidence. He had little time for deliberation. It passed quickly. It was not persevering. Since the Lord only turned His eyes upon him, not after divine chastening, not after the sending of the prophet, but all at once Peter's heart broke in remorse and the strong man wept. It was a case of extraordinary weakness, but not of deliberation. At no time was Peter's heart without faith. The man's very heart was under the influence of the Master. In denying his Lord, he denied his own convictions. If the counter-sanctified theory were true, that Peter had given up his Lord, then we would say Peter had fallen from grace.

Rev. Kemmerer: How could Peter have justifying faith and at the same time deny his Lord?

Dr. Krauth: Peter was not in the state of justifying faith when he was in the act of sinning. His her; had not wholly detached himself from JEsu. He had faith; he believed that JEsuS was the Messiah, even as he denied Him. He sinned with knowledge, but not with deliberation. There was faith in his heart. He had not completely fallen away. Therefore said Jesus, If thou be converted, that is, if thou be restored wholly from thy present state unto thy former state, strengthen thy brethren. There is a faith which justifieth not. ----- Even in his denial, Peter had faith, but not a justifying faith."

A particularly bright light does not seem to have shone at the convention. What concepts may the gentlemen have of justifying faith, since they deny the same to Peter and grant him no less the abiding in grace, consider Peter pardoned and yet not justified! Rhyme that, who can! ----- Equal difficulty offers the following: The General Synod had proposed mutual sending of delegates to the assemblies. The Oouuul rejected this because the two bodies were not united in doctrine, and the sending of delegates implied recognition, whereas "in reality each body heartily respected the position of the other.



condemn." Now the marvelous thing is, that notwithstanding this declaration, the Council of the General Synod does not deny the name of brother, and even permits some of its District Synods to do what it thinks itself not allowed to do. G.

**In reference to the** decision of the *Council* Council not to accept the "reciprocal sending of delegates" proposed to it by the General Synod, and in reference to the counter-proposal of the same to hold a colloquium to which all Lutheran bodies accepting the Augsburg Confession without reserve should be invited, the "*American Lutheran*," an organ of the General Synod, makes the following remarks: "The Missouri Synod has often invited the *General Council* to hold a colloquy with them, but the Council has declined the invitation. Why do they now demand a colloquium themselves? The great majority of the preachers and laity in General Synod do not accept the Augsburg Confession without support, and therefore cannot consider themselves included in this invitation to the proposed Colloquium.-----

It seems to us that the reasons for not changing delegates between General Synod and *General Council* apply just as well to not changing delegates between the District Synods of the respective bodies. They say: 'this is wholly due to local and personal causes/There ----- is no local cause. ----- The cause must therefore be

be merely 'personal' in nature. But it seems to us that purely personal reasons should not influence the action of ecclesiastical bodies. ----- We hope that this is the matter, and no further agitation of the question will occur until the *General Council* are prepared to come honestly and knock at the door of General Synod for admission. " G.

**The Tunkers and the Granges.** Although we Lutherans, in our fight against secret societies, and now especially against the secret farmers' societies, do not need to be encouraged by the example of other church parties, because we stand on the unshakable foundation of the Word of God, it is nevertheless a great joy to us when we see that other denominations are also fighting against them. - The Tunkers also do not tolerate any fellowship of their members with any secret societies, and therefore also not with the *Granges*. But in spite of this, some members of a Tunker congregation near Arcadia, Ind. had joined the Granges, which are also spreading rapidly in the middle Indian". When the time of their annual supper approached, a part of the congregation wanted to exclude these *Granges* from the Lord's Supper, while others thought this was too harsh, and a heated argument broke out in the congregation. When no agreement could be reached and a division of the congregation threatened, they finally agreed not to celebrate the Lord's Supper this year, but to continue to negotiate about the matter.

S.

**The "Lutheran Herald"** publishes some theses on the Confirmation, which Pastor I. H. Baden presented to a District Conference of the Ministry of New York, and of which we wish to give our readers only the first for their perusal. It reads:

"Since confirmation is at the same time admission into the sacramental and into the confessional congregation, this concrete character of the goal must be in accordance with an actual maturity: renewal of the covenant demands maturity for baptism, admission to the Lord's Supper maturity for the Lord's Supper, acceptance of the confessional confession a guarantee of faithfulness to the confession."

Now we would like to ask the author of the thesis or the "Herald" for information on the following points (he will excuse our ignorance): whether there are other congregations besides a Sacramental and a Confessional congregation; whether the children are not already baptized by the Sacrament of Holy Baptism, but only through the

Confirmation into the sacramental congregation; what is a "concrete ...could do an immense amount of good.... . . . Even if it should come goal character", what is "baptismal maturity" and what is a to such a pass, which is not yet to be feared, that one would want "confession of faith". The "Herald," which otherwise always uses to eradicate the confession from the memory of the Christians and rather sober and plain language, would oblige us by a clear and bring everyone to trial who would stick to the old confession and not concise answer to the above questions, as otherwise those pay homage to a newly arisen anti-Christian one, one must not yet "phrases" would remain to us forever ignorance! me. (Wisc. Parish separate, although this would then no longer be of any use. . . . Journal.)

## II. foreign countries.

### The infernal Bavarian in Rome had the

impudence to send a letter to the German Emperor on August 7, in which the former not only presents the new ecclesiastical laws as being directed against the Christian religion, but even declares that he is telling the Emperor the truth, because "every baptized person belongs to the pope. In a polite reply of September 3, the Emperor shows the Pope, who wants to be infallible, that he is in a grave error if he thinks that those laws are directed against the Christian religion, but that they have become necessary only because of the rebellious behavior of his papal priesthood in the German Empire. It is very good what the Emperor reproaches the insolent, beggar-thy-neighbor Pope at the end with the words: "There is one more statement in your Holiness' letter that I cannot pass over without objection, even if it is not based on erroneous reports" (others, like the preceding), "but on your Holiness' faith, namely, the statement that everyone who has received baptism belongs to the Pope. The evangelical faith, to which, as must be known to Your Holiness, I profess, like my ancestors and with the majority of my subjects, does not permit us to accept in our relationship to God any other mediator than our Lord Jesus Christ." Mr. Pius will probably not pin this letter to the mirror; of course, this will not help him, since it is already being read all over the world, to his great shame. The "Neue freie Presse," however, goes too far when it writes: "Perhaps never in the whole period of universal history has Pabbism been so boldly and unreservedly opposed by a secular prince." For example, when Pope Boniface the Eighth (died 1309) had issued a letter to the King of France, Philip the Fair, wherein he, the Pope, had written, "I hereby wish you to know that you are subject to us in spiritual and temporal matters . . . . Those who believe otherwise we consider heretics," the king answered him: "Let your great foolishness know that in temporal matters I am subject to no one. . . . Those who believe otherwise we hold to be fools and nonsense." - Nevertheless, it is worthy of all honor that at this time, when so many issued in which, among other things, the following is stated: "The princes flatter the Antichrist out of politics, a German Emperor, who denominationally separate Christian elementary schools of a has many Catholics for subjects, tells him a little truth. W. municipality (in the city and in the country) can be converted into denominationally mixed schools at the request of the municipal authorities. Thus the legal permission is given to turn Lutheran schools into such schools as are also intended for Catholics, Reformed, Uniate, etc., in which Lutheran teaching is therefore no longer permitted. Thus, in Germany, the old church schools are beginning to be transformed into state schools, as in America; for it will hardly last long before it will be demanded that nothing Christian be taught in these schools, so that even Jewish children may attend them without offense. W. [Walther]

**How Saxony is mistaken about separating from an existing church, we see with sadness from the** Leipzig "Kirchliches Wochenblatt", edited by Pastor Merbach, of September 5. It says: "So long as an ecclesiastical community does not outright forbid the true confession, but only permits it, for example, in favor of the unbelievers with the eradication of the faith in church and school books, so that everyone may think, speak, and even preach as he pleases, no one may have the right before God to separate himself. Think of the many evils which formal separations entail. The next evil is that people are always divorced when they ought not to be. One divorces innumerable people, whom one then takes as unbelievers, but with whom one can live on quite well in the faith, and among whom, if one

Separation is never justified and never required as a duty, unless it is not you who separate, but they who separate you, as they may do." - The dear man seems to be ignorant of such Scripture sayings as the following: Matt. 7:15. Rom. 16:17. 2 Cor. 6:14-18. 2 Thess. 3:14. Tit. 3:10. 2 John 10:11. 1 Tim. 5:22. Rev. 2:13-16. Even less does the writer seem to know or respect what our confession says: "Since this is so, let all Christians be on their guard against such ungodly teaching, blasphemy, and unrighteous raging, but let them depart from the pope and his members or followers, as from the kingdom of Antichrist, and curse it, as Christ commanded: Beware for the false prophet. And Paul commandeth that false preachers should be shunned, and cursed as an abomination. And 2 Cor. 6 he saith, Pull not on the strange yoke with unbelievers: for what fellowship hath light with darkness 2c. It is hard that one wants to separate from so many countries and people and lead a special doctrine" (in Latin it is called: "*dici schismaticos*" - to be called separatists); "but here is God's command that everyone should be careful and not be in agreement with those who lead unrighteous doctrine. Therefore our consciences are well excused and assured." (Schmalkaldic Articles, Appendix I.) To be sure, our Confession here speaks first of the pope and the papists, but are the rationalists anything better? And it is true that one should not separate from an ecclesiastical community for the sake of the abominations in doctrine and life that occur in it, as long as these have no right in it; but when an ecclesiastical community has fallen so low that it even gives these abominations a justification in its midst, then it is not a matter of persevering, but of avoiding. Such voices as those in the Leipzig "Kirchliches Wochenblatt" can do nothing but confuse and dull the consciences of the faithful, and encourage and stiffen the enemies of Christ in the Church in their work of destruction. The way for the introduction of the Union into the Saxon Regional Church could not be better paved and all doors opened than by such declarations. W. [Walther]

**Bavaria.** On August 29 of this year, a royal decree was issued in which, among other things, the following is stated: "The princes flatter the Antichrist out of politics, a German Emperor, who denominationally separate Christian elementary schools of a municipality (in the city and in the country) can be converted into denominationally mixed schools at the request of the municipal authorities. Thus the legal permission is given to turn Lutheran schools into such schools as are also intended for Catholics, Reformed, Uniate, etc., in which Lutheran teaching is therefore no longer permitted. Thus, in Germany, the old church schools are beginning to be transformed into state schools, as in America; for it will hardly last long before it will be demanded that nothing Christian be taught in these schools, so that even Jewish children may attend them without offense. W. [Walther]

**A Christian church turned into a Jewish temple.** The Leipziger luth. Kirchenzeitung writes: "Completely unheard of and quite unprecedented in Germany is what has just taken place in Koburg. There, the magistrate of the Jewish community, which in recent times has been

The church of St. Nicholas in front of the Ketschenthor, which was formerly used by the Catholic congregation, has been given to the congregation at their request for use, and has been suitably prepared for this use and solemnly consecrated as a synagogue on Saturday, September 20."

Church News.

After Pastor I. I. fKern, who had resigned his office for some time on account of sickness, and had afterwards gathered a small congregation in Meridian, Nebraska, and had received a proper calling from the same, the same was solemnly installed in his office by order of the Reverend Mr. Praeses Bunger by the undersigned in the midst of his congregation according to our order on the List Sunday after Trinity.

May the Lord make him a blessing to many and grant the small congregation, which is surrounded by various false believers, steadfastness, faithfulness and growth!

F. W. John.

Address: Rov. 3. 3. Xorrr,

Lox 55- Lsdron, lba^sr 6o., bisdruslra.

After Pastor G. Mohr had received and accepted a regular appointment from the Lutheran congregation of St. John in Holland, Dubois County, Ind., he was inducted into his new office by the undersigned on the 19th Sunday after Trinity, October 19 of this year, by order of the Reverend Presidium of the Middle District.

The Lord crown the work of his servant in his new sphere of activity with rich blessings! I. G. Schafer.

Address : Rsv. (I. Notir,

Dollanck, Dubois Oo., lock.

Church dedications.

On the 14th Sunday after Trinity we consecrated our new church. At the same time our conference gathered here, which was attended by 17 pastors. We had quite a happy celebration, and a two-day one at that, since we celebrated a mission festival on Monday. On the first day Pastor Doscher preached on Revelation 14, 6. 7. in the morning and Pastor Endres on Psalm 122, 1. 2. in the afternoon; on the second day Pastor Osterhus preached on the first and second petition of the Lord's Prayer and Pastor Herrmann gave another mission lecture. - Our church is 50 feet long, 32 feet wide, and 20 feet high from the floor to the ceiling, which is half vaulted; also we have a gallery, 15 feet wide, at the west end. The tower, which holds 10 feet square and is 62 feet high, contains a bell of 700 pounds in weight.

May the good Lord be well pleased with our work and not only watch over the building with His protection, but also bless our congregation spiritually, so that His Word may always be preached purely and loudly in it and souls prepared for eternal life!

E. A. Schurmann.

On the 20th Sunday after Trinity, my congregation of St. Jacob's in Fulton County, Ohio, had the great joy of consecrating a new church to the service of the Triune God. That this could happen must seem to every believer to be a work of God; for the congregation is weak in number, has suffered much through past dissensions, is surrounded by sects, and has little prospect of outward growth. Nevertheless, the new church stands as a testimony of what God can accomplish through a few. It is built of bricks, 30 b^ 50 feet tall, in round arch style and equipped with a rather high frame tower, in which already hangs a 750 pound bell, which then also called on the said day to the consecration ceremony. Unfortunately, of the other pastors invited to attend, only Pastor Dulitz of Napoleon complied with our request; but his coming made us all the happier, for I myself, severely afflicted with toothache, was only able to conduct the farewell service in the old house and perform the consecration act in the new one with difficulty, whereupon I had to withdraw. Pastor Dulitz preached to the numerous crowd, which was only partly able to find room in the church, in the morning on the church consecration epistle Revelation 21, 1-5, on the basis of which he showed what the glory of our house of God consists of, in the afternoon on Matth. 4, 12-17, on the basis of which he showed how, where and through what the Lord still works today. The blessed celebration was enhanced by singing choirs, which went on without disturbance, for God had commanded the threatening downpours not to break loose until the celebration was over.

May God keep our congregation by His word forever, that it may stand as a green oasis in the spiritual sandy deserts of the Anabaptist sects of this region! Amen.

A. Krafft.

One day conference in St. Louis on the first Wednesday in December. Subject of the meeting: Rom. 9-11.

C. S. Klrrpisch.

Notice,

i.

No objection or protest has been raised by any of the Synod congregations to the request issued in No. 24 of the "Lutheran" to the Synod congregations to give their consent to the election of the Rev. A. Crull as Professor at the High School in Fort Wayne within eight weeks. Accordingly, henceforth the election is to be considered as constitutional and valid.

St. Louis, November 9, 1873. T h. Brohm,

d. Z. Secretary of the electoral college.

II.

The Board of Supervisors of the Fort Wayne High School hereby gives notice that Pros. A. Saxer has resigned, and that the necessary steps are to be taken to fill the vacant professorship.

According to the synodal constitution, the electoral college has to issue three candidates; also the teaching staff and each congregation asked for the right to request that a certain person be put up as a candidate for the vacant teaching post.

One goes to work immediately, so that no damage is done to the institution by delay.

St. Louis, November 11, 1873, Th. Brohm,

d. Z. Secretary of the electoral college.

The proceedings of the seventeenth annual meeting of the "Eastern" District

have now also appeared. The main subject of the proceedings is: "The secret societies are contrary to the Gospel." It is shown from the own writings of the lodges what their doctrines and principles are, and how the same are contrary to the Gospel; it is further shown how the struggle against the same is to be waged. Consideration is also given to "Workers' and Support Societies" 2c. (pp. 35-37) and it is clearly shown how reprehensible it is to join such societies. The synod's verdict on support associations within Christian congregations is also extremely important (p. 49).

Because of this important content the report should find the widest distribution. May the Lord make your testimony bear much fruit! The report (59 pages) costs 15 cents per copy.

G.

Books - Ad.  
Liturgy for a Children's Service for the Celebration of Holy Christmas, Presented by Frederick Lochner, Pastor. Fourth Edition. Price: 5 Cts. each, 40 Cts. a dozen, 82.50 a hundred. Postage by the piece 2 Cts. by the dozen 4 Cts. for 2 dozen 8 Cts. for 4 dozen 10 CtS.

Orders should be made by address to:

D. VOLLNIN",

22 8out,k 5td 8t,r., 8t. Douis, LLo.

F. Lochner.

C. F. Baum's Christliche Chorgesnge (Christian Choral Songs), the excellence of which has already been pointed out several times in the "Lutheraner," are once again brought to mind for the approaching feast days.

For the Lutheran Orphanage near St. Louis, the following

gifts have been received by me since August 15 r.

1. to clothes". Food 2c.:

Three bores family soap from B. Waltke in Bremen; 1 bar- rcl sugar from Belchers sugar factory; 1 bor matches from N. N.; 3 sacks apples from M. Mertz; a few dozen cucumbers from G. Mertz; 2 dresses for girls from Mrs. Streitke; 1 basket apples from Nrebrugge; 8 dozen eggs, j busbet cuts, 2 shoulders, 2 sacks grain, 3 bush. Potatoes from Papendorf, 1 bus hel potatoes, 2 bush. Grain from Job. Kinkel; 1 bush. Aepfelchnitze, j Bush. Peaches, 1 side of bacon from Papendorf; 1 barrel of wheat flour from Beckmann in Lt. Louis; 7 heads of cabbage from N. N.; 1 bag of rye mrhl from Mr. Sieving in St. Louis; 1 boron of clothes, containing 4 pairs of girls' underpants, 4 pairs of cotton flannel underpants, 4 boys' pants, 3 boys' shirts, 3 bodices, 3 woolen petticoats, 2 dresses, 4 pairs of woolen socks, from the Woman's Club in St. Charles; 3 worn girls' hats, 3 jard calicoats, 1 skirt from Mr. Brinkmann.

Two. Money:

Sent in by Pastor Kleist, from Mrs. Fricke 51.00. From L. Lange in ">t. Louis 52.00. Mart. Bates 530.00. From Mrs. Henrietr Hoch as a thank offering for the recovery of her children 52.00. Mr. Schumann 52.00. Mr. Richter in Collinsville 51.00. By Past. Grabner by Mrs. Plobaum as a thank offering for recovery 55.00. By Pastor Grupe by H. Mainz 52.00, H. Hillrmann 51.00, C. Koch 25 Cts. By Rev. Sireckfu bequest of deceased rilfjabrigen Hermann Grevr 52.10. By Rev. Fackler from Mrs. Wunnenberg in Columbia Bottom 51.00. Collected at H. LochhaaS' wedding 52.50. By Rev. Hunziker from his congregation in Diffen from the bell bag 55.00.

Sincerely thanking the dear donors in the name of the children

A. Lehmann.



#### Received

1. for poor pupils: by teacher Bernthal O3M. W. Hülsekötter in Venedy \$20.00. Collected at an infant baptism at L. in Dundee for Luther \$4.15. By Rev. H. Meyer from Mrs. Retzlaff \$2.00. From York congregation Ccntte 4-14.05 and \$13.10. From Rev. I. Horst's congregation for Da- blow: from Hans Augustin and Teacher Augustin \$2.00 each, from Bro. Mever and Bro. Buch \$1.00 each, Wittwe Meyer, P. Luhmann 50 Cts. each, Jakob Struß 25 CtS., N. N. \$2.75, Fr. Dicke \$9.75. From Past. Hügli's parish for Lotz: from A. Wendt \$1.00, Chr. Blödel \$2.(10. By Kassirer Birkner \$13.00 and for Rademacher \$11.93. By Past. Hügli of the Jungfraurnverein in his parish for Lotz \$10.00. From the bell-bag of the parish at Schaumburg for Luther \$15.00. From Rock Island for Otto: from the Jungfraurnverein \$24.00, from H. Spach and A. Ruch each \$5.00, C. Schillinger and Mor. Schneider each \$2.00, Ehrhorn and G. Rieß each \$1.00; by the latter 75 Cts. By Rev. F. Lochner for Key: by the Jungfraurnverein in his parish \$10.00 and \$11.00. Likewise for Key: by Teacher Steuber in Milwaukee, collected at Mr. Aug. Lüdke's wedding, \$17.35 and by Mr. E. Rudolp in Baltimore \$25.71; by Rev. H. Meyer \$1.00; Mr. H. Gristfeldt in Rodenberg \$5.00; by Rev. Schmidt in Schaumburg, collected at Gieseke's wedding, \$21.85; by school children of Teacher Beck in La Porte \$1.00; by Teacher Tröller, collected at his son Cmil's wedding for Appel, \$12.25; by Kassirer Grahl \$70.10; by Pastor Biedermann of the Women's Club in Cincin- nati \$10.00; by the Women's Club in Past. WagnerS congregation \$20.00 and 2 bust shirts. By Rev. Schmidt in Schaumburg, thank offering from Mrs. C. W., \$3.00. By teacher Den- ninger, from Rev. Trautmann, collected at a child's baptism at Mr. Joh. Rünzel's, \$2.26. By teacher Wagester, collected at Mr. Vogt's wedding, \$3.50.

2. for the seminar household: Von Cassirer Birkner \$14.43. Von Cassirer Grahl \$51.25.

God bless!

Addison, October 31, 1873. L. A. T. Selle.

Received for poor students: By Mr. Pastor Wunder from the Young Men's Association of his parish \$20.00 and from the Women's Association \$16.00 for Cordes and Baller. From the Effingham Women's Association 1 quilt, 1 sheet, 1 kiffen, 2 pillowcases, 3 handkerchiefs, ^3 pairs of socks, 1 undershirt, 1 pair of trousers, 2 towels for Adam, then 8 pairs of socks, 14 towels, 1 sheet, 6 pillowcases, 9 handkerchiefs, 2 bust shirts. By Mr." Pastor Dankworth \$11.00 from Mrs. Elward and \$7.00 from the Women's Club of his church for Maaß. By Mr. Estel half of the Collecte at the wedding of Dr. G. Schuricht \$15.70. By Mr. Pastor Weinbach for Läwen Collecte at teacher Cruüs child baptism, Tv. William's wedding, at the funeral of C. Weinbach, Strasburg, Behm, along with Pentecost Collecte. By Mr. Past. Endeward, collected at the baptism of children at Mr. Maldk- win, \$2.00 for Wangerin. By Mr. Rev. Wol- brecht jlllinoissynodej Collecte of his congregation at the Thanksgiving feast \$19.00. By Mr. Rev. Sandvvoß from his congregation \$5.00. By Hrn. Past. H. Cämmerer from his school children \$4.55 for Günther. Neformatlonsfest-CoUecte in MinerStow" \$8.00 for Fort Wayner sophomore Krause. By Mr. Pastor Wunder from Mr. Rev. Piffel's congregation \$12.00 for Rüdiger and Hoyer. By Mr. Past. Hunziker from Wittwe Suhr \$2.00, collected at the wedding of Mr. Ponty \$3.00.

A. Crämer.

#### For the Lutheran Hospital in St. Louis...

the following gifts of love have been received:

By R. N. in the congregation of Mr. Pastor Holterman," \$3.00. Mrs. Schmidt in Dalton, Ill, as a thank-offering, \$5.00. By Mr. Prof. Walther, at the wedding of Mr. I. Wilhelm, collected, \$2.00. By the congregation of Mr. Pastor Kunz, in 2 shipments, \$18.00. Mrs. Wittwe v. Ltrohe in Indianapolis \$1.00. Mrs. Ambrosius \$1.50. Mrs. Lange in Mr. Pastor Sapper's congregation \$5.00. By Mr. Prof. Walther from Anna M. L., as an offering of thanksgiving to God for preservation from serious and contagious disease \$2.00. By the Young Men's Association in Mr. Past. Querl's congregation at Lyonsville, Ill, \$5.00. From the sewing club in Mr. Past. Stephen's congregation at Ehester, Ill, 7 bed sheets, 6 head sheets. By Mr. Teacher Karau from the Young Men's Association in the parish of Mr. Rev. Claus at Neu-Bremcn, St. Louis, \$25.00. Mrs. Wittwe v. Sttohe at Indianapolis \$1.00. From Mr. Faster at St. Louis 5 gallons of vinegar.

F. W. Schuricht, cashier.

For poor students received from the worthy Sewing Association in Collinsvillr, Ill, 1 dozen bust shirts and 4 dozen woollen stockings. By Mr. D. Römer from Mr. Ehler allhier (for "theoretical" viudcntcn) \$9.00. By Rev. L. Frese in "Tonawanda, N.A., collected in his church in a "Luther- stunoe" \$6.40. From Mrs. Römbild \$24.00.

For the Lutheran families in Meinphis and Shreveport stricken with yellow fever, received from the congregation of the Rev. F. Groth, of Dayton, O., \$4.00 for the former, \$2.00 for the latter.

For Pastor BrunnS Institution in Sterden received from Pastor Sruel in Lyons, Iowa, the surplus of an evening meal collection of \$4.65.

C. F. W. Walther.

#### Changed addresses:

Rov. 4V. Lr "6s,

Dk Rose, UarslircII Oo., 10.

kov. I'. 4V. Lnnniii^,

Lox 251st VVnvirrl^, öromor Oo., lov".

8. ^lhrocht,

cmr" oC Mr. L. Olnlsoh, 560 kaos 8t.,, Oirromnatü, Ohio.

Printing office of the Synod of Missouri, Ohio, et al. states.



Herausgegeben von der Deutschen Evangelisch  
Zeitweilig redigirt von dem Lehrer

Year 29.

#### † Friedrich Wilhelm Hermann Hattstädt. †

When the undersigned reported the preliminary news of the death of the dear Pastor Hattstädt junior in the "Lutheraner" of October 1 of this year, he hoped that he would soon receive the necessary material for a later, more detailed account of the life, work, and especially the last days of the prematurely completed pastor. Unfortunately, however, this hope has not been fulfilled. So we give as much as we have, and we hope that from it, as little as it may be, a true picture of the deceased will be presented.

Our F. W. H. Hattstädt was born on November 24, 1849 in Monroe, Michigan. His father was the present Lutheran pastor W. Hattstädt there, and his mother was Mrs. Louise, née Schmid, who preceded her son into eternity in 1861. After the Blessed was confirmed by his father in 1863, he entered our Concordia College in Fort Wayne in the fall of that year, where he remained for six years. From there he was discharged with good reports in every respect, and in 1869 he entered our seminary for preachers in St. Louis. Here, too, he distinguished himself by diligence and irreproachable conduct, and was therefore admitted to the examination *pro candidatura* in June, 1872, after completing the regular three-year course of theological studies.

Since at that time a society had already been formed in our congregations in New Orleans, which were zealous for the spread of the Kingdom of God, for the purpose of sending out and maintaining traveling preachers to seek out our Lutheran fellow believers, English and German, who were scattered throughout the Southern States, and to offer them the preaching of the Word of God, And since this society had already repeatedly and just then again turned to the Synod with the request to propose a suitable candidate for the direction of this work, its attention was directed to our Hattstädt, since he seemed to be the most suitable personality for this among the students graduating at that time. His serene Christian character, his beautiful theological



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. the 1st of December, 1873,

No. 29.

His knowledge and other skills, his proficiency in the English language, his practical sense, his dexterity in dealing with others, his modest and amiable nature, to which he added his musical talent, made him appear to be the right man for the post in question. Since, however, the task to be solved by him was connected with no small difficulties and required more than ordinary self-denial, Schreiber privately put the question to him, even before he informed the aforementioned of the plan concerning him: "Would you be willing and ready to do something for your Savior?" Without thinking, he answered: "Yes, certainly!" And when the plan was presented to him, he declared himself ready, after a short consideration, to follow any calling that might arise for him. In our synod, as he well knew, it is not a principle that the more talented and knowledgeable young men are, the more honorable and lucrative offices they are to be appointed to, but on the contrary, only to the more difficult posts, even if they are the least rewarding. -

Thus our Hattstädt was called by the St. John's congregation in New Orleans, through the agency of the aforementioned missionary society, to be its assistant preacher, with the explicit requirement that he also travel the southern states, visit the scattered German and English-speaking Lutherans, offer them the preaching of God's Word, and, where possible, gather them into congregations. Since a group of German Lutherans in Shreveport in northern Louisiana had already urgently asked for a Lutheran preacher, this city of about 15,000 inhabitants was chosen as the central point from which the assistant preacher should initially undertake his missionary journeys. He was ordained on September 29, 1872 in the St. Johannis parish in New Orleans and took up his post in Shreveport on October 21 of the same year. As unpromising as the prospects were before the eyes of men, the fiery young man went with all the zeal of his soul to the direction of the work he had been commanded to do. Neither a church, nor an organized congregation, only a few persons to be found.

who were happy to be able to hear the preaching of the divine word in the courthouse, he soon realized that the necessary foundation for building up a German Lutheran congregation was a German Lutheran school. He had taken to heart the important statement of the old theologian I. He had taken to heart the important statement of the old theologian I. Fecht, which he and his fellow students had been taught in the lectures on pastoral theology: "Let it be certain that from this part (from the care for the school) above all one can distinguish a true pastor of the church from a hireling, and a pastor only in name from a real one; for how can he who has no care for the foundation be seriously concerned about the building itself?" (*Instructio pastoralis*. Lä. 2. x. 200.) So then he began such a school on January 20, 1873, with 16 children. In March, however, the number had already risen to 30. On the 14th of this month, he himself reported the following to a relative: "Every month brings new children, which is actually my cross. I have to 'reconstruct' the classes every month, and thus never get out of the Abece. In German they are, without exception, grass-green. Very few of them understand German, and none of them could write a line, while a few could read half and half. Since then, however, they have advanced somewhat, and soon quite a number will be able to read at least the words written in small letters. Writing is also progressing nicely, all according to the little Synodal Primer. In English, most of them are already a little more advanced; but if I am to set the standard for the schools here, I cannot give them much praise. All learning is calculated to *show*, much shouting, little wool. You should hear what horrendous blunders are made even by the most gifted, e.g. in geography, and although they recite everything by heart, what successful concepts they have. Still more in religion. I have children of all denominations who have attended the Sunday schools diligently year after year, but all their religion concentrates on the single concept: *Do be good*. In arithmetic they are equally botched, a true cross! Of course I try their diligence all the more. Religion I teach one hour



daily, four times biblical history, once catechism, following the example of teacher Simon. At present, therefore, I am very busy. Every Sunday I have two sermons and Sunday school, and five days of school during the week, along with other official work. But I am healthy and have not much to complain about. It has long been clear to me that Rome cannot be built in one day, and in the South a new edition of the Northern inner mission is almost impossible, especially in this region. The people here are mostly not fresh immigrants, but have been in the country long enough, people who have gradually become like a hard-trodden path, to which the saying must be applied: "A stumbling block wears away the stone. It is true that God's word is never without effect, but once I was here, I had to try to preserve it with all the means at my disposal. But what good is it if the old people hear about it, while the children stare at me thoughtlessly because they don't understand German?" - On May 6, he also wrote: "Three weeks ago I finally began to organize the congregation and so far I have ten members who are able to vote, in addition to a number of women and young people. The number will probably increase by a few more people, especially since more and more people are moving here. Hopefully I will soon be relieved and then seek another place. In any case, I do not wish to give up missionary work yet. But I do not let myself grow grey hairs about what may come. There are some things I miss sorely enough: not having any intercourse at all with other preachers." It is a joy to see from these outpourings before close relatives how the deceased was devoted to his profession, which was so unpleasant for the flesh, with all his soul, faithful even in small things, did not spare himself, and had only one complaint: lack of encouraging and supportive fellowship with his brothers in the ministry.

Our Hattstädt made the first so-called missionary journey to Dallas and the surrounding area in the state of Teras in February of this year and to Jeferson in the same state in August. The fruit of these trips, some of which were very arduous, was apparently very little. Nevertheless, he kept the goal he had set for himself firmly in mind. After a relative had written to him that it was hardly worth the trouble to consume his strength in the way he, our Hattstädt, did in the South, he answered him in a letter of September 9, that is, shortly before his death, among other things: "As to your remarks about the southern mission, the matter has just also its two sides. One cannot expect such results everywhere as in the North, where everything is rapidly filling up with Germans. There are enough Germans in the South, no doubt; but we can only learn from experience how they are disposed. Perhaps even the southern missionary society will be deceived in its expectations, but in any case we must not despise even small successes. It was not all finished at once in the North, either, and I am convinced that had the Missionary Society existed fifteen years ago, we would now have twice as many congregations in New Orleans."

Gladly would the Southern Missionary Society have sent our Hattstädt from Shreveport, where a congregation has now been planted.

and gave him a new field for his missionary work. For this reason, at the end of March of this year, she asked for a second worker. But the lack of such a worker, compared to the number of positions to be filled, was so great that this request, unfortunately, could not be fulfilled. -

When our travel preacher returned to Shreveport from his last trip to Teras, the terrible epidemic of yellow fever had meanwhile taken hold here. He himself wrote about it to a close relative on September 9: "For nearly two weeks the yellow fever has been rampant among us and has taken away quite a few people. The excitement is terrible. Fleeing to all parts of the sky, many inhabitants are leaving the city, at least 2000 within a few days. I have, thank God, so far been spared the epidemic, and even within the community I have relatively few cases of the sick to deal with, and only one person buried. Therefore, do not worry uselessly; I am here, as elsewhere, in God's hand, without whose holy will not a hair of our head will be bent." - These are words from the last letter of his hand. What we know of the later, the last, days of his life, we owe to brief accounts, written under the terrors of a plague ravaging the city, by two faithful members of the Blessed One's congregation. The first, a Mr. Wührmann, the former landlord of the Blessed, wrote on September 25 to Pastor Tirmenstein in New Orleans: "I must inform you of the sad news that our dear, good Pastor Hattstädt died of yellow fever on September 17..... No one can imagine how sad things are in this town. Some German families have died out completely; also many members of the congregation have fallen victim to the disease. Pastor Hattstädt went to all the Germans and prepared them for their end, until he himself lay down on the 13th evening. The fever immediately attacked him violently. For the last two days he was unconscious and suffered much. We all loved him very much, but the good Lord loved him even better, who directs all things for the best." In a letter dated September 19 to Blessed's father, the same Mr. Wührmann had still remarked, "He was a good pastor the short time that he was here in Shreveport. He was loved by all and was also mourned by many in the city. I lost my oldest daughter that same day. I bought Lots in the God's Acre, there they both rest beside each other. We dressed your son in the best clothes, he also had the choir robe on, and that is how he was buried." A second member of the congregation, a Mr. W. Strube, reported to the brother of the deceased on October 19 that both Mr. Wührmann and his wife, soon after the former had reported the death of his pastor by letter, had been attacked by the epidemic and had succumbed to it. Of our Hattstädt, however, Mr. Strube remarks that he died still "in bright consciousness, but in piety and devotion," and adds: "It is a heavy loss to the remnant of the congregation, when two or three members of it can be so called."

A double memorial service has been dedicated to the dear deceased. On the 2nd of October

President Hügli of Detroit preached a memorial sermon in Monroe, Mich., the earthly home of the deceased, on the text: "The death of his saints is worthy of the Lord", Ps. 116, 15, before the numerous congregation gathered there. On October 15, Pastor Tirmenstein did the same in the Sanct Johannis parish in New Orleans, of which the deceased had been the assistant preacher. The text was les. 55:8, 9. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord: but as much as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "So full," writes the teacher, "I never saw the church."

The writer of these notes cannot conclude without expressing the conviction that, as great as the loss is which the church suffers through the early death of such a strong, knowledgeable and, like few, richly gifted and faithful young worker, that the short, faithful work of the same, especially in such a time as that of the reign of a pestilence, has certainly been of great overflowing eternal blessing. Nor do we share the concern of our brothers in the South that it will now become increasingly difficult for them to win righteous workers for their country, which is threatened with death. The very example of admirable faithfulness which our young men, dedicated to the service of the Lord and His Church, see here, will certainly also have the blessing that more and more will be willing to risk their lives for Christ and His Kingdom. After all, it is only a chariot, not a sacrifice. For although three young, capable men from our midst (in addition to our Hattstädt, namely, Blessed Georg Volk in 1853 and Blessed Wilhelm Fick in 1855) have already taken up the cause, they have not yet done so. Wilhelm Fick in 1855) have been carried off by the terrible plague of yellow fever, which is native to the South, in the bloom of their years and in the full blessing of their work, millions living in the South are nevertheless constant living witnesses that the Lord of life and death can also protect and preserve there, according to the promise given for the time of the pestilence: "Whether a thousand fall at thy side, and ten thousand at thy right hand, yet it shall not befall thee," Psalm 91:7. 91:7, which promise has recently been gloriously confirmed by the preservation of our dear young pastor Siek in Memphis, who moved to this city from the north when the yellow fever had just broken out there, and yet lives to this day under the protection of the Most High and under the shadow of the Almighty, although hurrying daily from deathbed to deathbed, and praises the Lord with us.

But good to our dear Hattstädt! It is true that his fight and his course were short, but nevertheless he too could rejoice with the holy apostle on his deathbed: "I have fought a good fight, I have finished the course, I have kept the faith" (2 Tim. 4:7).), and we who still dwell in the land of the living can shout with that great voice in heaven to him and to his comrades who sacrificed before him: "They have overcome by the blood of the Lamb, and by the word of their testimony, and have not loved their lives unto death" (Rev. 12:11). Hallelujah! W.  
[Walther]

"Behold, say they" (the Gentiles of the first Christians), "how fond they are of one another, and how ready they are to die for one another!" (Tertullian Apol. 39.)



(Sent in by Pastor Hanser in Baltimore.)

### **Well-meant warning against seduction.**

In America, our land of freedom, as is well known, one needs neither a passport nor a written certificate of good conduct; anyone can pretend to be anything he likes, even what he is not, if he is not afraid to lie. Thus many a man here in the country passes himself off as a doctor, who perhaps has got no further in Germany than that he has served as a groom to a doctor, or as a pusher in an apothecary's shop; And so, too, many a man here poses as a Lutheran preacher, who, on closer examination, may turn out to be a failed student, or a depraved man, who, at the most, in the sects or as a colporteur, has acquired a few anointed phrases and the art of giving himself a spiritual air and putting on a white collar.

So not long ago such a light bird was also here and made the city unsafe for two years; he pretended to be something great, called himself a right Lutheran or rather Protestant pastor and wanted to condemn all the other preachers; for his name was Donner; he was glorious and pompous and the verse fit him:

He had bones like a horse, And an  
insolent forehead, And an awfully big  
mouth, But only a little brain;  
Gave each one a jab in the ribs, And  
told fibs and bragged big.

He knew Christianity, as these people usually did, not from his own experience, but from hearsay; but he had such an idea that one could not live according to his evil heart, and therefore he hated it, and threw off from himself all fetters of divine word, also promising equal freedom to all those who would adhere to him; And, alas, many believed his glittering words and adhered to him, although every one who only opened his eyes could see that he himself was a slave of sin and a servant of corruption. In his sermons, to which he preferred to ring through the newspaper, nothing was heard but empty word-bells and high-sounding phrases; But an intelligent person could gather from this that this thoroughly lying preacher considered sin, the devil, the judgment after death, and the immortality of the soul to be vain fables, and one could therefore not quite understand why people went to such a preacher in church and incurred expenses; for if everything is nothing, one can spare oneself the trouble and these monetary sacrifices; for what is the use of maintaining church and preacher? Although this man hypocritically did not disdain, e. g. Although this man hypocritically did not disdain to include some Bible words and anointed speeches in funeral sermons in half-Christian families, his whole thought and thought was aimed at destroying all Christian faith and all Christian being; and only the last day will reveal how many souls he has misled by his talk of light, freedom, enlightenment and progress, how many souls he has paved the way to sin and shame, made it easy and alluring, how many noble germs he has destroyed and in how many souls he has extinguished the last spark of faith.

Just as he did not allow himself to be guided by God's Word in his teaching, so of course he also did not orientate himself in his official duties according to God's Word, nor according to the model of a Lutheran agenda, or order of service, but as befits such spirits who are

as reformers, his own inventive head had to serve him here as well; And would to God he were the only false prophet. But how many he baptized, confirmed, administered a so-called Lord's Supper as hundreds of colleagues does he have, who are now coarser, now he saw fit; and who will now say whether the poor children who finer, now longer, now shorter in the same trade! And how blinded, were brought to him were also baptized properly? If any one sold, and betrayed are our German countrymen in this land, that disliked his way, he might as well stay away; he would have nothing they take upon themselves as preachers such tramps as these, said to him by the congregation, nor would he know of any synod; whom they themselves despise secretly at first, and then publicly, therefore he declared himself independent with his congregation and from whom they have only shame and harm! They let a man as soon as he took office; for a man like him could not possibly preach once or twice, and if he pleases them, if he has a suffer any one above him. But if his congregation had belonged to particularly loud voice and a good mouth, they immediately appoint a right-believing synod, the synod would have watched him, and him their pastor and pastoral caretaker, and yet they have no the congregation would have had a backing. He was therefore an assurance whatever as to what doctrine he brings, nor how he uncaptured pope, and as he commanded, so it must go. officiates, nor what character he has. Is this wise and Christian?

We have now briefly told you about his teaching and ministry, And to such a man one brings one's family to church! one has one's but perhaps someone will ask: what was the other situation with child baptized by him, and does not know whether it will be him, for example, with his life? Well, I do not want to tell much about baptized rightly! one has it confirmed by him, and does not know it, one can imagine it; for like the tree, so is the fruit it bears; only what it will be taught! one goes to communion, and does not know this is said: he sought to make money and was very dissatisfied whether the pastor really distributes the right communion! Is that when it did not want to go forward with it and the people did not like right? Is that a Christian thing to do? Who would think of acting so to be plucked; furthermore, that he was dubbed pastor, he did not carelessly even in earthly matters? And here we are dealing with care for that; for this always seemed to him like a quiet reminder the highest good, with the blessedness of the soul. O, where have that he should also behave as such a Christian. He preferred, we Germans come to!

therefore, to be called a popular speaker or spokesman, for such But mark also, my dear Christian, by such conduct one at the a one could not be expected to set a good example before others. same time makes oneself liable to the sins of such a ventriloquist; He absolutely avoided contact with Christians, but in the saloon he for if there were no people who availed themselves of the service felt quite cannibalistically comfortable in the company of his of such a vagabond, they could neither raise themselves up as comrades, and was then in the mood for some breezy joke and preachers, nor exist as such; the people, therefore, who adhere to pastime; Once, however, when he was standing, thirsty as usual, them, it is actually who give them a position in which they can a in front of the bar, a waiter spat tobacco juice in his face, and he fortiori do harm in the church. Therefore as little as thou wilt hold probably didn't like that; I don't think he went there again so soon, the ladder for a thief, that he may steal; as little as thou wilt support although the bartender excused himself by saying that he had a deceiver, that he may practice his deceit; as little as thou wilt lead unfortunately been in a hurry and had mistaken him for a spittoon. a wolf into thy neighbour's flock, or into thine own: so little canst He did not seem to be on good terms with his wife, for she was not thou in good conscience help such an unscriptural and false with him. It was very fortunate for him that he had been ill with preacher to be called as such, or to be acknowledged and internal rheumatism for six weeks during the epidemic of smallpox strengthened by thee, by using his ministry.

in our town, as he said; for thus no one could demand that he visit Remember the word of John: "Beloved, believe not every spirit, those who were ill with smallpox or bury those who had died of it. but try the spirits whether they are of God: for many false prophets After he had maltreated one congregation here long enough and are gone out into the world.... Every spirit that confesseth not that they were tired of him, he started a second one and bought a Jesus Christ is come in the flesh is not of God." 1 John 4:1, 3. He church with it; but in spite of Fairs and Pic-Nics it did not want to that rejecteth Christ, who is true God and man, our only Saviour go well. At last he held a ball with his congregation, which, and Redeemer, is not a Christian, much less a Christian preacher, according to the newspaper, he wanted to open with a funny he is lost; for Christ saith, "He that believeth on him (the Son) is not speech, and he really did open it. However, the people finally saw judged; but he that believeth not is judged already, because he through him and fell away from him more and more; so he turned believeth not the name of the only begotten Son of God." John from the Lutherans to the Jews and thundered twice more in the 3:18, O be not turned away from the faith of JEsum: for his blood middle of their synagogue. After this he disappeared, we do not alone maketh thee clean from all sin: and he that believeth this no know where, although it might be of interest to some who would more is condemned. For Christ, the mouth of truth, saith, He that still have to "settel" with him. Probably he is now playing the same believeth and is baptized shall be saved; but he that believeth not game in another place, heaping shame and disgrace on the shall be damned. This is how it will remain for eternity. And it is Germans in general and on so-called Lutheran congregations in precisely from this faith that all false prophets want to dissuade you particular. But who wants to tell the damage that such a wolf does in this or that way.

in the church! Ten preachers with right doctrine and godly life do But you ask: How shall I begin, that I be not again deceived by not rebuild what one such man tears down and destroys in a few false prophets? I answer, Do as our Lutheran forefathers in Germany did, who were well disposed to the pure doctrine.

They have always bound their preachers by a sacred vow to teach have a rule to judge by, which is called Christ's word; this alone is nothing but the pure Lutheran doctrine in public and in particular. to be the judge and the test here." O, behold therefore with what Like your ancestors of old, do not accept any preacher and do notearnestness the church sings and prays: associate with any preacher unless he has first been examined by a orthodox Lutheran church authority and found to be orthodox and capable of teaching. Furthermore, do not associate with any preacher who does not belong to a orthodox synod; for a pastor who does not belong to a synod already shows that he wants to be free and unattached in doctrine and life and considers God's word to be empty rubbish. Furthermore, do not associate with anyone who has not been solemnly committed to the symbolic books of the Lutheran church at his introduction into the congregation, and who has taken this vow without reserve; for otherwise you have no assurance that he will not preach a false faith to you and deceive you.

Finally, examine all his teaching, which he preaches publicly and privately, according to your small catechism, which you know by heart. If he teaches differently about the law of God, about faith, about prayer, about baptism, about the office of the keys, about Holy Communion, than the small catechism of Dr. Luther teaches, then he speaks and preaches falsehood. Luther's Small Catechism, of opening Lutheran pulpits to non-Lutheran preachers almost he speaks and preaches false things, he is contrary to the Lutheran universally prevails is well known, and that the *General Council* church and doctrine; for this catechism belongs to the confessional with its ambiguous declarations and resolutions has publicly writings of our church, "from and according to which, because they approved of this mischief, unfortunately cannot be denied. are taken from God's word, all other writings (doctrines and Therefore we cannot be surprised when *Insulanus* (Dr. G. F. Krotel) teachers), in so far as they are to be approved and accepted, are in his correspondence from New York reports to the "*Lutheran and to be judged and regulated*". Book of Concord, Explanation, *Missionary*" without shame or embarrassment that at the Preface. According to Matth. 7, 15. you shall avoid and flee such a dedication of the Lutheran Church in Jamaica, on Long Island, after one as a false prophet. Behold, thus our fathers helped themselves, Dr. Moldehnke preached the sermon, Pastor Van Slyke, pastor of and as long as they did so, they also kept the pure doctrine, and the Dutch Reformed Church in Iamarca, also delivered an address the church greened and flourished. Go and do likewise. But look in which he expressed his joy at the rapid growth of the German around you; perhaps there is already a righteous Lutheran element in the region and his hope that this Lutheran church would congregation near you, where things are done according to the way be a great blessing to the entire community. of the fathers.

As easy as it is to explain that gratitude to the Reformed Finally, so that you are not driven about by all kinds of wind of preacher, who had rendered great service to the small Lutheran doctrine, acquire the symbolic books of the Lutheran church, as congregation, prompted the invitation to actively participate in the they stand together in the Book of Concord, read them diligently consecration of the Lutheran church, such a procedure is not to be and let them introduce you to the knowledge of the pure doctrine of approved. The motive was certainly laudable, but in any case the the divine word. If you are to be a judge of what is preached to you, duty of gratitude could have been satisfied in another more you must also know well that by which you are to judge, namely, appropriate way than by opening the Lutheran pulpit to the the Word of God. If you were to judge according to your own tastes Reformed pastor. But, as I said, these are not rare occurrences in and opinions, you would approve some sermons that go against the the churches belonging to the *General Council*, and so we should word of God, and some would be evil, even though they are right, not be surprised. But where this practice finally leads, that shows praiseworthy, and good in the sight of God and his word. Finally, us the same "Letter from New York" from which the above is taken. listen to a word of our father Luther, of blessed memory, about "*Insulanus*" describes the dedication of the new emigrant house Matth. 7:15. He says: "Because Christ tells his Christians to beware in New York and tells us the following. After the song "Lobe den of false teachers, and thus makes them judges, and gives them HErren, den mächtigen König" ("Praise the Lord, the mighty King") power, even command, to examine and judge all doctrine, he also had been sung, Pastor A. E. Frey said the dedicatory prayer and demands that they be wise and understanding Christians, who Pastors Drees, Dr. Krotel, Baden, Princell and Ruperti gave short know what true doctrine is, and can distinguish between it and other addresses to the congregation. After singing a few verses from the false doctrine. - For such judging and discerning of doctrine must hymn "Ein feste Burg", Pastor W. Berkemeier, assisted by Pastor not be done according to their thoughts, or on their own prudence, A. E. Frey, performed the consecration act. Mr. G. Schwab, one of or glory of the Spirit, holiness, &c., as the pope falsely imputes to the directors, made a few remarks and then - listen and be amazed! him, with his conciliis alone, to judge all things, and obliges every - But, "*Insulanus*" should tell further himself: one to follow his judgment, for the reason that they say they have "*Oswald Ottendörfer*, Esq. editor of the ,*Staatszeitung*", the the Holy Spirit and cannot err 2c. but there must be a certain clear most influential German secular paper in the country, who had been called upon to say a few words

Oh, God, it's going badly, There's no peace on this earth, Lots of sects and lots of enthusiasm, All in one heap, they're coming.  
  
But fend off the proud spirits, who rise high with power and always bring something new, to falsify your true teaching.  
  
Thy word is our heart's defence, And thy churches' true protection; In this, dear Lord, keep us, That we seek no other thing more.

(Submitted.)

"Saul among the prophets.

That in the congregations of the *General Council* the bad habit of opening Lutheran pulpits to non-Lutheran preachers almost he speaks and preaches false things, he is contrary to the Lutheran universally prevails is well known, and that the *General Council* church and doctrine; for this catechism belongs to the confessional with its ambiguous declarations and resolutions has publicly writings of our church, "from and according to which, because they approved of this mischief, unfortunately cannot be denied. are taken from God's word, all other writings (doctrines and Therefore we cannot be surprised when *Insulanus* (Dr. G. F. Krotel) teachers), in so far as they are to be approved and accepted, are in his correspondence from New York reports to the "*Lutheran and to be judged and regulated*". Book of Concord, Explanation, *Missionary*" without shame or embarrassment that at the Preface. According to Matth. 7, 15. you shall avoid and flee such a dedication of the Lutheran Church in Jamaica, on Long Island, after one as a false prophet. Behold, thus our fathers helped themselves, Dr. Moldehnke preached the sermon, Pastor Van Slyke, pastor of and as long as they did so, they also kept the pure doctrine, and the Dutch Reformed Church in Iamarca, also delivered an address the church greened and flourished. Go and do likewise. But look in which he expressed his joy at the rapid growth of the German around you; perhaps there is already a righteous Lutheran element in the region and his hope that this Lutheran church would congregation near you, where things are done according to the way be a great blessing to the entire community.

As easy as it is to explain that gratitude to the Reformed Finally, so that you are not driven about by all kinds of wind of preacher, who had rendered great service to the small Lutheran doctrine, acquire the symbolic books of the Lutheran church, as congregation, prompted the invitation to actively participate in the they stand together in the Book of Concord, read them diligently consecration of the Lutheran church, such a procedure is not to be and let them introduce you to the knowledge of the pure doctrine of approved. The motive was certainly laudable, but in any case the the divine word. If you are to be a judge of what is preached to you, duty of gratitude could have been satisfied in another more you must also know well that by which you are to judge, namely, appropriate way than by opening the Lutheran pulpit to the the Word of God. If you were to judge according to your own tastes Reformed pastor. But, as I said, these are not rare occurrences in and opinions, you would approve some sermons that go against the the churches belonging to the *General Council*, and so we should word of God, and some would be evil, even though they are right, not be surprised. But where this practice finally leads, that shows praiseworthy, and good in the sight of God and his word. Finally, us the same "Letter from New York" from which the above is taken. listen to a word of our father Luther, of blessed memory, about "*Insulanus*" describes the dedication of the new emigrant house Matth. 7:15. He says: "Because Christ tells his Christians to beware in New York and tells us the following. After the song "Lobe den of false teachers, and thus makes them judges, and gives them HErren, den mächtigen König" ("Praise the Lord, the mighty King") power, even command, to examine and judge all doctrine, he also had been sung, Pastor A. E. Frey said the dedicatory prayer and demands that they be wise and understanding Christians, who Pastors Drees, Dr. Krotel, Baden, Princell and Ruperti gave short know what true doctrine is, and can distinguish between it and other addresses to the congregation. After singing a few verses from the false doctrine. - For such judging and discerning of doctrine must hymn "Ein feste Burg", Pastor W. Berkemeier, assisted by Pastor not be done according to their thoughts, or on their own prudence, A. E. Frey, performed the consecration act. Mr. G. Schwab, one of or glory of the Spirit, holiness, &c., as the pope falsely imputes to the directors, made a few remarks and then - listen and be amazed! him, with his conciliis alone, to judge all things, and obliges every - But, "*Insulanus*" should tell further himself: one to follow his judgment, for the reason that they say they have "*Oswald Ottendörfer*, Esq. editor of the ,*Staatszeitung*", the the Holy Spirit and cannot err 2c. but there must be a certain clear most influential German secular paper in the country, who had been called upon to say a few words

now addressed the assembly. He took the liberty of declaring at the outset that he did not agree with all that the previous speakers had said, although he admitted that from their point of view their position and opinions were quite natural and justifiable. Apart from these views, he expressed his heartfelt appreciation of such institutions, and showed how necessary it was to extend a hand to our immigrant brethren so that they might become useful citizens of our country".

After one of the directors had enthusiastically recited the English translation of the song "Was ist des Deutschen Vaterland?" and the congregation had sung "Nun danket alle Gott", Pastor Rägner concluded the celebration with prayer and benediction.

The writer of this article, of course, does not have the honor of being personally acquainted with Mr. O. Ottendörfer, and therefore does not know whether the editor of the "Staatszeitung" does not perhaps belong to one of the Lutheran congregations in or around New York. It is highly probable that the latter is not the case, for one can usually recognize a bird by its song; but the statements of the above-mentioned gentleman, as well as the tone that the "Staatszeitung" lets us hear, certainly do not reveal a Lutheran Christian in him. But one can easily deceive oneself in this, as experience teaches. After all, the German bookseller who most eagerly distributed the publications of Büchner's "Kraftstoff" is also a member of a Lutheran congregation in New York! But if the editor of the "Staatszeitung", as his above-mentioned statements and the articles in his paper suggest, is neither a Lutheran nor a Christian at all, but an avowed enemy of the positive Christian faith: why then was he asked to participate in the solemn inauguration of a Christian charitable institution? - All respect for his honesty! From the outset, he defended himself against the appearance that he was also a Bible believer, and made no secret of his position. He is not to be held responsible for this discord in the inauguration ceremony, but those who invited him to give his "mustard". - Let it serve as a warning and a lesson to them! (Crispus.)

## To the ecclesiastical chronicle.

**The resolutions of the General Council** concerning the proposed Colloquium, as well as judgments on it, can be found in the December issue of "Lehre und Wehre".

**Methodists.** Of Mrs. Van Lott, the first licensed preacher in the Methodist Church, some Methodist papers speak not very commendably. They simply say that if she is the pattern of women preachers, God preserve her from more such. Her presumption (!) is much censured. (Happy Ambassadors)

**In Buenos Ahres** (South America) an Old Catholic congregation is being established. The priest of this congregation is Dr. *Emilio Castro-Poedo*, who received a reprimand from his church superiors because of his affiliation with the Freemasons. For the time being, the Old Catholic services of this congregation are held in the Lutheran church there! Ad. Bd.

**A Roman priest who** recently married in Mexico wrote a series of articles in the local newspapers in which he advocated the abolition of the celibacy of priests in the Roman Church.

Ad. Vol.



### **Divine Preservation.**

When a mission festival was celebrated in Hetendorf this year, the missionary Fröhling preached among others. In his sermon he told the following story from his missionary life:

Once one of our brothers, just one from this place, a Hetendorfer, came to visit us. It was Whitsun, and the rainless winter season had long since set in. Since there was no rain to be feared, my wife had made a bed for him in a chamber and in a place where it otherwise rained heavily. In the evening we sat together in pleasant conversation, prepared to say our devotions, and then went to bed. Suddenly it thunders. We think that this could not be possible; we must have been mistaken. But no sooner are we calm about it than there is a second thunderclap, stronger than before, and at the same time we hear it begin to rain heavily. I take the lamp and hurry into the room to pull the bed away from the spot in question so that it does not get soaked. There is a mat in front of the bed, which stands in for the carpet on the clay floor for the person undressing; it must be removed first. But what a fright! When I pick it up, a large mamba snake is lying underneath. I call for help and it is killed. When this is done, the bed is also to be removed; but this is no longer necessary, it is no longer raining. And when we now look out of the door, it has indeed rained, but in the sky there is nothing of a thunderstorm, nothing of clouds to be seen. - Half an hour later, our guest would have gone to bed, would have undressed on the mat in front of the bed, would have bent his knees there and prayed, and would certainly have been bitten by the snake, if the Lord had not saved him from such death in such a wonderful way.

**"Answer the fool according to his foolishness, that he may**

**"Let no man think himself wise." Proverbs 26:5.**

Once a pastor preached on the text: "And God looked on all that he had made; and, behold, it was very good." Gen. 1:31, showing that God had arranged everything as it must be if it was to accomplish its ultimate purpose. This was overheard by a scoffer of religion, who was full grown. When the service was over, he stood in the doorway and said to the preacher who was passing by, pointing to his hump: "But, Mr. Pastor, look at me, what do you say to that? Is it very good too?" The preacher says, "Friend, for a hunchback you are quite well made."

**How a poor exile was comforted by a marginal gloss of Luther.**

When the crypto-Calvinists under the Elector Christian I. made a second attempt to introduce Calvinism in Saxony and to displace Lutheranism, among those who had to wander into misery because of their loyalty to the confession was also the Wittenberg deacon M. Christoph Grüner. He first went to Jena and stayed with Dr. Mylius, who had also been driven from Wittenberg. He complained to him that he did not know how to get along with his family, since he had no longer than half a year to live. The doctor comforted him as best he could, and took him to the table. When, after the meal, the children were giving thanks to the Lord, he noticed, while reading the eighth Psalm, Luther's marginal gloss on the eighth verse: "Christians shall also have food on earth." He showed it to the afflicted man. He was exceedingly refreshed and gladdened by it, as if an angel from heaven had spoken to him. He confessed that he had indeed

He had learned the eighth Psalm well from his youth and had often and remember this; as Christ said, My sheep hear my voice, and read it, but had not heeded this marginal gloss; as it is often the they hear not the voice of a stranger, but follow me, and abide with case that, apart from the challenge, one does not look at and me: this is most excellent. Wherefore, brethren, be not so forward consider everything so carefully; now he sees how comforting the as to desire to know all new doctrines, and to read heretical books. doctrine of the majesty and omnipresence of the Lord Christ is, Otherwise it will happen, as they say, semper nliuiä ackünered, according to his holy humanity, according to which, according to that something will always remain in your heart about the false the eighth Psalm, all things are subject to him, sheep and oxen doctrine you have heard, which you desire to learn and know. The alike, for which doctrine, in part, he was driven out by the Calvinists. devil is a thousandfold artist, he is the keeper of the host, when thou Soon after, he was appointed professor of the Holy Scriptures at readest false doctrine, that he may persuade thee, that thou mayest the University of Königsberg. G. think, ei, it is not evil that I read this, I can grasp and understand it with my reason; I will follow it, and abide in it. So thou art easily seduced. Therefore thou art most sure, if thou beware of the voice of strangers, and stay with the voice of thine archpastor, and follow the same; then thou canst not err, nor fail.

**"Praktische" Prediger von Melanchthon examinirt.**

When Melanchthon, Flacius and other scholars who had fled from Wittenberg were in Brunswick in 1547, three preachers were introduced to the former by Dr. Medler, Superintendent there, in order to examine them, since this had not yet happened. These were Magister Wittekopp, who had already been preaching for two years, A. Segebode, formerly a hatter, who had already been in office for eight years, and I. Friling, formerly a cord maker, who had already been a pastor for four years. The examination took place in the Superintendent's house in the presence of the Ministry and several members of the Council. After a short speech about the dignity of the office of preacher, Melanchthon asked what they were. He was answered that one was a Patrician and had studied, the other two had been craftsmen and had not been particularly interested in the liberal arts. He further asked whether such craftsmen could perform what belonged to the office of preaching. Ludolph Petersen (preacher) replied: Yes, my Lord Philippe, they can. Then Melanchthon is said to have beaten his breast and said "Lutheraner"). Not only was Pastor Brunn in complete agreement with tears, "O poor man, who can preach with the pen in such a way with my plan, but a few days ago he reminded me by letter of our that I would not shy away from the whole Roman empire, but in the agreement and expressed the desire to carry it out. This shall be pulpit, which is quite easy for them, I cannot make a word before a few listeners." After finishing the examination, in which the former craftsmen could not answer all the questions, they were ordained. Rehtmeier, who reports this, adds: "From which it can be deduced at the same time what diligence the burghers and craftsmen applied at that time in reading the Scriptures and spiritual books, that they were also sent to preach and to serve spiritual offices."

M. Chemnitz.

**Please.**

When I visited Steeden at the beginning of this year, among other places in the old fatherland, and was convinced how scarce things are in our institution there, the thought arose in me whether we could not supply our institution with food from America, and all the more so, since the prices of the same have reached an unprecedented level over there. (This is also confirmed by our dear Pastor Brunn in his correspondence recently published in the can. Then Melanchthon is said to have beaten his breast and said "Lutheraner"). Not only was Pastor Brunn in complete agreement with tears, "O poor man, who can preach with the pen in such a way with my plan, but a few days ago he reminded me by letter of our that I would not shy away from the whole Roman empire, but in the agreement and expressed the desire to carry it out. This shall be pulpit, which is quite easy for them, I cannot make a word before a few listeners." After finishing the examination, in which the former craftsmen could not answer all the questions, they were ordained. Rehtmeier, who reports this, adds: "From which it can be deduced at the same time what diligence the burghers and craftsmen applied at that time in reading the Scriptures and spiritual books, that they were also sent to preach and to serve spiritual offices."

I therefore take the liberty of kindly and urgently asking our dear rural communities in particular to assist me in the execution of my plan. The articles desired are as follows: Ham and bacon sides, salted pork and beef, butter and lard, wheat and rye flour, white beans.

Since the harvest is over and the slaughterhouse is at the door, our dear countrymen will certainly have something left over from the blessings God has bestowed upon them in the past year. Perhaps the most expedient way to deal with the matter would be for the pastors or a member of the congregation to collect the gifts and send them to me. Those who cannot give food might have a mite to spare, so that the freight to New York could be paid. In general, I cherish the quiet hope that here or there a willing heart will be found in our city community to send me a small gift for the further transport of provisions from here to Germany. It would be wonderful if we could get the food to be sent to our dear co-worker, Pastor Brunn, free of charge.

**It is One who seeks and judges the glory of the Son of God.**

I. Valentin Gentilis, who was beheaded at Berne in 1566, was one of those who had been driven out of Italy for the sake of the Gospel. At Geneva he became a Calvinist, and then joined the Antitrinitarians (deniers of the Holy Trinity, the Deity of Christ 2c.). The old Dr. Polycarp Leyser tells of him, according to an eye-witness, a preacher from Transylvania, that this blasphemer could otherwise speak quite well, but as often as he wanted to call the Lord Jesus Christ, the lower part of his mouth, the lower jaw, always fell down and froze, so that he was never again able to pronounce the name of Jesus Christ, neither in evil nor in good.

Now, dear fellow Christians, get to work! It is a matter of providing for an institution from which streams of blessing have already flowed over our Synod. Let us not only carry this institution on our prayerful hearts, but also support it in a completely new way.

About all gifts of food and money I will acknowledge in his time in the "Lutheran".

It hardly needs mentioning that all food sent to me must be of good quality and well packed in barrels or boxes. -

.S. Keyl,

G.

13 Broadway, New York.

**Warning against reading false-believing and ungodly writings.**

As with leaven, so it is with false doctrine. He who first lets a little of it enter his heart is finally taken in by it, so that he becomes completely addicted to the false teaching in all and every way. Therefore let every man take heed





Church News.

The Word of God has already been preached in part, and they desire that it may continue to be done.

In the midst of a terrible yellow fever, the 'assistant preacher for Memphis, Mr. Sieck, Candidate of Theology, had to be called here by telegraphic dispatch, since I and my family had also been seized by the evil epidemic and the mortal need demanded a preacher. On the 15th Sunday after Trinity I could not perform the ordination because I was still too weak. Eight days later, however, I had regained my strength to such an extent that I was able to sit in front of the altar and thus perform the ordination and introduction. Pastor Frank, who had just passed through here on his trip to New Orleans and stopped for a while, assisted in this act. May the Lord preserve and protect this newly called preacher and crown him and his ministry with rich blessings!

May the faithful Archpastor Jesus Christ equip His servant with power from on high and with much wisdom, so that he may preach not only by word, but also by a careful walk, and work with much blessing in this great and important field of work!

Address: Rov. O.  
**Lox 326-Oocatui ', Äluooii Oo., III.**

Introduction and consecration of the church.

After Pastor Chr. Hartmann of the "newly formed" Lutheran congregation of St. Paul at Isle Grove, Iroquois County, Ills., my former branch, had received a regular appointment and had accepted it with the approval of his former congregation, he was solemnly installed in his new office by the undersigned by order of the Reverend President of the Western District on the 20th Sunday after Trinity.

On the same day, the dear congregation also had the great joy of being able to consecrate their new church to the service of the Triune God. In the morning I preached on Matth. 5, 13-16 and showed that the preachers of the gospel should be the salt of the earth and the light of the world. In the afternoon I preached on 1 Peter 2:9, showing the glory of the Christian state, 1. because Christians are in possession of the most precious treasures; 2. because they have the most blessed profession.

May our dear Saviour Jesus Christ now keep the dear congregation of St. Paul's in the pure confession of His Gospel, and also in the holy life, firmly and steadfastly, be sun and shield to it and its dear pastor in this last sorrowful time, and let it grow in many thousand times a thousand, for the glory of His holy name and the great promotion of His glorious kingdom! Amen.

Crete, on Reformation Day 1873. Gottlieb Traub.  
Address: **Rev. Ch. Hartmann,**  
**Box 94. Milford, Iroquois Co., Ill.**

Church consecration.

On the 10th Sunday after Trinity, the St. John's Lutheran congregation at Port Hope, Michigan, had the great joy of dedicating their beautiful new church, 45 feet long and 30 feet wide, to the service of the Triune God. The dedicatory prayer was offered by Rev. G. Markworth, of Wyandott. He also preached the consecration sermon. In the afternoon the undersigned preached.

May the faithful God grant that in this church Jesus Christ, our faithful Saviour, may always be preached loud and pure for the salvation of many souls!

W. Schwartz.

Old and new.

One. Just published in St. Louis:

Dr. **Jakob Heerbrand's treatise on the doctrine of gracious election or predestination**, translated from the Latin by Gottlieb Gnadekind. (30 pages in large octavo.)

This is a translation of a locus of the famous theological compendium by Heerbrand, professor in Tübingen, which was published for the first time in 1578. Whoever desires an exposition of the doctrine of election by grace or predestination, which contains this doctrine, faithfully following our Concordia formula, in its biblical purity and simplicity, will find here what he seeks, better than in many other books. Therefore, this little book is recommended to all zealous researchers of the Scriptures. It can be obtained through the publisher Mr. L. Volkening, No. 22 South 5th Street in St. Louis, Mo. for 15 cents.

W.

[Walther]

2. recently appeared in Allentown, Pa:

**Extra session of the Lord Diabolus** with his journeymen and apprentices, held in the nineteenth century. Edited by Elias Freimund. (45 pages in small octavo.)

This is a satire in rhymed doggerel verse on today's unbelief in its most diverse forms and manifestations. It is a side piece to the well-known Schlaraffiade. While the latter only hectors the monkey religion as it deserves, this "extra session" shows how all unbelief with its shameful fruits is nothing other than the philosophy of the devil, which he gives to the apostles of unbelief. It is good that here and there notes are added for the purpose of giving the reader the necessary hints so that he does not misunderstand the irony used. Since the manuscript is printed by S. K. Brobst, it will probably also be available from there for a small price.

W.

[Walther]

On the 22nd Sunday after Trinity, Candidate P. F. Germann, having received and accepted a regular call from the Lutherans in and around Cottonwood Falls, Kansas, was ordained and inducted there by the undersigned by order of the honorable Mr. President Büniger.

May God crown the labors of His servant in this mission field with rich blessings!

Address: Lsv. L. L. (Iornaarrn,  
**Oottonvooä I'alls, Olluss Oo., Lansas.**

On the 21st Sunday after Trinity, Pastor H. Pröhl, called by the congregation of Darmstadt, Ill, was inaugurated into his new office by order of the Presidium. May the Lord make him a blessing!

Address: Lvv. 8. Lro "6l,  
**Darmst-aät, 8t. Oluir Oo., Ill.**

On the 17th Sunday after Trinity, the Rev. C. A. Frank, formerly pastor at Lancaster, Ohio, was installed in his new office in St. John's parish at New Orleans, Louisiana, by the undersigned, assisted by the Rev. C. G. Mödinger.

M. Tirmenstein.  
Address: ksv. 0. ^4. I'runk,  
**Lox 364- Itrcv Orleans, La.**

The Rev. H. Brammer having received a regular call from the congregation at Lowden, Tedar County, Iowa, and from the branch of the same at Calamus, Clinton County, Iowa, and having accepted it with the concurrence of his former congregation at Denver, Colorado, the same was installed in his new office by the undersigned in the midst of the said congregations on the 22nd Sunday after Trinity, being the 9th of November of this year, by order of the Pre- sidium of the Western District.

May the Lord bless your brother's work abundantly also in this hopeful field!

Address: Lsv. 8th Lrammsr,  
Doväsn, O "äsr **Oo., lov"**.

After Pastor F. W. Pennekamp of Darmstadt had received a regular appointment from my previous dear St. Peter's congregation at Randolph, Illinois, and had accepted it with the approval of his congregation, he was inducted into his new office by me on the 21st Sunday after Trinity by order of the honorable Mr. President Büniger.

May the Lord give him victory after victory!

Address: Lsv. I'. LsnnsIrranap,  
**Lroruen, Lanckolpd Oo., Ill.**

Rev. G. Landgraf having, with the approval of his ftüher congregation in Central Township, St. Louis County, Mo. recognized and accepted the call of the Zion Lutheran congregation at Decatur, Macon County, Ill, as a godly one, the same was installed in his new office by the undersigned on the First Sunday after Trinity, by order of the honorable President of the Western District.

Thus, by God's praiseworthy grace, this important field of work was soon provided with a worker again. Without such a worker, the still weak and small congregation would not have lasted long, and we would have lost a large field where Methodists and other sects are spreading and entangling many former Lutheran Christians in their snares.

Decatur is a rapidly flourishing place of about 12,000 inhabitants, situated in a fertile region at a junction of the railroad, from which railroads leave in nine different directions. Among the inhabitants are also many Germans, mostly Lutherans and other Protestants. Also in the surrounding area still live many German Lutherans, to whom



We have just received the new Brobstian calendar of 1874. This volume is also equipped in the old practical manner. Having become almost indispensable to a Lutheran preacher in America especially on account of its complete ecclesiastical statistics, even to those of the Synodical Conference besides our own, it needs no recommendation from us. The price is ten cents per copy.

W.

[Walther]

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### Conference - Display

The West - Kansas Specialconference will meet, God willing, from the 3rd to the 5th of January, 1874, at the home of Rev. H. C. Senne, in Alma, Kansas.  
C. H. Lüker, Secretary.

The New - England Pastoral Conference will meet, v. v., from the 16th to the 18th of December, at Boston, at the house of Rev. Fick. A. View end, secretary.

The Cleveland Specialconference will meet, God willing, January 13 and 14, 1874, at the home of Rev. H. Wyneken in Cleveland (west side).

To be presented for discussion is a paper on syncretism and an excerpt from Chemnitz on "Papal" traditions. To preach is Pastor Paul Schwan; substitute is Pastor Bühl. I. Rupprecht.

The next conference of the teachers of St. Louis and vicinity will be, God willing,

will be held on the 30th of December morning from 8 a.m. at the school of Herr. Lehrer Barthel in North St. Louis.

Subject of the trial, "How does a Christian teacher educate his pupils to be diligent and attentive?"

H. Erck.

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### Received in the Western District treasury:-

On the synodal treasury: from Past. Schlechtes Gem. in Windsor, Ill, P14.10. Past. PisselS Gem. in Matteson, Ill., 13.08. Collecte of the Gem. of the Rev. Schmidt in Schaumburg, Ill., 35.18. Of Past. F. Schalter's Gem. in Red Bud, Ill., 28.30. Past. Baumgart's Gem. in Warsaw, Ill., 7.00. Collecte of the Gem. of the Past. Wille in California, Mo., 5.00. of Rev. Wagner's Gem. in Chicago 36.00. of S. Richter in Homewood, Ill., 1.00. of Teacher Fischer in Chicago 1.00. of Past. Nuoffer's congreg. at Crete, Ill, 19.00. Rev. Schmidts Gem. at Schaumburg, Ill., 24.70. From Trinity District at St. Louis 16.65. From Mr. C. Böttcher in Clarence Centre, Eric Co., N. I, 1.00. Of the Immanuels-District in St. Louis 15.55.

To the college maintenance fund: from Rev. Ottmann's congregation in Collinsville, Ill., 15.25. From Rev. Riedel's Gem. in Homewood, Ill., 27.00. From the Triune CritS District in St. Louis 11.00. From Past. Beyer's Gem. in Pittsburgh, 31.20.

To the Synodal Mission Fund: One-third of the Mission Festival Collecte in Past. Riedel's congregation at Homewood, Ill., 25.50. One part of the Mission Festival Collecte of the congregations at Rock Island and Davenport 20.00. One half of the Mission Festival Collecte in Past. Manaelsdorf's congreg. in Bloomington, Ill, 106.75. of the St. Martin's Grm. of the Past. Studt at Luzerne, Iowa, 3.30. From the St. Paul's congreg. of the latter, 3.00. Johann Buhler by Rev. Studt 2.00.

For inner mission: From Past. Stephen's **congregation** in Ehester, Ill., 8.00. John's collection in Chicago 1.00. Part of the missionary festival collection of the congregations in Rock Island and Davenport 20.00. Half of the missionary festival collection in Pastor Mangelsdorf's congregation in Bloomington, Ill., 106.75.

On the emigrant mission in New York: From Past. Ottmann's Gem. in Collinsville, Ill, 8.50. From Mrs. Spilkrr in St. Louis, 1.00. I. Tenz in Schaumburg, Ill, 1.00. Past. Grupe's Gem. at Eiöleben, Scott Co, Mo, 2.70.

On the new building of the seminary at St. Louis : From N. N. by Past. Nuoffer at Crete, Ill, 10.00. From Past. WagnerGem. ,n Chicago, first dispatch, 310.75. From Wittwe Hahn at Dwight, Ill, 1.00. From >Lt. Mathäus congregation at Chicago 22.25. By Past. Seuel in Lyons, Iowa, 10.00. By Teacher Fischer in Chicago 2.00. Past. HochstettrrS Gem. in Indianapolis 279.27. Past. Beyers Gem. in Pittsburgh 152.35. By Past. Holls in Centreville, Ill, by F. Buchholz 10.00 and by C. Seeboldt 1.25. By Past. Fackler's congregation at Columbia Bottom, Mo. 15.00.

ForPastor Brunn's Institution: A Part of the MissionSfest Collecte of the Churches at Rock Island and Davenport 11.25. By F. Meyer at Barre Mills, Wis. 1.00.

On the Hermannsburg Mission: by Rev. F. Schaller's Gem. in Red Bud, Ill, 15.00.

On the Leipzig Mission: by Rev. F. SchallerS Gem. ,n Red Bud, Ill, 15.00. Ill^oO^ students: From Mrs. Fehd in Glnrooe,

To the college household at Fort Wayne: by Chr. Rnst through Past. Nuoffer at Crete, Ill, 1.00.

To the seminar - household rn St. Louis: Thank offering of calf. Tönjes in Mobile, Ala., 12.50.

For Past. Ruhland's Ge m'e inde: of Pastor Stmeters Gemeinde in Proviso, Ill., 12.00. Past. Eirlchs Gem. m Minden, Ill., 17.40.

ForPastor Krause in Minnesota: Collected bet L. Ziemer's infant baptism by Rev. Besel at Cape Girardeau, Mo., 6.75.

For the congregation at Van Wert, Ohio: from Wittwe Hahn at Dwight, Ill, 1.00.



For you church in Hartem, N. Z1.: Don Past. Bartling's congreg. in Chicago, 16.50. Past. Strieter's Gem. in Proviso, Ill, 8.50.

For the churches in Mrrphis and Shreveport: From Past. Horns Gem. in Benton County, Iowa, 16.75. From Miss Ottilie Krumpholz there 1.00.

For the Memphis congregation: from Rev. Graves' congregation in St. Charles. Mo., 102.00. Past. Kanold's congreg. at Wolcottsville, N. for the preachers and teachers there 12.0").

On the building of the Synodical Printing Office: by Rev. Nützel's congreg. in West Ely, Mon., 6.00.

E. Roschke, Kassirer.

#### Received in the treasury of the middle district:

To the synod treasury: Don Past. Jor' congregation in Logans- port 521.25. Past. Rupprecht's congregation in North Dover 515.25. Past. Sikmann's parish in Pomeroy 111.20. Past. Wendt's comm. in Waymansville 51.00. Past. Husmann's Gem. in Euclid 510.00. Past. Brackhage's Gem. 514.16. Past. Jäbker's in Adams County 51.00. Don whose Gem. 577.00. Past. Bode's Gem. near Fort Wayne 532.12. Past. Horn's St. John's Gem. 54.00. Dessen St. Paul's Gem. 53.10. Past. Knief's Gem. at New DctclSau 514.05. Past. Knies himself 53.00. teacher Arnold in Cleveland 52.00. teacher Zismer there 52.00. teacher Kirsch in Adams Countv 51.00. of S. Z. in Aurora 51.00. past. Jüngel's comm. at Jonesville 514.05. Paü. Sauer in Dudleytown 51.0"). By a woman in whose gem. 51.00. Past. Wyneken's gem. at Cleveland 5228.72. Past. Wyneken 51.00. Past. Kühn's parish in Minden 56.78. Rev. Kühn 51.07. teacher Zitzlaff in Evansville ,52.00. past. Weyel in Darmstadt 5'1.00. Pastor Bruggemann there 52.00. Rev. Schäfer in Lanesville 52.00. Past, Tramm's "dem. in Vincennes 520.00. Past. Tramm's 51.00. Palt. Evil Gem. in Avista 55.15. Past. Kunz at Julietta 5'1.00. Past. Stock at Fort Wayne 51.00. whose gem. is 520.00. of Past. Schwan Jr. in Cleveland 51.00. Past. Siegers parish and branch 524.26. Past. Sieger 51.00. past. Horst near Columbus, O., 51.00. whose parish 56.00. whose filial parish 52.00. Past. Evers at Root 52.00. Past. Brackhage 52.00. past. Schwan Sr. in Cleveland 52.00. Rev. Jor' Parish in Logansport 530.50. Past. Runkel in Aurora 51.00. Rev. Evers' congregation in Root 510.00. Rev. Rupprecht in North Dover 51.81. whose congregation 534.16. Rev. Steinbach in Fairfield 52.00. whose parish 560.15. Rev. Sallmann in New- burgh 51.00. whose parish 511.00. Past. GermannS congregation in Peru 512.00. Past. Kunz in Julietta 52.00. Rev. Gruber's St. Thomas congregation 54.12. Whose St. John's congregation 53.79. Rev. Saupert in Evansville 52.00. Rev. Stubnatv in Fort Wayne 51.00. Rev. Sitzmann's congregation in Pomeroy 54.50. Rev. Niethammer's congregation at La Porte 516.00. Rev. Reichhardt near Columbia City 51.00. Whose parish 57.19. Past. Zigel's green. at Fort Wayne W.20. Past. Bundenthal's Gem. cn Marion Township 524.87. Rev. Niethammer's Gem. at La Porte 518.37. Rev. HieberS Gem. in Defiance County 54.18. Past. Jor' Gem. in Logansport 514.40. Past. Wunderlich in Tolleöston 51.00. Past. Bauer's Gem. at Wapakoneta 57.00. Of Past. Bode's Gem. at Fort Wayne 515.20. Past. SauerS Gem. at Dudleytown 526.21. Rev. Jor' Gem. at Logansport 516.00. Rev. Karrers Gem. in Bielefeld 56.17. Past. Bode 53.00.

On the Leipzig Mission: by Past. Steinbach at Fairfield 52.0"). N. N. in Liverpool 52.00.

To the Widow's Fund, Don G. S. in Cleveland 51.00. Wedding Collecte with Teacher Iahn in New Haven 59.24. Don Past. "Over in Ban value (regular contribution) 54.00. Past. Lange in Chicago (desgl.) 54.00. Don Lebrer Hafner, contribution 51.00, gift 51.00. From Teacher Riemer's school children in Aurora 53.5"). Lottchen Riemer 30 CtS. Don L. Z. in Aurora 52.20. teacher Zitzlaff in Evansville 56.00. from Rev. Zschoche, contribution 54.00, gift 51.00. Past. Lothmann's congregation at Akron 510.55. Past. Bode at Fort Wayne 55.00. from Rev. Zigel's congregation at Fort Wayne 511.40. Past. Hild's congregation at Mishawaka 57.00. whose congregation at Woodland 52.51. by Past. Wunderlich as contribution 54.00. N. N. at Liverpool 52.00, wedding collecte at G. Barthels at Zancsville 54.00.

To the orphanage near St. Louis: Bequest from Mrs. A. in Cleveland 55.00. From Teacher Hesse's school children there 52.00. Mrs. P. S. in Past. Wyneken's parish there 52.50. Past. -Ltegers Filialgemeinde 54.00. Past. Dulitz in Napoleon 55.00. Of Past. Lange's Sunday School students in Valparaiso 53.50. Wedding Collecte at M. Rückrit and D. Bank in Darmstadt 54.00. From Teacher Maurer in Root 51.00. Children's Festival Collecte at Mis hawaka 510.91. Collected among the school children there 53.85. Children's Festival Collecte at W. Homeyer's in Williams County, O., 55.50.

To the orphanage at Addison: From N. N. at Liverpool 52.00. Teacher Maurer at Root 51.00. From the Women's Association at New Haven 55.00.

For the community in Lockhaven: Don Hrn. Schul- thcs in Fort Wayne 51.00.

For poor college students: For E. Weyel: Wedding Collecte by W. Meyer and K. Keck in Darmstadt 513.5"). For Th. Wichmann: From W. Hüsemann in Farmers Rctreat 55.00. from H. Schulthes in Fort Wayne 51.00. Kindtauf-Collecte with Ch. Finke in Columbus 52.50. From N. N. there 52.00.

For Pastor Ruhland's congregation: From some members of the congregation of Past. Horst's 54.70. From the latter's congregation in Dublin 53.20. Don some members in Past. Sallmann's congregation at Newburgh 514.00. Of Past. Zigel's Gem. at Fort Wayne 528.00. Past. Steinbach in Fairfield (for Planitz) 5'5.00. Don whose congregation 5'11.63. From Past. Steinbach (for Dresden) 55.00. Wedding Collecte at A. Schroeder's in Root 5'12.21. From Past. SchonebergS Gem. in Lafayette 525.00. Past. Bode's Gem. at Fort Wayne 520.00. Past. Rupprecht's Gem. at North Dover 510.50. From Past. WvnekenS Gem. at Cleveland 5133.50. Of some members from Past. Stubnatzy's congregation in Fort Wayne 514.25.

For poor students in St. Louis: From I. F. K. in Aeveland 55.00. Wedding Collecte bel F. E. Buhr at Fort Wayne 511.70. From N. N. in North Dover 52.0"). From Past.

Wryel's congregations in and near Darmstadt, namely: from his j Dreieinigkeits-Abraham at Trostville, Mich. 41.00. Kindtauf-Collecte at F. Dobberpbul at Gemeinde 49.25 and 422.75, from St. Petri- Gemeinde 43.95 and 44.10, from Freistadt 45.00.

Immanuels - Gemeinde 42.40 and 43-85. From an unnamed person there For Rev. Brunn's institution in Steeden: From Rev. Hattstadt's congregation 41.00. For Eisenbeiß: from Past. Wynekens Gem. iu Cleveland: HochzeitS-in Monroe 412.54. I. Hunter's in Milwaukee 41.00. M. Blümlein's in Trostville, Collecte at I. F. H. 44.10, at I. H. H. 45.50; from Mrs. B. S. 45.00. For F. Zigel: Mich. Rvhrlack's comm. in Reedsburg 47.25.

from Ch. Bleke, C. Pöhler, L. Gehrke, Wittwe Meyer, H. Oetting each 45.00, C. For livery contents: From Rev. A. Ch. Bauer's Gem. on Tandy Creek 46.20. Trier 43.00, I. Buehler, P. Schmidt each 42.00, H. Früchtenicht 42.50, C. For the heathen mission in Leipzig: From the mission fund of the Westenfeld, W. Westenfeld, H. Lange each 41.00. For Hafner: from Rev.congregation in Adrian 410.00. From some school children in the congregation Stock's congregation at gort Wayne 410.00.

To the building fund: from Past. Zuckers Gem. in Defiance 452.00. Mrs.feast in Howards Grove 435.00. From Past. Rolfs Gem. in St. Paul 411.50. G. Breiminger in Willshire 41.00. A. Schw. in La Porte 46.1X>. N. N. there 44-50.H. in Grand Rapids, Mich. collected 42.00. Past. WerfelmannS Gem. in Past. Henry?' Gem. in Huntington 6.90. Whose Gem. in Lancaster 1.10. Past.Milwaukee 42.57. Past. Schumann's congreg. in Freistadt 44.12.

Wendt's parish in Seymour 25.50. Past. Nützel's congregation in Columbus For the Hortonville congregation, from Rev. Arendt's congregation at 9.51. From the Women's Association there 9.75. From the Women'sFrazer, Mich. 46.75.

Association in Evansville 20.00. By A. Melcher in Cleveland collectirt 41.13. For the new seminary building at St. LouiS: From the Disciples of the From Past. Kühn's congregation in Minden 23.65. From Pastor Schäfer'sConcordia Association of St. Stephen's parish in Milwaukee 422.00. From the congregation in Holland 19.00. Whose congregation in New Boston 10.00.congreg. in Sheboygan Falls 45.00. From St. StepbanS parish In Milwaukee Past. Steger's parish 38.00. Rev. MaakS Trinity's congreg. 22.40. From Rev.426.50. Don Past. Lemke's congreg. in Manistee 416.00. Past. Spehr's Trinity Schlesselmann's congreg. in Tipton County 11.35. Whose congreg. incongrec. in Sheboygan 414.25.

Hamilton County 413.35. From Rev. Krafft's St. John's congreg. 25.00. From For poor students in St. Louis: From Past. A. Ch. Bauer's comm. on sandy Mrs. L. in Valparaiso 5.00. Rev. Lange's congregation there 7.00. Rev.Creek 43.40. Wedding collecte at G. Nitzke 47.30. From Past. Hudtloff 45.00. Niethammer's Filialgemeinde in Kingsburgh 3.00. Wittwe Bohn in LiverpoolG. H. at Grand Rapids, Mich. 42.00. Wedding Collecte at G. L. W. Bruß at 10.00. I. Wenninger there 5.75. Rev. Stock's parish near Fort Wayne 60.00.Cedarburgh 47.00.

Past. Lehner's congregation at New Haven 25.00. From Past. Hild's congreg. For English Students: Collected in English services, by Rev. Crull 44.00. at Woodland 14.63. from A. Croemer's at Logansport 3.00. Mrs. Schaefer's To the orphanage near Detroit: By Past. Schumann, collected at the funeral there 1.00. Past. Heintz's Gem. in Crown Point 4.00. Past. Wunderlich'sof Brendemühl and Ernst in Freistadt, 47.00. From the congregation in congreg. 6.00. Rev. Bauer's congreg. in Wapakoneta 6.50. Past. Schöneberg'sHillsdale, Mich. 44.35. Collected at the funeral of L. Bruß 42.47. From H. Klug congreg. in Lafayette 318.00. Past. Weyels DreieinigkeitS-Gem. 16.00.in Freistadt 41.00. N. N. in Logansville 50 Cts. From Mrs. Johanne Stolper in Dessen St. Petri Gem. 9.00. Of Past. Kunz and some members of hisMilwaukee 45.00. Jakob Treichler there 45.00.

congregation in Julietta 28.50. On the Hermannsburg Mission: From Charles Caesar in Milwaukee 45.00. From some great and small ones in Past. Spindler's Gem. in Grand Haven

Hanover, Napoleon and Lineburg 13.00. His Zion congregation in Hanover415.00. By Chr. Schmidt in Logansville 41-00. To the orphanage in Addison: Collected at Teacher F. W. Selle's wedding 7.40. His congregation in Hesse 3.90. From Mr. Bünger 1.00. From N. 5.00. A To the orphanage in Addison: Collected by Teacher F. W. Selle for Christ pictures third of the mission festival collection in Farmers Retreat 30.95. Collected atin Grand Rapids 47.00. Collected by Teacher F. W. Selle for Christ pictures sold 42.25. Collected by Teacher Tröller in Freistadt 42.50. Collected by Past. Hudtloff 80 cts. Collected at teacher Polsdörfer's wedding in Wausau 41.70.

For the Deaf and Dumb Institution: Don N. in Napoleon 5.00.

On the Emigrant Mission in New York: From Past. Bode's congregation at For George Häffner in st. Louis: From Pastor Präger, collected in Town Fort Wayne 11.00. Wedding collection at Mr. Scharf's in Pomeroy 3.50. A thirdMilwaukee, 44.00.

of the mission festival collection at Farmers Retreat 30.95. From Mr. SchultheS For the Wambsganß brothers in Fort Wayne: wedding collection at F. in Fort Wayne 1.00. Teacher Maurer in Root 1.50. Mission festival collection in Piepkorn 411.53.

Napoleon 50.00. From Past. Karrers Gem. iu Bielefeld 2.12. Past. Heinrichs in For the Stevens Point congregation: through Pastor Lochner, collected in Huntington 50 Cts. Whose Gem. 3.00. Past. Bundenthal's parish 6.10. Frommissionary hours, 45.84.

Past. Knief's congregation in Neu Dettelsau 9.00. From the mission fund of Dr. For Spuhler in Addison: from Past. Bauer's congregation in Blue Bush 42 Sihler's congregation in Fort Wayne 20.00. From Pastor SchummsCts. For poor students in Addison: by G. K. in Grand Rapids, Mich. 4'5.00.

On the emigrant mission in Baltimore: From Past. Evers' Gem. in Root 6.15. Wedding Collecte at G. L. W. Bruß in Cedarburgh 46.35. For inner mission: from Rev. Dicke, 43.00. Charles Caesar, Milwaukee, 45.00. Mission Festival Collect, Watertown, 440.00. Harvest Festival Collect of Teacher Maurer in Root 1.50. Past. Heinrichs'Gem. in Huntington 3.0t). From

Rev. Bundenthal's congreg. 5.00. For Past. BrunnS Anstalt: From Mrs. P. S. in Past. Wynekens Gem. 2.50. the congregation at Bay City, Mich. 415.50. By Rev. Crull, collected in Past. Steinbach in Fairfield 2.00. Wedding Collecte at E. Reuter's in Root 5.96. missionary hours, 4'10.00. By Rev. Lemke's congreg. in Manistee, 410.00. By FromN. N. in Liverpool 1.00. Past. Bode's Gem. at Fort Wayne 11.00. One-Rev. Lochner, collected in missionary hours, 45.83. By Rev. A. Ch. Bauer's third of the Mission Festival Collecte at Farmers Retreat 30.95. Rev. Grevin 42.13. Desgl. from Wm. Fehlhaber 42.73. From Chr. Schmidt in Logansville 41-00.

To the seminary house in St. Louis: From N. in Napoleon 3.00. Mr. Röhrs On the emigrant mission in New York: Thanksgiving offering from Mrs. Flentlin in Milwaukee 42.00. From Wausau: Wedding collection from Joh. Grevin 42.13. Desgl. from Wm. Fehlhaber 42.73. From Chr. Schmidt in Logansville 41-00.

To the Seminary household in Addison: from N. N. in Liverpool 1.00. N. in To the building fund: from C. Fink at Mequon 41.00. from Chr. Schmidt at Evansville 20.00. From Past. Dulitz in Napoleon 5.00. Logansville 4'2.00.

To the college household at Fort Wayne: From the Woman's Club at To the Orphanage near St. Louis: From Martin's Savings Bank in Wausau Willshire 9.00. From Past. Schöneberg's congregation in Lafayette 7.75. Mrs. 4'4.00. From Ehr. Schmidt in Logansville 41.00. Mrs. D. Gade 50 Cts. From Bollmann 1.00. From Rev. Wyneken's congregation in Cleveland 58.20. Rev. Roesch's parish at Cedarburgh 47.40.

To the Gentile Mission: Wedding Collecte at Mr. I. Zimmermann's in To the Orphanage near St. Louis: From Martin's Savings Bank in Wausau Willshire 9.00. From Past. Schöneberg's congregation in Lafayette 7.75. Mrs. 4'4.00. From Ehr. Schmidt in Logansville 41.00. Mrs. D. Gade 50 Cts. From Bollmann 1.00. From Rev. Wyneken's congregation in Cleveland 58.20. Rev. Roesch's parish at Cedarburgh 47.40.

For inner mission: From Clara and Karl Schmittgen in Elyria 50 Cts. For the St. John's congregation in Planitz (Saxony): From the Trinity Kindtauf-Collecte at Mrs. Möhli's in Liverpool 50 Cts. Through Past. Stubnatzy congregation in Milwaukee 443.00. From St. Stephen's congregation there in Fort Wayne: collected in country school 6.12, from A. U. 50 Cts, in 413.20. From Pastor Daib and his congregation in Oshkosh 412.00.

missionary hours 10.38. To the synodal treasury: From Pastors Keller, T. Rösch, G. Brnthal 41-00 each, Torney and Trautmann 42.00 each. From Past. Trautmann's Farmers Retreat 16.46. Past. Steinbach's congregation in Fairfield 9.43. Dr. congregation at Adrian 423.60. C. Fink at Mequon 42.00. From Trinity congregation at Mequon 48.89. From St. John's congregation at Mequon 48.71. From St. Peter's congregation at East Granville 43.93. From Freistadt congregation 48.60. From St. Peter's First Lutheran congregation at Richmond, Mich, 45.55. Of St. Peter's congreg. in Wilson 410.00. P ch. Hattstadt's congreg. in Monroe, 414.70. Of Rev. Schumann's congreg. in Freistadt, 435.00. Rev. A. Eh. Bauer's Gem. on Tandy Creek 43.40. Of Rev. Winter at Logansville 43.00. Past. Rohrlack at Reedsburgh 42.00. By Rev. Preger of G. Buettner 43.00.

For the congregation at Davenport: From Pastor Schoeneberg's congregation 8.75. On parsonage building in Lansing, Mich.; By Rev. Dicke 41.00. Rev. Arendt's congreg. in Frazer 46.75. by Rev. Wambsganß' upper Immanuels Gemeinve 42.00. Rev. A. Ch. Bauer's Gem. on Tandy Creek 44.00. Rev. Roesch's Gem. at Cedarburgh 47.00. Rev. Löber's congreg. in Milwaukee 420.00. st. Petri's congreg. in Town Granville 42.50. trinity's congreg. in Milwaukee 428.49. past. Rathjens congreg. m Mayville 44.30. E. Eißfeldt, Cassirer.

Since many of my correspondents have expressed the wish to receive direct notification of the receipt of their money shipments, I take the liberty of pointing out that this request can be easily realized since the introduction of correspondence cards. If, therefore, direct confirmation of receipt is desired, please enclose a postcard, preferably addressed, with the dispatch, which I will then return immediately. At the same time, I ask you to address letters for me from now on: 196 8trsc>t, Incl.

Fort Wayne, Nov. 7, 1873, C. Grahl, Cassirian.

#### Received in the treasury of the Northern District:

On the emigrant mission in Baltimore: from Rev. A. Ch. Bauer's By Dr. W. Sihler for pupil C. Günther 420.00. congregation on Swan Creek 41.25. Collected at mission feast in Watertown By Mr. Past. Heid for G. Johannes 420.00. By Messrs. Pastors I. Strikter and 423.46. Collecte in Rev. Schumann's congregation in Freistadt 42.06. Querl for G. Sondhaus 422.00. By Messrs. Past. W. Achenbach for Hil. Kuntz

To the widow's fund: from Past. Keller 44.00. pastor Spindler 44.57. past.412.00. By Mr. Past. Niethammer for Fr. Brust 411.00. By Kassirer I. Birkner A. Ch. Bauer 42.00. Rev. Roesch 44.00. Rev. Bernthal 44.00. Rev. Torneyfrom the parish of Mr. Past. Gottliebs in Port Michal ond for Pechthold 431.55. 44.00. Rev. Trautmann 44.00. Past. Zahn 42.00. by Aug. Bölke at GranvilleFrom the same for poor pupils and the household 49.90.

45.00. past. A. C. Bauer's parish on Tandy Creek 43.65. By S. Received with heartfelt thanksO . Hanser.

For poor students I received: from Mrs. Pastor Wevel 1 quilt, 2 sheets, 3 pillowcases, 2 pairs of socks; collected through her from Mrs. Schlensker 2 feather pillows with 4 covers, from Mrs. N. N. 1 quilt, 1 pair of socks, from Mrs. Kracht 41.50. Through Mr. Pastor H. I. Müller Harvest Festival Collecte of his congregation 47.20. Through Mr. Pastor Fackler from C. C. 41.00. From the congregation of Mr. Past. Gräbner 48.00 for Fort Wayner sophomore Krause. By the New York Woman's Club 415.00 for Mackensen and 47.00 for Lange. By Mr. Rev. Bergen Reformation Frst Collecte of his congregation 412.00, of which 42.00 for Willner. By the Women's Club of Mr. Pastor Stock's congregation 410.00 for Fort Wayner sophomore I. Borth. By Rev. E. Henkel (English) Collecte of his congregation 49.40 (half of which given to the Haurhalts-Kaffe). By C. Hartmann Communion Collecte of the Effing- yam congregation 46.45 for M. Adam. By Rev. Schwankovsky Reformation Feast Collecte of his congregation 483 >0. By Rev. Stürken, at Rev. Schaaf's wedding, collected 413.65 (47.65 for Gramm, 46.00 for Fr. Schwankovsky), from the Women's Association of his congregation 410.00 for Fr. Schwankovsky. By Mr. Pastor Gehrken sllinoissyriode) 47.00 for W. Schröder. By Mr. Pastor Dankworth from the women's association of his parish 410.00 and from the virgins' association 45.00 for Maas.

Necessity forces me to add the remark here that the general support fund for poor students would have to be provided for in a different way and more abundantly than before, if it is to cover the necessary costs of coal, room and board, etc. for the 25 students who are now dependent on it. Or should we write to Germany in this same way, to ask the gracious God to reward all my dear fellow believers abundantly for their good deed and love to me and my congregation here temporally and there eternally.

A. Crämer.

For poor students received through Pastor Dörmann from the worthy women's association of his St. Petri parish 413.00. Through Pastor Hahn, collected at the wedding of Mr. M. Degler in Staun- ton, Ill, 48.00. From the worthy women's association of the Jm- manuel district all here 5 pairs of socks, 13 pairs of lower-leg clodhoppers and 7 bosom shirts. From Mrs. Magdalena Meier in the same District. 42.00. From the Worthy Women's Association in the Parish of Past. Wagners in Chicago 418.00.

For the congregation in Planitz near Zwickau from the congregation of Pastor Geyers in Carlinville, Ill, 46.00.

For Pastor Brunn's institution received through Pastor H. Hanser in Baltimore from Mr. Fried. Thiemeayer 45.00, from Mr. K. Schulz 45.00, from Mr. W. Schröder 42.00, from Mr. W. Nobbe 42.00, from Mr. K. Dickel 50 Cts, from Pastor H. Hanser himself 50 Cts. By Rev. Trautmann in Adrian, Mich. from the worthy women's club in his parish 415.00.

C. F. W. Walther.

It seems that our little community has been severely afflicted. The yellow fever raged in 23 families, and the Lord called twenty of our number to Himself over life and death. But He also guided the hearts of our fellow believers so that they contributed abundantly to the relief of the great need in which the entire city and especially our congregation found itself and still finds itself. With grateful hearts to God, the giver of all good, and with heartfelt blessings on our fellow believers who were so quickly prepared to help, we received the following gifts of love:

From Immanuel's congregation in St. Louis 4200.00, from Triune Critters' congregation there 450.00, from Cross congregation there 4135.00, from Mr. do, Pastor Beyer's congregation in Pittsburgh 4120.00, from Mr. Pastor Herzberger's congregation in Buchanan 464.01), from Zion's congregation in St. Louis 438.40, from Mr. Pastor Grvßberger's congregation in Buffalo 412.00, from Mr. Past. Meyer's congregation in East St. Louis 45.25, from Mr. H. Vogel in Iowa by Mr. Louis Lange 41.00, from Mr. Pastor Stubnatzy's congregation in Fort Wayne 4222.00, from Mr. Pastor Kunz' congregation in piece of bacon, 1 bag of hops. From Heinrich Grönemeier 100 Pfo. Flour. From Julietta, Ind, 420.1>0, from Mr. Pastor Brueggemann's congregation in Darmstadt, Ind., 416.70, from St. Pauls- Grmeinde in Baltimore 435.50, from Mr. Pastor E. Ricdel's congregation in Homewood, Ill. by Mr. Teacher Karau 427.50.

Memphis, November 10, 1873.

vr. G. M. Gotsch. H. Sieck.

The following gifts of love have been received to cover the church debt of the Drrieinigkeits Lutheran congregation at Davenport:

From St. Louis: from the Zion congregation, 439.35; from the Imman uels congregation, 449.75; from the Drrieinigkeit congregation, 466.25; from the congregation of Mr. Pastor Sapper in Carondclet, 415.00. From the congregation of Mr. Rev. Burkhard at Spring- sield, Ill, 420.00. from the congregation of Mr. Rev. Storni at Collinsville, Ill, 415.00. from the congregation of Mr. Rev. Wunder at Cbicago 425.00. from the congregation of Mr. Rev. Reistnger at Danville, Ill, 410.00. from Mr. Rev. Gräbner at St. Charles 41.00. from Mr. Rev. Lochner in Milwaukee 41.00. From Mr. Pastor Storm 41.00. From Mr. Rev. Weissbrot 42.00. From E. Schanker 41.00. From an unnamed person 42.00.- From St. Louis furthermore: from the Kreuz Gemeinde 442.85.

This is acknowledged in the name and on behalf of the congregation with heartfelt thanks to God and the dear givers

P. Stahmer, Kassirer.

From Rev. Wyrnkeu'S congregation from Mrs. K. 41.00, from N. N. 42 CtS., as Collecte on E. St.'s wedding 47.00, on C. W.'s wedding 44.50, from Bro. H. 42.00, to have received in sum 414.92, certifies with hearty thanks

Wilhelm Lucas.

For the Preachers' and Teachers' Widows' and Orphans' Funds (Western Districts).

With heartfelt thanks the undersigned hereby acknowledges the following submissions during the month of October 1873:

- 1. contributions: By Rev. Stephen 43.00, by Rev. G. Th. Gotsch 44.00.
- Two. Gifts:

Harvest Collecte from the congregation of the Rev. Streckfuß'in Washington County, Ill, 423.01. St. Louis, Oct. 31, 1873. Oskar E. Gotsch.

The following additional gifts were received for the Lutheran Orphanage at St. Louis:

By Rev. Weyel at Darmstadt, Ind. 1 quilt, 3 sheets, 1 pillow, 1 jacket, 1 pair of woolen trousers, 12 girls' padded caps, 20 girls' shirts, 12 boys' shirts, 3 children's trousers, 8 pillowcases, 2 handkerchiefs, 5 pairs of cotton, 6 pairs of woolen stockings, 9 children's dresses, 1 pair of worn children's shoes. From the St. Charles Women's Society, 2 quilts. From Mrs. B. 2 quilts. From Gottfried Mertz here j bushel of sweet potatoes, 40 cabbages. From Mrs. Paprndorf 1 basket of soap, some bacon and some cabbage.

On behalf of the weapons sincerely thanking A. Lehmann.

I certify with heartfelt gratitude to have received from various congregations of the Northern District of the Synod of Missouri through the Cassirian of the same, E. Eißfeldt in Milwaukee, Wisc., the sum of 93 Thalers 24Sgr. for my support, and ask the gracious God to reward all my dear fellow believers abundantly for their good deed and love to me and my congregation here temporally and there eternally.

Planitz'in Saxony, 26 Sept. 18711.

F. C. Th. Ruhland, Lutheran pastor.

With heartfelt thanks to God and the generous donors, we hereby certify that we have correctly received the sum of 172 Thalers 21 Sgr. 6 Pfg. from various congregations of the Northern District of the German Lutheran Church of Missouri through the treasurer of this district, Mr. Kaufmann C. Eißfeldt, for our support. May the rich God bless in time and eternity all the dear fellow Christians who have so kindly taken care of our need.

Planitz in Saxony, 28th September 1873.

In the name and on behalf of the Lutheran St. Johannis congregation there, the Board of Directors:

F. C. Th. Ruhland, Pastor.

Ludwig Hein. Ernst Potzger. Wilhelm Schneider.

For poor students and college students, as well as for a seminarian in Addison, undersigned has received:

By Pastor Bundenthal for Fr. 416.20. By Rev. JLBker 420.00. By Pastor Schlesselmann from his congregations in Hamilton, Howard and Tipton 48.00. By Teacher Haffner 42.25. By Pastor Schöneberg 420.00.

From my congregation: from individual members 425.80; collected at Chr. Matsch's wedding 47.45; collected at K. Dryer's wedding 46.20; collected at Bärmann's wedding 410.10.

God's blessings to the dear givers! Fort Wayne, Ind, Nov. 7, 1873, W. S. Stubnatzy.

I have received the following gifts for the seminary household in St. Louis: From the parish of Mr. Pastor Storm at Plasant Ridge, Ill, by: Bernhard Albers 100 lbs. of flour, Friedrich Rasche, Sr. 100 lbs. do, Wilhelm Grönemeier 50 lbs. do, Karl Schunke 50 lbs. do, Charlotte Mühlenbrock 50 lbs. do, Wilhelm Strath- mann 100 lbs. do, Christian Gerling 100 lbs. do, Karl Gerling 100 lbs. do, Heinrich Borgmann 1l "0 lbs. do, Friedrich Lange 100 lbs. do. From Gottluf Ohlemeier 2 sacks of potatoes, 1 roll of butter, 2Z dozen eggs. From Christian Blaß 1 bushel of potatoes, 1 piece of bacon. From Heinrich C. Hartmann 1 sack of potatoes, j bus bel sweet potatoes. From Wilhelm Blaß 1 sack of potatoes. From Christian Sponemann 43.00. From Heinrich Zrpmeier 200 lbs. of flour, 2 sacks of potatoes, 1 barrel of cabbage, 1 peck of apples, , 1 piece of bacon, 1 bag of hops. From Heinrich Grönemeier 100 Pfo. Flour. From Wilhelm Take 50 pounds of flour. From Hermann Ostermeier 100 pounds of flour. From Fritz Wille 100 ppo. flour. From Karl Kosten 100 lbs. of flour. From Louis Stünker 1 sack of potatoes, 20 crawl heads, 1 gallon of Apse! butter. From Mr. Hansmeier 100 pds. of flour, 20 cabbage heads, 2 barrels of grain, 2 gallons of fat, 1 peck of apples, 1 side of bacon. From Heinrich Heiht 42.50.

From Pastor Holtermann's parish: From Christoph Müaele 2 sacks of white cabbage.

From Rev. Fackler's parish; 3 pieces of bacon, 64 heads of white cabbage, 3 bushels of turnips, 4 gallons of lard, 4 sacks of potatoes.

From Pastor Holls' parish: from Mr. Ellinger 1 load of wood, 38 koyl heads. From Pastor A. Lehmann's congregation: from Christoph Mertz 26 cabbages, 1 bushel sweet potatoes.

St. Louis, Nov. 10, 1873. A. Waschilewski.

For the orphanage in Addison

the following gifts were received from Sept. 15 to Nov. 12: Of Chicago, Ill: Half of the Collecte at the Missionary Feast of the Chicago and Neighboring Congregations 4246.30. By Past. Döderlein 426.00 and namely: By Bro. Zumallcn, Bro. Mahnke, Bro. Lindemann and Wm. Müller 45.00 each, Hübner u. Frau Stang 42.00 each, F. Scheffler 41.00, Stopp and Fr. Bergmann 50 Cts. each - By Past. I. T. Große: Collecte am Michaelisfeste 433.00. - Through Past. Rcincke: From the Children's MissionScaffc 420.00; from Hans Hinrich Einspahr 41.00. - From Past. Lange's Gemeinde: from H. Mesenbrink 45.00; from Mrs. Seifert 41.00. - By Past. Wagner: Coll. of the Gem. 454.00; from Mrs. Lange, Heidorn and Pilgrim each 45.00; from Mrs. Schmidt 41.00. - By Rev. Wunder: From Jda Sigmund, thank-offering on her 4th Gedurts-.



day festivals "10.00; by Mrs. N. N. "5.W. - By Past Bart- Img: By Mrs. Gruenwald "1.00; Collecte in Christian Doctrines "10.00; Collecte on^9trn Oct. "19.88. ^yn,renieyren

By Past. H. Schmidt, Schaumburg, Ill: HochreitS- collecte of W. Engelking, whose young wife was brought up as an orphan by H. Thiepe u. wife, "24.40; by Teacher Emrich "2 00. time^ Cheft?r^III b^75 belts on H. Thiered's Hoch-derGem eindezu Addison Ill. - By Wm. Stünkel P27.M; by school children IM Westbezirke "8.68 IL G "2 75 H. G. "1.00, C. G. "1.50, F. P. "1.OO, C. R. "1.OO, Various "1.43); by Wm. Precht "1.00; from Louis Fiene "5.00; from Wittwe Fiene "1.OO; from E. Waller 50 EtS; from Dr Düm- ling for a table "15.00.

By Rev. Wünsch, Dw ight, Ill: Of the Trinity congregation at Dwight "20.00; Kirchweihfestcollecte of the congregation at Dwight"13.18.

By Past. Brüggemann, Rodenberg, Ill.: Abendmahls- collecte "3.60.

From Past. Früchtenichts Gemeinde, Ottawa, Ill: AbendmabIS- collecte "4.35.

By Past. PiM Matteson Ill.: Collecte of his parish PI5.88. from three "school children 75 Cts.; from the money-box of a- Kmdes "1.30; from several school children 50CtS.: from ibm himself "2.00.

" From Past. Hartmann's congregation in Town Frankfort Ill, "13.50.

"

From St. Paul's parish, Town Rich, Ill, "8.75: from H. Kämpe "5.00; from the Klünder siblings "1.75

By Past. SondhauS, Summit, Ill.: Collecte from Zion Parish "5.50.

"IÄPast . Rohr's, Joliet, Ill., (subsequently)

From Past. Wehrs'Gemeinde, Lake Zurich, Ill. "6.21.

From Past. Ernst's parish, Blue Island, Ill/"50 05.

ByPast.NuofferbeiCrete, Ill: Of theOrphans'Association "2.00; of Christ. Ruft "1.00; from his congregation "13.00

By Past. Traub, Crete, Ill, "2.00.

From Past. Steege, Du ndee, Ill, "1.25.

By teacher A. Wilde, Warsaw, Ill, from his pupils "2.50.

By C. Blievernicht, Elm hurst, Ill, "1.00.

Collecte on Thanksgiving Day by Past. Aulich's congregation. Howards Grove, WiSc., "19.70.

By Past. Mertz, Brownstown, Ind. by H. Niewwede, Sr. "5.00.

Bon N. N., Mayville, Wisc., "5.00.

From A. Richter, San Francisco, Cal. "3.00.

By N. N., Grand Rapids, Mich. "7.20.

From H. Richter, Homewood, Ill, "2.00.

By Past Holiday, Aurora, Ill: By F. Muschler, Kehm, F. Cankow, Hitzier each "1.00; Wittwe Haase 80 Cts; Dehn, Dürr, A. Muschler, Mann, F. Hobiling each 50 Cts.

By Past. Dreyer, Accident, Md, Kindtaufscollecte "5.00. "3^)^ Garbisch, Elk Grove, Ill, by whose pupils.

Of the parish of Past. Löber's, Niles, Ill, "1.50.

"12 tX?" Grinde Past. Roeder's, Dun ton, Ill, "15.00 and

Addison, Ill, Nov. 12, 1873. H. Bartling.

(Conclusion follows.)

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## Indication.

God willing, as has already been announced, the secondary school and the seminary for female teachers will be opened here in the new year. Although we are not yet able to announce whom the good Lord has chosen as teachers, we nevertheless believe that the institution will be able to open at the aforementioned time. And so we ask the dear parents who want to send us their daughters to inform us of this by the middle of December. Such notification should be addressed to Hlr. ckolrn RrkKkintrr, 8. L. Oornör 8cjuuro, 8prin^lllel>1, III.

As soon as the time of the beginning is fixed, we will announce it privately. Springfield, Ill, Nov. 1873, Supervisors.

## Changed addresses:

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In this regard, an insert.



**Herausgegeben von der Deutschen Evangelial-  
Zeitung redigirt von dem Lehrer**

Year 29.

## Christmas.

Did you hear the miracle ear?  
Has the message reached you yet?  
A great guest has arrived. A king unlike any other.

In Bethlehem in a stable, There lies from dry hay and  
straw A child, like all our children. But this child is the  
Alpha and the Omega.

The Son of the Most High has appeared, Wrapped in  
our flesh and blood; To Him all the cherubs exult,  
Worshipping and filled with fear.

If this child were not born, The salvation of men, the  
song of angels, It would be eternally lost The poor,  
sinful blood.

Therefore, O child, let me embrace you. Press you  
tightly to my breast, you, my longing, my desire,  
treasure, except for which I am aware of nothing.

I will kneel by thy crib, Thy poverty shall be my delight.  
Thou wilt draw me through thyself into the blessed  
paradise.

G. Switches.

## Thanksgiving for the Incarnation of the Son of God.

(From Dr. J. Gerhard's "Täglicher Uebung der Gottseligkeit." \*)

I give Thee thanks, Jesus Christ, Thou only Mediator and  
Redeemer of the human race, because, when the time was  
fulfilled, Thou didst personally unite the true human nature with  
Thee, and didst desire to be born of a virgin. How great is Thy  
glory, that Thou hast not taken unto Thee the angels, but the seed  
of Abraham! How great is the divine mystery that Thou, who art  
the true God, hast willed to manifest Thyself in the flesh! How

\*) Available from our agent M. C. Barthel for the price of 30  
CtS., postage paid.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.  
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo. the 15th of December, 1873,

No. 30.

great is the affection of thy mercy, that for my sake thou camest down from heaven, and didst suffer thyself to be born of a virgin! For me, the wretched creature, You became man, Almighty Creator; for me, the rejected servant, You put on the body of a servant, most glorious Lord, that You might slay the flesh with the flesh.

You were born to me. Therefore, whatever heavenly goods you bring with you in your birth will be mine. Thou art given unto me; how shall not all things be given unto me with Thee? My nature is more glorified in Thee than it was defiled in Adam by sin. For because Thou takest it up into the unity of the person, since it was only brought down (but not essentially changed) by accidental corruption from the devil, Thou art flesh of my flesh, and bone of my legs. Thou art my brother, what can Thou deny me, since Thou art so intimately united to me by the likeness of the flesh, and by the fervor of brotherly love? Thou art the Bridegroom, who, according to the good pleasure of the heavenly Father, hast entrusted human nature to Thyself as a bride through a personal covenant; that I too am invited to the joy of this wedding, I praise and extol with a grateful heart. I no longer marvel that for man's sake the heavens, the earth, the sea, and all that is in them were made by God, since for man's sake God Himself willed to become man.

Henceforth you will not be able to reject and cast me out, since you cannot deny that you yourself are man and therefore my brother. From now on you will not be able to forget me, because you have marked me in your hands. For this fellowship of the flesh makes thee remember me daily and always. Henceforth Thou wilt not be able to leave me, because by the most intimate bond of personal union Thou hast willed to unite human nature to Thyself. As much as my sins separate me from You, the communion of nature does not repel me. I will be wholly devoted to Thee, who hast wholly accepted me. Amen.

### The Wroclaw Synod.

(From a letter written by Pastor Brunn in November of this year.)

The Synod of Breslau declared itself in favor of the Romanist direction ten years ago, but it was still hoped that there would be renewed struggles within it in which the error would somehow be broken off. This did not happen; rather, the Breslau Synod has now definitely established itself in its crass Romanizing heresy and rejected the testimony of truth that opposes it: this is the great significance that the testimony and resignation of Pastor Wagner had in the Breslau Synod. By God's gracious guidance, the eyes of the aforementioned were opened to the errors pronounced by the Breslau High Church College in its public doctrinal declaration of 1864. In a little book published that summer, Pastor Wagner gave a clear and decisive testimony against the erroneous teachings of Breslau and publicly confessed with us the pure and unadulterated confession of the old Lutheran doctrine; whereupon he asked the Breslau Synod how it stood on this confession of doctrine. For this could still appear doubtful. In the ecclesiastical doctrinal struggles of 1860 to 1864, the Breslau Synod had not yet clearly decided; in 1864, it had not dared to unanimously and publicly accept the Romanist doctrine of its High Church College as its confession of faith. Thereupon the latter had published its well-known doctrinal declaration, according to which it declared its intention to conduct its office and to give its church-regimental decisions, and the Synod had approved this. Thus one was now in doubt: some who were averse to the Breslau doctrine (e.g. within the Breslau Synod the pastors Becker, Knabe, Schneider 2c.) consoled themselves that the same was by no means accepted as the confession of faith of the Synod in 1864; the others, however, the great majority, rejoiced in the Breslau heresies which in any case practically prevailed and were carried out. The faithful Pastor Wagner first desired a clear decision of this turmoil. And it came to him and to all of us. In the autumn of this year the Breslau Synod met, from the middle of September until the end of the year.



In the middle of October; Pastor Wagner's matter came up for Pastor Wagner had no choice but to declare his resignation from the hearing and in a frightening way the Breslau Synod showed the synod the next day and to take his leave, after he had previously false spirit that the Romanizing doctrine has raised in it. For the true testified, to the great annoyance of the synod, that he did not basic stock of this false Roman spirit is not to give glory to divine consider his office with his congregation to be over until it, the truth alone, and to seek all salvation in the sole rule and validity of congregation itself, had declared this (a right which, according to this truth, but for the first and highest thing one considers to be the Wroclaw doctrine, is not granted to the congregation, but rather is maintenance of the external ecclesiastical order, and if this is vested in the church government). Unfortunately, however, Pastor successful, then one is completely satisfied, and prefers to leave Wagner's congregation is an old Breslau congregation, which is in the question of true pure doctrine entirely aside. Pastor Wagner any case in a state of neglect, and where he has only been in office was also treated in the same way. When he appeared in Breslau, for four years; it is therefore not exactly surprising that not one they first tried to appease him privately, to make him believe that person in it has been found who would have been prepared to leave the doctrinal differences in question were personal views which the Breslau Synod, not even a few of whom Pastor Wagner hoped could coexist without prejudice to the peace of the church. When had come to some clarity about the pending doctrinal questions. So Pastor Wagner did not agree to this false peace, it was necessary Pastor Wagner is now relieved of his office with the congregation to appoint a formal commission to negotiate the pending doctrinal and awaits a new calling in silence, but full of the comfort of faith.

questions with him. A three-hour meeting (and this meeting alone!) What instructive, cautionary paths the Breslau Synod has was appointed for this purpose. The well-known Bible hour writer, traversed for thirty years! How finely it began to run when the first Pastor Besser, chaired the meeting. There one could see the witnesses and fighters against the false union in Prussia appeared Breslau character: no thorough discussion of the doctrine, no proof in it! How all the loyal Lutheran hearts in Germany cheered her when from Scripture and symbol concerning the possible errors of Pastor she courageously carried the banner of the Lutheran confession in Wagner, no, in spite of Pastor Wagner's protests and requests, the front of all, and many did not even shun imprisonment and bonds for chairman, Pastor Besser, filled most of the time of the colloquium its sake! But they made a mistake, they were content with merely with a lecture from his Bible lessons. Finally, the decision was laid rejecting the Union, they did not press all their fellow fighters for an before Pastor Wagner as to whether he wished to withdraw the exact and thorough knowledge of Lutheran doctrine. Thus in the charge of heresy against the doctrine of the High Church College Breslau Synod there gradually gathered a great heap of people of (in which case he would then gladly have been allowed freedom of all sorts of different theological tendencies. In order to keep this his theological views on his own person and the whole controversy crowd together, a complicated, finely worked out church constitution put down), or to bring the matter before the decision of the Synod. was forged, but doctrine was set aside, scarcely remembered with Pastor Wagner, of course, insisted on the latter, and so it really a word at all synodal meetings. And when even in 1860 the artificial came to a public hearing, but admittedly only to one, in which the edifice began to totter and fierce doctrinal battles broke out, one did matter of such importance was briefly and quickly settled. Without not seek to heal the damage internally at the root, but only to any objection on the part of those who, like Pastor Knabe, establish external peace with ecclesiastical administrative Schneider 2c., had disputed the validity of the doctrinal regulation measures and disciplinary investigations. For this purpose, of of the Oberkirchenkollegium as a symbol of the faith of the Breslau course, the Oberkirchenkollegium needed a firm regulation Synod, it was unanimously declared that no other doctrine had according to which it could discipline its people. It issued the same, toleration and justification within the Breslau Synod than that of the at first not daring to force it upon the Synod; therefore it apparently Oberkirchenkollegium and its regulation. Pastor Wagner repeatedly talked of submitting its doctrinal regulation to the "examination of the testified to the truth he represented. When he occasionally also congregation," and later it should come to a thorough "revision" of honored the Missouri Synod, this aroused a fierce speech of anger it. But, lo and behold, no sooner had external peace been from Pastor Besser against the Missourians; The president of the established in the Breslau Synod since 1864 than the doctrine was synod, Pastor Feldner, however, declared that he would cut off again left aside; no one seemed to ask any more about the doctrinal Pastor Wagner's word forever if he dared to do anything similar regulation of the High Church College, but the false doctrine again than praise the Missourians or speak of a "Breslau Synod" meanwhile ate away secretly like a cancer, until everything was instead of calling it the "Lutheran Church in Prussia," as it hoped to even leavened. And now it has come to such a point that the false call itself and as it liked to think of itself according to its Romanizing doctrine has not only gained dominance in the Breslau Synod, but concept of the church. In sum, the entire negotiations of the Synod they are now also trying to eliminate every contradiction as quickly showed how little it cared to clearly refute the error of God's Word and briefly as possible and to remove such witnesses as Pastor in the right fear of God and holy awe of the majesty of divine truth, Wagner as soon as they become a nuisance. The result, however, to clearly and firmly ground all hearts and consciences in the right is that hearts and consciences become more and more dulled to the doctrine of the divine Word, no, only at any price to maintain the pure doctrine, and thus the way is paved more and more completely external rule and the rule of the Church. No, only to preserve at all for apostasy. A pastor from Breslau, G. von B., visited us last costs the external rule and order of the church according to the autumn, and when the doctrinal controversy about church and Breslau way and regulation and to thunder down the disagreeable ministry was spoken of, he declared it to be "Lost time" that would dispute, that was the whole striving of the Synod.

be spent on this. Where things concerning the sanctuary of Christian doctrine are spoken of in this way, is it still a Lutheran church, or not rather an apostate, false-believing community?

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## To the ecclesiastical chronicle.

i. America.

**Free Religious.** Soon after the adjournment of the Evangelical Alliance, a society of unbelievers held their meeting in New York. The managing editor of Beecher's paper called them to order. Rev. Frothingham talked "of the church of the future." He meant it would be neither Romanist, nor Protestant, nor decidedly Christian; it would be a free church, and composed of those who would not be deprived of the liberty of holding and expatiating opinions which they pleased, whether Christian, deistic, or atheistic. A Mr. Gannett declared that they would not object to the name of "infidels" being given them. At one of the meetings some one got up and said he had heard that opinions were "free" here, he wished to know if he might make a counter remark. Rev. Frothingham replied that the hall was rented by the Free Religious, and that anyone who wanted to attack them should rent another hall. There you can see what kind of liberty these Free Religious mean. G.

**At a women's convention** recently held in New York, the hatred of children, or at least of the discomfort of rearing them, was so openly manifested that some women, who seem to have had a vestige of shame, felt impelled to declare publicly that their "sisters'" opinion was not to advocate infanticide, although their utterances tended in that direction. G.

**Camp Meetings.** Resolutions against holding camp meetings on the "Sabbath" were presented at a recent meeting of the Rock River Methodist Conference, and adopted by a large majority. An English paper rightly asks, "If it is improper to hold such meetings and services on a Sabbath, is it paffling to do so on any other day of the week? G.

**Donner.** The reader will recall having read in the previous number of the "Lutheran" of a certain tramp, named Donner, who had been hanging around Baltimore for some time. This person has now at last found the place where he belongs. The "New York Herald" of December 1 reports that he converted to the Roman Church in New York on November 30. The "Pilgrim" from Reading remarks about him: "Father Donner, who recently in Baltimore was still trying to condemn divine truth from the holy place, and who, snorting with rage, on other occasions came out against Lutheran orthodoxy, against the Confessionals and Ultramontans, has become an actor in New York, and has now rolled from there into the lap of Father Oertel. The funny brother has found his playmate. Already one has heard several times in Oertel's Catholic church newspaper thunder against the Lutheran faith from the Jesuit."

## II. foreign countries.

**Community rights.** In our dear old German fatherland, many now think that if the church is to be helped again, it is necessary that the so-called clergy receive more rights and power; to grant more of these to the congregations, on the other hand, must necessarily lead to the complete ruin of the church. This, however, is a great error. It is certainly true that where a congregation neither submits to God's Word nor wants to be bound by the creeds of the church, there can be no question of congregational rights, for there is no Christian congregation at all, let alone a Lutheran one. But this is not yet the case in most German congregations. For the most part, those who want God's Word to be preached to them purely and everything to be decided according to God's Word still have the upper hand. There is therefore no doubt that



the congregations would have more rights if they were not dominated by the so-called clergy and the secular authorities, even in ecclesiastical matters, things would look much better over there. The latest German newspapers confirm this in a strange way. Thus, for example, the Lutheran Elsasser "Friedensbote" of October 19 reports that a rationalist named Nandres was recently appointed pastor in Hürtigheim by the Consistory, although the great majority of the parishioners had asked the Consistory for a faithful pastor. Also the "Allgemeine Lutherische Kirchenzeitung" of November 7 reports that when the magistrate of Hanover had recently nominated only three rationalist preachers for the vacant preacher's position at the Creuzkirche there, the great majority of the congregation members pressed so loudly and impetuously for a believing preacher named Denkort to be nominated as well that this request finally had to be granted, and the believing pastor was finally elected with a large majority of votes! - In the number of 31. October, an Elsasser writes in the same church newspaper: "In no national church can the faithful look forward so calmly and confidently to an extension of the rights of the congregations as here, where the congregations have come to know the false liberalism in its presumption and its perniciousness sufficiently and often to the point of disgust. Finally, in the "Allgemeine Lutherische Kirchenzeitung" of October 24, it is written from Württemberg: "As in Württemberg all moderate elements have reason to wish for the longest possible duration of the people's representation, so also the church in particular has reason to share this wish." Therefore, in Wuerttemberg, it is precisely the unbelievers who are working against the state synod coming into being with lay representatives whom they fear.

W.

[Walther]

**Worms.** Here the Protestant church council has granted the Magnus Church to the so-called German Catholics or Free Religious for worship (?). If so-called Old Lutherans had asked for this, they would have been indignant about it as an impertinence and would have refused their request immediately, although no one other than the so-called Old Lutherans are the ones to whom the old churches in the originally German-Lutheran countries actually belong alone.

W.

[Walther]

**Waldeck.** After this small country was made uninherited, the unbelieving pastors now govern it according to their liking, while among the people the old faith is still noticeable. When, for example, a lay deputy, a chief forester, recently proposed at the Eisenberg district synod that a kind of test of faith, a questioning of the candidates, should be connected with the theological examination as to whether they accepted the apostolic symbolism, and that they should at least tell the authorities honestly what they no longer believed, all the lay deputies were for this proposal, but all the pastors were against it. These shameful clergymen want to preach what they please, but the congregations are to be bound to listen to what they preach to them, and at the same time these hypocrites cry out to the world that they are the fighters for liberty, while they want only liberty for themselves, and seek to make the congregations their servants.

W.

[Walther]

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### Church News.

After Mr. Pastor C. F. Liebe had been compelled to leave his former parish, the St. Johannis parish in New Orleans, because of the climate there, which was detrimental to his health, in order to go to a healthier region for a longer period of time for his recuperation, during which time he had been sent from the St. Jo

The same has now been called from St. Paul's parish at Echester, Ill, and on the 22nd Sunday after Trinity was installed in his new office by the undersigned on behalf of the honorable Presidency of the Western District.

Address: Uev. O. Dik>da, Kalresvill", kancloplll Oo., III.

Pastor I. H. Dörmann, called by the Lutheran Immanuel congregation in Long Grove, Kendall County, Illinois, was installed in his new office by the undersigned on the 23rd Sunday after Trinity, November 16 of this year, by order of the Reverend Mr. President Bünger.

May the Lord Jesus Christ grant his servant abundant grace and adorn him with many blessings in his new sphere of activity!

Address: Rov. 4th 8th Dosi-wann, ^orkvilla, KviiclsII Oo., III.

On the 23rd Sunday after Trinity, Pastor G. Plehn was solemnly installed by the undersigned in the Lutheran congregation at Chippewa Falls and vicinity, having followed the call of the same and been dismissed in peace from his former congregation.

May the faithful Arch Shepherd of the sheep, our Lord Jesus Christ, bless his glorious ministry, that through it many souls may be won to eternal life!

Address: Usv. (l. Okipp^va b'-c1ls, Okippova 6c>., 'Wis.

Church dedications.

On Trinity Sunday, with hearty praise and thanksgiving to God the Lord, 8, 7-17, in which he showed "when the blessing of the harvest is used for the and with great rejoicing of the congregation, the newly built Trinity Church, a glory of God. In the afternoon, the local pastor preached on Jeremiah 5:23-brick building of 3466 feet, was dedicated at Faribault, Minn. 24.

by Rev. I. Horst and ...has been inaugurated by the undersigned...

May the merciful God now grant that in the new church his word may be proclaimed pure and true, and that it may be believed with all their hearts by all who come in and go out!

A. Sippy!

On the 20th Sunday after Trinity, the Lutheran congregation of St. John's in Harlem, Cook Co. Ill, had the great joy of consecrating their newly built, spacious, and inwardly and outwardly lovely house of worship to the service of the Triune God. After the undersigned pastor loci had conducted a short concluding service in the dear, old, but - thank God! - which had already become too small, we moved on to the new one. Having arrived in front of the gates of the new church, the sound of trumpets from joyful, grateful hearts immediately rang out to heaven: "God has brought me this far": After the usual ceremonies, the three double doors were opened in the name of the Triune God, and in a few moments all the seats of the new, so spacious church were occupied, despite the fact that, due to the unfriendly, rainy and cold weather, only a relatively small number of guests from the neighbouring congregations had been able to attend. As in the morning, so also in the afternoon and in the evening the church was filled with listeners.

In the morning Prof. Lindemann of Addison preached on Psalm 26:6-8, in the afternoon Rev. Strikter of Proviso on 1 Peter 2:9, in the evening Rev. Lange of Chicago on Matt. 13:45, 46. Besides these three delicious sermons, the accompaniment of the hymns by the trombone choir of St. Paul's parish, Chicago, and the various choral songs of the singing society of St. John's parish, Chicago, contributed not a little to the elevation of the blessed celebration.

The newly dedicated church is a frame building built on a two-foot stone foundation, 44 feet wide and 60 feet long, with a sacristy of 2418 feet. The five foot front-springcnde tower has a height of 122 feet. The top of the tower is a gilded sphere with a cross. Through the three front doors, one first enters the triple vestibule, which

The organ niche on the organ choir is still empty, however, God will provide for its filling and, if His will be done, also for the organ niche in the tower. The organ niche on the organ choir is still empty; however, the kind and friendly God will also fill it and, if it is his will, will not forget the bell still missing in the tower.

The altar and pulpit, placed in the middle of the altar wall, are delicately worked out and sweetly and splendidly decorated. The inner

The ceiling of the church is vaulted 24 feet wide in the middle, but straight over the two 10-foot wide side galleries. The windows, provided with weights, are of cut glass, laid in lead, and have a dainty-colored narrow border all around.

The whole building, with the exception of the pulpit and altar decorations, cost P8035.00 and is already almost half paid for. Thanks be to God for His help and grace!

May he also grant that this house of God, built for his glory, may truly be a glory to him, in that nothing but the eternal gospel of the salvation of sinners may resound therein, and that the holy sacraments may be administered unadulterated, so that all sinners who go in and out of it may rightly learn to fear God, give glory to him alone, and worship him who made heaven, earth, sea, and the fountains of waters, here in time and once there for all eternity! Amen.

Br. Martin Große.

Mission Feast.

On the 20th Sunday after Trinity, the Lutheran St. Johannis congregation of Pastor Knoll in Beardstown, Ill, celebrated its mission festival. The congregations of Pastors Baumann and Bangeter and the congregation of the undersigned participated. He preached in the morning on heathen mission, Pastor Baumann in the afternoon on inner mission, and Pastor Bangeter closed the festival with an evening sermon. The total cost was O87.70. - How fine and lovely it is when brothers live together in harmony!

Arenzville, Ill.

Martin Toewe.

Harvest Thanksgiving and Mission Feast.

On the 25th and 26th of October, the Rev. Erdmann's Lutheran congregation at Red Bud, Ill, celebrated their Harvest Thanksgiving and Mission Feast of this year.

The first day was designated by the congregation for the harvest thanksgiving feast, and since the Lord our God gave us very friendly weather for this, the spacious church was well filled at the appointed time by the guests who had hurried here. Pastor Wolbrecht preached the first sermon on Deut.

The following day, a Sunday, was devoted to the mission celebration. Since it had begun to rain in the morning, it seemed as if the participation in the celebration would not be very numerous; but the clouds gradually disappeared, and when the time came for the service to begin, the guests came from near and far in droves. The undersigned preached the sermon on inner mission, taking Matth. 9, 35-38. as a basis. In the afternoon Pastor Schall of Red Bud preached on Is. 60, 1-3 and showed how great the need of the Gentiles was and what should move us to take care of them. - The collection for both days was G187.00.

Praise and thanks be to the faithful God and Lord alone for the rich blessing of these two days! May He awaken in us even greater zeal for the holy work of the mission!

I. G. Goehringer.

Notice.

The following have been nominated as candidates for the vacant professorship in Fort Wayne

by the electoral college by majority vote:

- 1. Dr. H. Dümpling
- 2. pastor Ph. Fleischmann
- 3. pastor I. H. Herzer

from the teaching staff: Dr. H. Dümpling.

St. Louis, December 9, 1873. Th. Brohm,

Note to my correspondents.

If I receive money that is intended neither for poor students nor for Brunn or Ruhland, then I deliver what I receive to our Mr. District Treasurer or the persons concerned; therefore my correspondents may not be displeased that I do not publicly acknowledge it.

C. F. W. Walther.

The tabular survey of the present membership of our Synod, on the reverse side of the title page, has come to me from "Mr. Rev. I. I. Hoffman," of Sheboygan Falls, Wis. Unfortunately, not a few of our preachers are to blame for the fact that the statistics are not complete.

W.

"Lutheran."

With this number the 29th year comes to an end. Dear readers have received 30 numbers this year instead of 24. Next year's issue, which begins January 1, will again contain 24 numbers, as in the past, and will cost only \$1.25.

Conference - Display

The one-day conference in St. Louis, Mo. will be held on the first Wednesday in January. Subject of discussion: Rom. 9 -11. C. S. Kleppisch.

It will be remembered that the Indianapolis Conference meets on the evening of the Feast of the Epiphany, the 6th of January. Chr. Hochstetter.

The Quincy Pastoral Conference will assemble, God willing, at Quincy, Ill, on the 8th and 9th of January, 1874, at the church of the Rev. Hallerberg.

The dear brethren of the venerable Synod of Illinois are cordially invited to attend. Bruno Mießlrr, Secretary.

The West - Kansas Specialconference will meet, God willing, from the 3rd to the 5th of January, 1874, at the home of Rev. H. C. Senne, in Alma, Kansas. E. H. Lüker, Secretary.

The Cleveland Sperialconference will meet, God willing, at the home of Rev. H. Wyneken, in Cleveland (west side), on the 13th and 14th of January, 1874.

'To be presented for discussion is a paper on syncretism and an excerpt from Chemnitz on the papal traditions. To preach is Pastor Paul Schwan; substitute is Pastor Bühl. I. Rupprecht.

The next conference of the teachers of St. Louis and vicinity will be held, God willing, on the 30th of December, early, from 8Z o'clock, at the school of Mr. Teacher Barthel, in North St. LoutS.

Subject of the trial, "How does a Christian teacher educate his pupils to be diligent and attentive?"

H. Erck.

The Preachers' and Teachers' Conference of Chicago and vicinity will meet, God willing, on January 2, 1874, at the school of Mr. Fischer, teacher, at Chicago.

G. WambSganß, Secretary.

Received at the Coffee of the Eastern District:

To the synodal treasury: From the congregation to Nondout 827.25. congregation to Meriden 814.43. Bon Pastor Gräber 82.00. Past. Leemhuis 82.00. Past. Stürken 82.00. Bon of the Bosberg congregation 86.61. North East congregation 86.00. Williamsburg congregation 89.00. Longgreen congregation 82.00. Philadelphia congregation 810.00. Martini congregation Baltimore 816.00. Paterson congregation 810.00. Gem. in Eden 810.81. St. Peter's-Gem. in Baltimore County 84.25. St. PaulS-Gem. in Balti- more 830.85. Gem. in Richmond 810.00. Gem. in College Point 814.00. Gem. in Rome 88.84. By Teacher Stegner S2.00. Rev. Fick 81.00. Rev. A. F. W. Mueller 82.00. pastor Seuel 81.00. teacher Bürger 82.00. pastor Eirich 81.00. pastor Walker 85.00. pastor Lochner 81.00. pastor Engrlder 81-00. pastor. Stärker 81.00. pastor Kanold 81.00. pastor Grätzel 81.00. mr. Lange 85.00. pastor Sommer 81.00. pastor Keyl 82.00. pastor Grothe 82.00. by pastor Ernst 83.12. by F. Wirdmann 85.00. pastor Bernreuther 82.00. by Tonawanda congregation 84.21. congregation in NSu-Berg- holz 87.51. congregation in Paterson 810.13. by Mrs. Schaberg 81.00. pastor. Frincke Sr. 82.00. Past. Biewend 81.00. Pastor Körner 81.00. Pastor König 82.00.

To the College Untrrhalts-Kasse: From the Gem. in New York 811.80 and 814.65. Gem. in North East, for Fort Wayne 83.40, for teachers' salaries 86.00. Gem. in New York 89.00.

To the proseminar in Steeden: From Joh. Trapp sen. 85.00. Mrs. Krieger 82.00. Collected at the mission festival in York- ville 830.00.

To the widow's fund: from the congregation in North East 83.00. congregation in Paterson 83.00. from Pastor Leemhuis 84.00. Pastor Weisel Sr. 81.00. Pastor Stürken 83.00. Pastor Fick 84.00. Rev. Kanold 84.00. pastor Müller 88.00. pastor Hanser 84.00. pastor Seuel 84.00. pastor Eirich 84.00. pastor. Lochner 82.00. pastor Bernreuther 82.00. pastor Stutz 85.00. pastor Eilgelder 82.00. pastor Sommer 83.00. pastor Keyl 84.00. pastor Grothe 88.00. L by pastor Ernst in Canada 86.00. by pastor Frincke Sr. 84.00. pastor. König 84.00. pastor Kolbe 84.00. teacher Falch 84.00. i. Trapp 83.00.

To the L seminary building in St. Louis: Bon of the congregation in Wolcottsburg 86.00. From G. Schmidt 82.00. W. Williams 82.00. I. Trapp, Sr. 85.00. From the Immanuels congregation in Baltimore 8435.00. Congregation in North East 825.00. By Past. Ernst in Canada 829.05. By the Gem. in Olean 89.81. Gem. in Allrgany 85.14. Gem. in Richmond 840.00. By I. Neidhardt 810.M.

For Pastor Ruhland's congregation in Dresden: Von Fries Sr. 82.00. F. Bauer 81.00. H. Bauer 81-00. N. N. 81.00. From the congregation in Olean 84.67. Congregation in Alle- gany 82.90.

To the orphanage near Boston: By the congregation at College Point 85.25. By M. Tallner 50 Cts. E. Heinrich 81-00. by Past. Ernst in Canada 81.75. From the congre. at Allegany 84.95.

To the orphanage at Mount Vernon: From the congre. at College Point 85.25. From A. Härse 81.00. Mission- fest-Collecte at Yorkville 830.00.

To the orphanage at St. Louis: From Joh. Trapp, Sr. 83.00. From the parish at Olean 85.35. From Mrs. Puls 81.00.

8iTo the orphanage near Addison: By Mrs. Pulse

For the heathen mission: by Miss Reb. Stegelmann 82.50. For Leipzig: Mission Festival Coll. in Yorkville 815.75, by Past. Ernst in Canada 813.10. For Hermannsburg: Misflonsf.- Coll. in Yorkville 815.75, by Mrs. Schaberg, Mrs. Semendin- grr each 81.00, Mrs. Krieger 82.00, Women's Association in Albany 85.00.

On the building of churches in Harlem: By H. Bauer 81.00. To the church building in Philadelphia: From the AndreaS- Grm. in Buffalo 89.00.

To the emtgrant mtssion in Baltimore: From Joh. Trapp sen. 82.00. From the Gem. in Olean 85.12.

To the Hospital at St. LouiS: From Mrs. Heinrich 82.00. Tank Offering from Mrs. Pastor Fleckenstein for recovery of a KindleinS from serious illness 83.00.

For inner mission: Bon the women's club in Pastor Seuels Gem. 85.00. From Fräulein Reb. Stegelmann 8'2.50.

For poor students in Fort Wayne: By Johann Trapp Sr. 83.00. Tod. Dietz 81.00. Miss Reb. Stegelmann 82.50. F. Wiedemann 85.00. Lulu Birkner 81.00 Gold.

For poor students in St. Louis: Through Pastor Ernst in Canada 82.60.

For the church building in Hortonville: From Wittwe Heinemann 50 CtS. New York, November 1, 1873. I. Birkner, Cassirer.

For the orphanage in Addison (Conclusion.)

By Past. Pissel, Matteson, Ill: 7 quiltS, 10 kiffen, 19 pillowcases, 9 sheets, 4 quilts, and 18 towels.

From Chicago, Ill: By H. C. Zuttermeister from John Kraus, Penance and Bützow, 5 bedsteads, 4 mattresses and 4 com- mods; from F. Behrens, 38 pairs of shoes; from Mrs. Suhr, 3 towels, 2 woolen shawls and 37Z yards of unbleached muslin; from W. Bücking 1 wardrobe; from Ernst Mueller 1 bedstead with mattress; from Zimmerman 1 bedstead; from Mrs. H. C. Zuttermeister, 2 quiltS and various articles of clothing; from Mrs. Hasenjägrr, Fromme, Camlott, Borcherding and Mrs. Pastor Wagner various articles of clothing. - From the women's vrreine of the parish Past. LangeS: 3 quilts, 3 sheets, 10 shirts, 4 pants, 6 pairs of stockings, and 3 jackets; from Mrs. Hauirland there, 1 quilt, 1 sheet, and 3 pillow cases; from Mrs. Baumann there, 2 sheets and 4 pillow cases; from Mrs. Pappenbeck there, 3 sheets and 6 pillow cases; from Mrs. EhlerS there, 2 petticoats and 1 shirt. Bon H. and F. Washausen: cups, glasses, bowls, dinner spoons, theel spoons, knives and forks 1 dozen each; 2 sugar barrels, 3 milk pots, 1 large dinner bowl, 6 bowls, 2 dozen plates, 6 chamber pots, 1 replenishing spoon, 5 yellow bowls.

From Auguste Buchholz, Addison, Ill, 1 table; from little Jda Waller there, 1 dtzd. Eatspoon and 1 wash basin; from H. Weber there: 2 wash basins, 6 pairs of cups, 1 matchbor and matches, 6 bars of soap, 6 lbs. of coffee, 1 lamp, 1 oil can, 2 brooms, 1 large wash bowl and 1 coffee grinder; from F. Stün- kel there: 1 bucket, 1 coffee pot, 1 water ladle, 1 wash basin, 1 wash board, 2 lbs. of coffee, 2 lbs. of sugar, 2 lbs. of rice, 2 lbs. of barley barley and 2 lbs. of dried apples, 1 large wash bowl; from Fr. Gehrke there: 3 toils for boys, 156 yards of calico, 1 Dtzd. Handkerchiefs, 4 pairs of suspenders, 4 pairs of woollen gloves, 1 broom, 1 wash-tub, 1 bucket, 1 wash-board, 1 Nollholz, 2 coffee-pots, 2 soup-spoons, 2 Dtzd. Plates, 15 Bowls, 2 chamber pots, 2 salt cellars, 6 drinking glasses, 2 milk pots, 2 copper wash basins, 1 stirring spoon, 1 Dtzd. Eating spoon, 1 Dtzd. Theelöffel, 1 wash-basket 2c.; from Aug. Graue there: 2 Bush. Apples and 2 Bush. Potatoes; from H. Oehlerking there: 1 quilt, 2 bush. Potatoes, 2 Bush. Apples, yellow roots and white cabbage; from Ch. Heidemann there: 100 Pfd, flour, 2 Dtzd. Eggs and 2 Sacks of Potatoes; from F. Backhaus daselbst 1 side of Bacon; from A. Ehmann 100 Pounds of Bran for the Cow; from Fr. Leeseberg daselbst: 1 Pot of Lard (4 Gall.), 1 Roll of Butter, 22 Dtzd. Eggs and a side of bacon and 2 pecks of beans; from Wm. Rabe daselbst: 1 sack of potatoes, 2 sacks of apples, 4 pairs of woolen stockings; from Ph. Strauschild daselbst 1 sack of potatoes; N. N. daselbst 10 Bush. Potatoes; D. Kruse there: 12 lbs. of beef, 5 sausages, and 1 peck of trimmed apples.

By Rev. Traub, Crete, Ill: 12 Ids. Calico, 11 Quilts, 22 Pillows, 30 Pillow Covers, 12 Sheets, 2 Bed Covers.

Bon H. Bade, York Centre, Ill, 2 sacks of potatoes; from E. Ahrens there, 1 sack of grain and 1 sack of potatoes.

By Pastor Roeder, Dun ton, Ill, 4 irons, Z dozen knives and forks, and 1 bread knife; from Wittwe Lormzen there, 1 bed sheet; from Mr. Kolberg there, 1 quilt, 2 kissrn-"covers, 2 pairs of children's shoes, 1 pair of trousers, 1 vest, and miscellaneous articles of clothing.

From Wm. Senne, Harlem, Ill: 1 kitchen table and 1 bench.

From the women's club in Past. Engelbert's parish, Racine, Wis: 1 dtzd. Towels, 7 sheets and 8 pillow cases.

By Past. Holiday, Aurora, Ill: 4 pairs of shoes, 19 pairs of stockings, 7 L aprons, 15 dresses, 6 petticoats, 4 caps, 4 jackets, 10 handkerchiefs, 6 trousers, 4 petticoats, 6 shirts, 1 pair of garters, 1 piece of calico (81.25 werth), 1 piece of calico (50 Cts. werth), 1 night gown.

By Past. Döderlein, Chicago, Ill: From Mrs. S. Dörn and Drowitzsch 18 PardS stuff to clothes and miscellaneous garments.

From Rev. Lober's church, Niles, Ill: 2 sacks of yellow roots and 1 varnish of potatoes.

Ps. 10:14: "Thou art the helper of the fatherless." Addison, Ill, Nov. 12, 1873. H. Bartling.

To have received from the congregation of Mr. President Hügli in Detroit, Mich., for the congregation in Lapeer, Mich., 817.61 for their church building, certifies with heartfelt thanks and wish of divine retribution I . Karrer.

To have received through Rev. I. L. Daib the sum of 87.75 for the rebuilding of the burned Bethlehem Church at Hortonville, Wisconsin, certified with thanks against Göit and the kind givers Emil Schwebbs, Treasurer.



**Received for the Castle - Garden - Mission:**

Bon Pastor Frsrse 25 Cts. By Mr. Kassirer Grahl \$133.00. Don A. Harp \$1.00. A. Heinicke sr. \$20.00. Her- aenröder 50 Cts. By Pastor Reisinger \$1.00. by Wilhelm Bethmann \$5.00. by Pastor Sorge! \$1.00. By Pastor Ostrrrhus \$1.00. Joh. Otto \$1.00. Hans Beyer 45 Cts. By Pastor H. Bremer \$10.00. Dan. Gräff \$5.00. F. Arnold 50 Cts. Christians"" \$1.50. From the missionary treasury of the Sunday school of the congregation in New York \$10.00. From Miss Reb. Stegelmann \$2.50. Don the congregation in Allegany \$3.82. From Kolowsky \$5.00. F. H. Bisch off \$2.IX). Pastor Hausmann \$1.00. L. Rath 50 cts. Pastor Volkerts Gemeinde \$7.30. N. N. \$1.00. Lorenz Konrad \$2.I)0. E. A. Vogt \$5.00. N. N. \$2.00. Pastor Kleist \$6.00. Auguste Klenz 50 Cts. Aug. Posnert \$1.00. Martin Grämsch \$1.00. By Rev. Wil- Helm, part of a missionary feast. Collecte, \$25.00. By W. Weich- aus\$5.00. Abr. Weidpohl \$1.00. L. Thie-\$1.00. Dammer \$5.00. A. Klopfer \$1.00. By Teacher Winterstein of the Her- mannsau Women's Association \$10.00. Mission Festival Collecte in York- ville \$30.00.  
New York, November 1, 1873. I. Birkner, Cassirer.

**For the Lutheran Orphanage of the Infant JESu near St. Louis**

I have also received:  
From Mrs. Pastor Weyel in Darmstadt: 1 quilt, 2 sheets, 2 pillow cases, 8 girls' and 4 boys' shirts, 1 boys' suit, 8 pairs of stockings, 12 hoods. From Mrs. Hen- riette Schlenker: 1 feather pillow, 2 covers, 2 boys' shirts, 6 girls' shirts, 2 dresses, 1 petticoat. From Sophie Kahle senior: 2 pairs of stockings. From Mrs. Anna Möller: 5 dresses, 3 pairs of panties, 1 jacket, 2 velvet bonnets, 1 pair of shoes. From Mrs. N. N.: 1 sheet, 2 weed covers, 6 boys' ur-d 6 girls' shirts. From the Women's Club at St. Charles, 2 quilts. From Mrs. B. there, 2 quilts. Don Gottfried Mertz 40 cabbages, Z Bus h. Sweet Potatoes. From Mrs. Papendorf 1 basket of soap, some bacon, some cabbage. From Niebrüggr 1 bushei of apples. From L. Rauscher 1 keg vinegar. From I. Lochhaas 1 basket of apples. From Hoffman" cabbage heads. From Andr. Bopp 4 pairs of girls' shoes, 8 pairs of boys' shoes. Mrs. Ellerick in Neu Bremen 2 quilts. From N. N. to purchase English Bibles \$10.00.  
Gratefully certifiesA . Lehmann.

**Received**

1. to the college - household in Fort Wayne:  
From Pastor Jäbker's parish: from Ch. Prange 2 bush. Potatoes, 2 S. Kor", 2 S. Oats, 1 Shoulder; from H. Bieberich 1 S. Wheat, 1 S. Oats, 1 S. Beans, 1 S. Potatoes, 1 S. Apple, 3 Pairs of Woolen Stockings; from E. Stoppenhagen 5 S. Wheat; from D. Bieberich 3 S. White Turnips, 1 S. Cabbage, 1 S. Grain, 4 Gallons Apple Butter; from D. Bück 4 gallons of apple buttrr, 1 p. grain, 1 p. potatoes, 16 cabbage heads; from C. Stoppenhagen 2 p. grain, 2 p. oats; from F. Könnemann 2 pieces of meat; from C. Diermann 1 quart of meat; from Ch. Craft 2 p. oats, 2 p. grain, 1 p. wheat; from the dear women's club in Past. Jäbkers Gem. 12 sheets, 11 pairs of woollen stockings.  
From Pastor Bundenthal's Gemeindr: by H. Nott 1 quart of meat.  
From Pastor Zage!l's parish: from M. Frosch 4 p. "potato," 4 p. grain, 2 p. oats, 1 p. wheat.  
From Pastor Bode's parish: from Moritz Brüncke 3 p. potatoes, 2 p. apples, 1 quarter meat.  
From Rev. Evers' parish: from D. Scheumann, 2 p. wheat, 2 p. oats, 1 p. potatoes, 1 p. white turnips; from W. Scheumann, 1 quart meat.  
From Dr. Sühler's parish: from the dear women's association 4 towels, 3 sheets.  
2. for poor college students:  
By Pastor Flachsbart: from his filial congregation for A. Gockel \$3.50. From Pastor Reichhardt's congregation; by Eh. Lecke \$5.00. Ch. Hengerer.

For poor students received 75 CtS from Rev. E. Gieseke and from Rev. Vomhof also 75 Cts. By Rev. Hahn in Staunton, Ill, collected at the wedding of Mr. Gerlt, \$5.00. By Mrs. Past. Wüstemann from the worthy women's club at Collinsville, Ill. 10 pairs of undergarments. By Past. Hahn in Staunton, Ill. from his parish 6 towels, 4 handkerchiefs and 1 pair of woollen stockings.  
For the Steeden Institution by Pastor Hochstetter of his congregation in Indianapolis \$30.00,  
C. F. W. Walther.

**Changed addresses:**

Uav. .1. -A Koürooppol, Nox 333- "llls-ciale, Llioli.  
Uvv. I). Orolf, Üorbio, Lus-trop Oo., C'sxas.  
Uc-v. ?. Llincl^vorttt, ^Villiam I\*onn IA O., ^Vasliin^to" Oo.,  
Ukv. O. Lox 326- vooatur, ^Hoon Oo., III.  
Uov. L. üiobor, Äluttessoi LUcläori, Ooolc Oo.,  
Kromo, teacher, 88 NiokiAkn Uoncl, InäiallkpoUs, luä.